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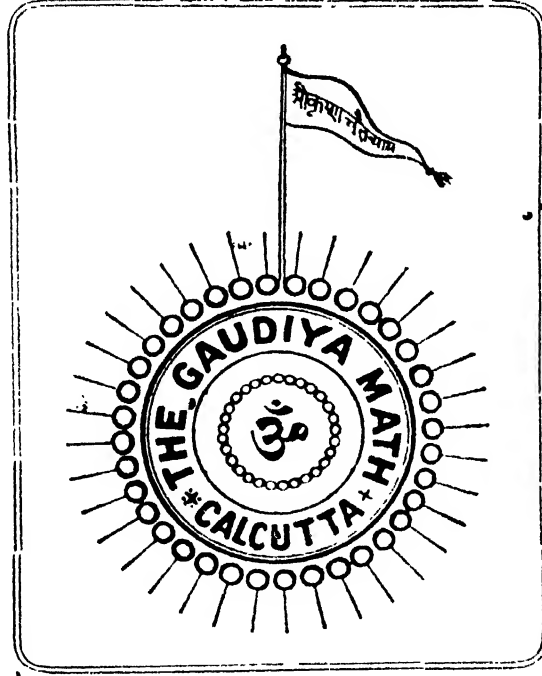
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श्रीसज्जनतोषणी OR THE HARMONIST

“अदोषकलेशविश्लेषि-परेशावेश-साधिनी । जीयादेशा परा पत्नी सर्व-सज्जनतोषणी ॥”

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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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VOL. XXVI.

JUNE, 1928, 442 Chaitanya-Era.

NO. 1.

Foreword

THE Harmonist is now ready to approach the seekers of Absolute Truth, and specially persons who have got an aptitude to promote their devotional culture also, in her twenty-sixth year of publication. This Journal made her appearance long ago, though in Bengali, to create an inquisitive field among her readers who like to discern their connection with the transcendental world, although their bearing was limited to the horizon of mundane activity. The different leading ideas of religion may be arranged to three varieties namely—(1) ever-shifting longing for ameliorating the present predicament, (2) seeking eternal rest by dismissing the three-fold locations of observer, observed and observation with a view of ignoring

a personality of the cosmic fountain-head, (3) regaining the perpetual position in the corporate spiritual kingdom, evading wrong temporary interest that tempts in misguiding to lord over the phenomenal existence. We can classify the schools of religionists and philosophers in one of these three specifications. Apart from polytheistic view, we have different faces of Monism in Deity, both in the forms of personality and impersonality. Sometimes the impersonal forms terminate in pure atheism and sometimes to other multifarious speculations. In India and abroad we find hundreds of mental speculationists who show their irregular dance to carry the impressions of innocent people who follow them to a

destination unknown. Their emulations can never be considered fruitful unless they positively assert something for our present acquisition. Professors who are apt to describe the different limbs of personal God are decidedly misled to restrict their hallucinative adventures to temporary objects of nature. The Harmonist though an advocate of the devotional thought has in her scope the determination of saving the readers from plunging into sensual efforts and as such she is often found to remind her readers not to confound the Divine personality within the material range of visual inspection. Generous readers, we believe, have marked the distinction between the conceptions of enjoying the universal phenomena and submitting oneself to the ever-existing, infinitely extended, inexplicable Object

of devotion. We do not know how far we have succeeded in placing the true aspects of a region where we have no access at present on the table of our respected judges, but they can easily admit that our attempts are sincere when we undertook the translations of some original works left to us by the devotional sages in other languages specially meant to diffuse the veiled truth underlying the natural phenomena. Appreciations reached us from different quarters which have no doubt encouraged us to continue the progress of the Journal for the benefit of those who are not conversants in the indigenous languages of India. We have dealt on different current topics that may lead to enlighten our readers on special views of devotional life.

Thakur Bhaktivinode.

IT is not possible to understand Thakur Bhaktivinode by dissociating him from Sri Chaitanya and His most illustrious followers and associates. He did not set up as an Incarnation of God. He led to all external appearance the ordinary life of a householder. He did not claim any originality for himself in his writings nor did he establish any new doctrine or practice. He only walked

with a loyal heart in the path which has been followed by all former devotees and which is laid down in the holy Scriptures, the meaning of which was made clear by the teachings and practice of Sri Chaitanya and His associates. His career is, therefore, perfectly simple in its purpose. Thakur Bhaktivinode wrote as he lived. In his books he tried to convey what according to Sri Chaitanya

is the real meaning of the eternal religion that has come down to us in the records of the Scriptures through the chain of preceptors. There would have been no necessity for the appearance of Sri Chaitanya if the Scriptures had not been grossly misunderstood. There would have been no necessity for the life-work of Thakur Bhaktivinode if the life and teachings of Sri Chaitanya and His associates had not been misunderstood and misstated. The position of Sri Chaitanya and His associates in regard to our ancient Scriptures and of Thakur Bhaktivinode as their loyal follower, need not wound the susceptibilities of any reader who is not specifically opposed to our ancient Scriptures. Thakur Bhaktivinode's attitude should also appeal to all exact thinkers as being at best definite and free from ambiguity of method or object. Accordingly the works of Thakur Bhaktivinode can be profitably considered only by those who at best tentatively admit the validity of his general position. The scientifically critical attitude need not start on, or proceed with, the study of a subject with previously formed prejudices. We would, therefore, ask those who may study the works of Thakur Bhaktivinode in the original not to form any conclusion on a large and unfamiliar subject before they have accorded him a patient hearing really free from bias. In the pages of the Harmonist we have been trying to restate what Thakur

Bhaktivinode has told us in a comprehensive manner and from his own experience as a pure devotee of God, in his numerous works.)

The kind heart of Thakur Bhaktivinode felt keenly for the sufferings of man and like a competent physician was not satisfied till it could find out the very root of the disease that afflicted humanity all over the world. Once convinced of the nature of the disease and of the method of its real and permanent cure he at once adopted the only way of helping others out of their misery by preaching those principles and practising them himself in order to be able to realise from actual personal experience the truth that he was to preach.

(Thakur Bhaktivinode became convinced as the result of un-biased study of the works of the associates of Sri Chaitanya and the old Scriptures following the method laid down in those works that the words of Sri Chaitanya were nothing but the same language that he could hear God Himself always speaking to his own heart. He has proclaimed this in no uncertain words in his writings declaring Sri Chaitanya to be no other than the teacher Who is ever present in the heart of everybody and constantly admonishing him from within. He pleads with pathetic earnestness that all may unreservedly believe in this statement which he makes from his own personal

experience and which is confirmed by all the Scriptures he had studied. By listening to the voice from within he believed that all will be bound to argue with him some-day that the only way of bringing about real harmony in this world is that of chanting together the Holy Name in the manner that has been taught by Sri Chaitanya. His philanthropy was not confined to sect, creed or country. His kindness extended unstintedly to the whole of animate and unmingly inanimate nature. He was confident that all religions will one day admit the supreme necessity of chanting the Holy Name and range themselves under the banner of Sri Chaitanya.)

Turning to his own countrymen he implored them to have faith in the old institution of *varnasrama* and to set about its re-establishment in a pure form. He has told us that the *varnasrama* institution is eminently fitted for the spiritual purpose and is superior to any other system that is to be found in this world. Its true significance was missed when it degenerated into a hereditary affair. This degeneracy which characterizes the caste system need not blind us to the merits of the real institution. It is the only machinery that is capable of purifying the heart of the people en masse; and all true patriots should think over this matter with an unbiased mind to be fully convinced of the immediate and impera-

tive necessity of its re-establishment. All the problems of this country and of humanity awaiting solution can be settled by India if it simply re-occupies its spiritual position as featured by the *varnasrama* institution. All of us can obtain the necessary enlightenment on the subject from the teachings of Sri Chaitanya and His associates as elaborated, we may add, with this special object in view, in the writings of Thakur Bhaktivinode.

Thakur Bhaktivinode does not underestimate work or knowledge. He only warns us against work or knowledge divorced from relation to God. He condemns non-work and non-knowledge which cut at the very basis of life. He is an advocate of the most strenuous work and of knowledge in every form on condition that they are pursued with a mind really alive to its relationship with God for the purpose of serving God therewith. It is Sri Chaitanya alone who can enlighten us about this relationship of the *jiva* with God. We must, therefore, most attentively listen to what He has to say on the subject. We must not jump to a definition of the *kirtan* of the Holy Name without hearing from the lips of devotees who alone are truly un-biased in this matter what the *kirtan* that is proclaimed by Sri Chaitanya as the worship of this age of discord really means and how it is related to work and knowledge. As a matter of fact it is

only by chanting the Holy Name in the manner laid down by Sri Chaitanya in conformity with the teaching of the whole body of the Scriptures that we can be aroused to the true knowledge of our relationship with God which is essential in the pursuit of word and knowledge, without which it is not possible to maintain our life in this world, in a way that is not inconsistent with the highest purpose of life *viz.* the service of God.

To those who are opposed to organised sect in any form Thakur Bhaktivinode says that the so-called nonsectarians also form a sect of their own. It

necessary to follow and obey the devotees of God. This is possible only within an organisation. It is not possible to lead a holy life by avoiding association with the devotees. The church offers a society of the good consciously pursuing a common spiritual purpose in place of one made up mostly of bad people who have no such purpose. The society of devotees is indispensable. By opposing this not liberalism or non-sectarianism but the anarchical, disruptive, egotistic sentiment alone is displayed. Instead of directing one's energy against principle of association, without which life in this world is impossible it would be really profitable if we would seriously endeavour to purify the society and make it conform to the true principles. The *Sampradaya* or church thus understood requires to be preserved and not abolished.

Purity within the congregation will be secured by all its members abstaining on principle from sitting up, as a preacher of religion without previous regular discipleship under a true devotee of God qualifying to such service. No one should preach the religion the truth of which he does not realise by his own practice. Those who in imitation of the example of certain great devotees betake prematurely to a life of solitary devotion are less useful to society than those who set about preaching what they have learnt from sadhus and themselves actually practise the same in their own lives.

Thakur Bhaktivinode draws our particular attention to those text of the Scriptures that condemn trade in the name of religion. No one must on any account try to earn his livelihood by selling the Word of God. There are a hundred and one legitimate means of maintaining one's family approved by the Scriptures that should be adopted for the purpose. It is denounced by the Scriptures as an offence against God Himself to become a preacher on hire. Most of the worst evils of all current religion are traceable to this source. The paid readers of the Bhagabat should be persuaded to adopt some other method of earning their livelihood. The abuse of diversion of religious endowments to secular purposes including the maintenance of the family of the preacher is

strongly condemned by our Scriptures and must be prevented by legislation, if necessary, as the very first step in the direction of reform of religion in this country and elsewhere. It is these vested interests that have been the agents of religious corruptions in the past and are the official opponents of their removal at present. The same remarks applies to the mercenary *gurus* and dealers in *mantras*. The process is un-scriptural and there is according to the same authority, not only no possibility of any benefit either to the person who practises such a trade or to one who submits to receive the *mantram* as a marketable commodity, but on the contrary it constitutes a positive offence against the Divinity, and is, therefore, extremely harmful to such *guru* and disciple.

These are also several other important points to which we have to attend if we want to preserve the purity of communal worship. Those who occupy the pulpit must not deviate from the true principles of the religion and indulge in promulgating the concoctions of their imaginations. No one is fit to be a teacher of religion who is not really free from all taint of any ambition for popular applause or self-conceit.

Thakur Bhaktivinode warns every body to be extremely cautious in the election of the spiritual guide. The preceptor must be fit in every way to

instruct one in the true principles of religion. The preceptor who initiates is to be implicitly obeyed and cannot be discarded except for two definite reasons *viz.* (1) if the disciple at the time of choice of preceptor failed to choose as his *guru* one who is ignorant of the principles of religion and is not a *Vaisnava*, *i. e.* a true devotee of the Absolute, such a *guru* has to be discarded for the reason that he is of no practical help; and (2) if the preceptor although he happened to be a *Vaisnava* and well-versed in the principles of religion at the time when initiation was received from him, subsequently becomes a professor of illusionist doctrines or a eater of *Vaisnavas* such a *guru* should also be discarded.

Thakur Bhaktivinode lays special stress on the avoidance of all association with un-godly persons. These un-godly persons fall broadly in two classes *viz.* (1) those who are carnally addicted to women and (2) those who are without devotion for Krishna. There will be absolutely no spiritual progress if such aloofness is not strictly maintained despite the adoption of every other process that is recommended by the Scriptures.

The central topic of Thakur Bhaktivinode's teaching, in strict conformity with that of Sri Chaitanya, is the supreme importance, nay the absolute necessity in this age, of worship by the method of taking the Holy Name.

Thakur Bhaktivinode's special contribution to this all important subject is his detailed treatment of every variety of offence that has to be carefully avoided if the Name has to be taken in the proper manner. He ascribes the present corruptions of the Vaisnava church which professes to follow the teaching of Sri Chaitanya mainly to mis-understanding of this cardinal subject. The Name coupled with offence is productive of perdition. The whole subject is minutely treated in very simple language in his *Sri Hari-nama-chintamani* which is a unique work in the whole range of literature and deserves to be translated into every language of the world.)

Thakur Bhaktivinode most strongly opposes the blasphemous practice of public singing of the devotional amorous hymns by impious persons, and on the authority of the Scriptures, condemns also those who encourage such practice by submitting to listen to such songs.

Thakur Bhaktivinode considers it essential that the spiritual *varnasrama* institution should be re-established in this country and elsewhere for the benefit of people in general as the status of a Vaishnava is not attainable by any except the spiritual Brahman. The

Vaishnava is, however, above *varna* and *asrama* which are again quite different from 'caste' in as much as the former serve a purely spiritual purpose while the latter is a product of history and embodies purely distinctions of social grades based on birth.

Thakur Bhaktivinode distinguishes true humility from the caricature of it that ordinarily passes under its name. The humanity of the Vaishnava consists in carrying out the precepts of his religion without minding any worldly discomfort or dishonour to himself. He is prepared to give due worldly honour to everybody without having any interest of his own in such matters for their own sake; but he never defers to the judgment of any worldly person in the matter of the religion. He is as tender as he is firm but this is realisable only by one who himself possesses single-hearted devotion to Krishna. In preaching the true religion from door to door, despite of all manner of apparent personal discouragement and hardship, with a heart that overflowed with infinite kindness for suffering humanity without distinction of caste, creed or colour, Thakur Bhaktivinode set the ideal to his followers of true philanthropy that brings no evil in its train.

Seekers of Popularity *versus* Seekers of the Truth

I HAVE read with a kind of interest bordering on the tragic a most remarkable article bearing the title *Lokapriyata O Satyanusandhan* which may be rendered as 'Seekers of Popularity versus seekers of the Truth,' the title that has been adopted as the heading of this communication. The article appeared in two successive issues of the weekly Bengali journal the Gaudiya the principal organ of the Gaudiya Mission, in its issues of the 19th and 26th May respectively. That article has not received the attention that is its due for the reason that in Bengal there is at present a dearth of both the genuine religious sentiment as well as the modern democratic spirit. Had the article been written in any European language it would most likely have forced itself on the attention of thoughtful publicists, if not for its religion, at any rate for its un-compromising attitude of antagonism to the modern democratic ideal in the form it is winning the practical acceptance of the present generation in most civilized countries of the world.

The issue raised by the above-named article may be put thus. 'Is the Truth attainable by the universal suffrage of the people of this world? If it is not attainable by such method why has it been adopted, why also is it so strongly recommended, by such a very large number of the most cultured persons of this generation, for the purpose?' A public meeting has to be called to pronounce its verdict on every question that affects the ordinary life of the people. Endorsed by such an assembly an 'interest' becomes a public interest; opposed by 'a public meeting' the genuineness of an issue becomes at once a matter of grave suspicion 'to the public.' In proportion to the degree of 'public support' that is received by a proposition the

'suspicion' of the public regarding its 'genuineness' is 'cleared up' and they can accordingly extend to it this 'active sympathy'. It is the duty of 'the leaders' to push this process of classification of all important issues. The tribunal of public opinion alone is entitled to pass the verdict that can be accepted as 'genuine' and 'impartial'. Any issue that cannot stand this crucial and 'open' test must wait outside the hallowed circle of active public sympathy and should be deservedly looked upon with the gravest suspicion.

But who are to bring all important issues to the one anvil? Is it the duty of the leaders or of those persons who are convinced of their justice and truth? If it be the latter can they get up a public propaganda on the requisite scale without the help of the former? Why also should the public take them seriously at all? There are so many more urgent calls on the attention of the modern public. Every proposal to the public should, therefore, come in a business-like form or, in other words, *through* the leaders. These leaders will practically settle what is to be put before the public for its serious consideration. After a proposition has been thus 'regularly' put to the public it is bound to win the active sympathy of the masses by reason of the 'innate power' that truth always possesses of impressing itself on the minds of the generality of the people no appreciable number of whom can have any interest in being perversely hostile to the truth for the reason that it happens to be the truth. This is the well-earned reward of those staunch adherents of the truth who undergo all this unselfish exertion for securing the acceptance by the public of the truth for the general well-being. This at any rate offers the most perfect

• of all practicable methods of settling popular issues, and, even if it falls short of the ideal, there is no alternative but to accept it tentatively for what it is worth till the discovery of some other method that is better or at least equally satisfactory.

The assumptions underlying this popular philosophy of modern democracy has been subjected to a searching analysis from the point of view of the truth in the article referred to above. That analysis discloses the following state of affairs.

The public is made up of individuals. There can be no public opinion which is un-acceptable to a numerical majority of individuals forming a group, a community or mankind. The acceptance of a proposition by the individual is, therefore, the basis of the general acceptance unless, indeed, the general public wave its right of considering the pros and cons through reliance on its leaders or for want of the faculty of reason. There can be no qualitative difference between public and private opinion in the sense that the former is true while the latter is liable to error because the one happens to be based upon the other. If such opinion originates from an individual or individuals who are themselves free from all liability to error and is subsequently endorsed by the public it still derives its truth not from the fact of such endorsement but from the purity of its original source. Thus we come back to the individual or individuals responsible for a proposition in order to avoid being prejudiced in judging of its truth or falsity by the wholly extraneous factor in the shape of the nightmare of its endorsement by public opinion.

We cannot, therefore, completely, or even for a moment, shake off the individual. By this masked vicious circle of argument we are conducted to the heaven of the voice of God *viz.* the voice of the people from the purgatory of the opinion of the individual, for whose

opinion the democrat especially in this generation has such an undisguised contempt, through the magical process of a number of public meetings organised by the selfless exertions of a few (?) seekers (?) after the truth (?) which by the way cannot be known to or admitted by any individual on account of his personal prejudices and selfish interests. A community of tigers can by such process be raised to the level of the gentle lamb and the democratically organised society of individual apes be made to develop the highest zeal of the purest philanthropy and both of them forget respectively the un-tameable ferocity and the native turn for mischief of their unfortunate individual brethren in their 'private' capacities. The individuals also need not despair in as much as 'the pure stream that pours incessantly from this unpolluted source provided with such divine prescience within the 'body-politic' itself by the democratic society is bound naturally to exercise a constant and effective cleansing influence on the character of its individual members.' Or in other words, the individual apes will turn into tigers and all distinction obliterated in the ideal state that will be automatically brought about by the working of the democratic machinery. It has the same logical cogency as is possessed by the argument that filth is changed into honey by the mere mechanical accumulation and manipulation of filth.

As a matter of fact it is the character of the average individual that determines the public opinion of a democratically organised community. The average man of this world, and for the matter of that the average member of every species of animals, seeks both as private individuals and as members of a community, only the direct or indirect gratification of his own sensuous appetites. The public opinion of a democratic society based on the opinions of the aggregate of its individual member, in

proportion as such organisation is perfected, is bound to embody this general principle with greater fulness and clearness. When the ideal of democracy has been realised only such proposals as carry in them any prospect of the gratification of the senses of its members will receive the active support of such community. This true psychology of the masses is exploited *deliberately* by all successful public men for their own private sensuous gratification. This is the truth regarding the philosophy of the lifeless numerical or democratic principle. It is the virus carried from the source pollution to other parts of the body by the fly that gloats over the process.

The force of the above observations is not lessened by the enumeration of the names of all the distinguished persons that are ordinarily paraded in the forefront of such proposals to furnish such foreign aristocratic support to an insubstantial structure. But these distinguished men would lose their distinction the very moment they proved untrue to their salt. They have gained their distinction by success in pandering to the sensuous gratification of their brethren. How else can such people be grateful to them? Let us take a very ambiguous looking case *viz.* that of a person who has attained distinction by scientific research but refused all titles and riches for himself. His discovery is appreciated by the people because it either directly provides them with a new means of sensuous gratification or does so indirectly by the prevention or amelioration of worldly misery either physical or mental. He himself seeks the satisfactions of being the benefactor of mankind by helping them in thus gratifying their senses, the satisfaction in his case taking the mental form based on the sensuous. All real analysis brings us by the pitiless force of impartial logic to the *economic value* which governs the whole physical and mental world. The tangibility and strength of the modern European civilization consist in its clear realization and unflinching pursuit of this

ideal. Modern philanthropy is the impulse, prompted by the reaction of sentimental and the pre-science of calculating selfishness for the dissemination of the direct and indirect means for the sensuous gratification of the largest number of men and women who may not possess a sufficiency of it. Such philanthropy alone, such science alone, can expect the active support of a community composed of individuals who want nothing else except of the means of gratification of their senses.

Religion is used similarly by those who really want to catch the popular applause. What such persons have to prove is that all the benefits promised by religion are nothing but a stronger and an eternal foundation on which the most permanent structure of sensuous gratification, to which the other sciences cater so imperfectly, can be most successfully reared. If you want social or political or any sort worldly betterment all you have to do is to betake yourself to religion and the thing will be automatically secured. It will give you *all* those things *that you desire*. "Believe implicitly in this. Look at me. Have I not been successful in making the two ends meet? Follow, *therefore*, my example." Have those preachers of the religion ever looked "a certain measure" of popular support in any age or century? Should such support be considered *therefore*, as the conclusive proof of the truth of their professions?

Now look at another picture. It is a matter of historical knowledge that the crucifixion of Jesus Christ was demanded by public opinion to which the weak-kneed Pilate succumbed against his own convictions. Muhammad was ferociously persecuted by the public of his day. Sri Chaitanya avoided the determined persecution of the elite of the most cultured city of that age by renunciation of home and society and by a voluntary exile. And this is true of all other preachers of the true religion. All of them, instead of having any public support in this

day were objects of special public detestation. The subsequent reaction of public opinion in their favour was equally deceptive and brought about by persons who exploited their sufferings for winning public fame for themselves by presenting in the name of the martyrs an attenuated form of the true religion which could be recognised as helpful to the worldly ambitions of the generality of the people.

The mass is never likely to be converted to the true faith. Such conversion is a strictly individual affair. Real converts to the true faith have always been extraordinarily few and none of them found it possible to mix with the people of this world on terms of real intimacy because their tastes and aspirations were an uncompromising denial of all economic values which form the one basis on which is founded the discordant hypocritical unity of the civilized communities of every age which are more savage in reality than the unlettered barbarians who possess no covering for their naked bodies and whose frank animalism has no artistic or philosophic apotopics or watchdogs of the

'liberty' of the unrestrained pursuit of sensuous gratification in the form of the fourth estate of the realm of Pluto, *viz.* the modern newspaper.

One cannot serve both God and mammon. It is only those who seek the real Truth for its own sake that can have any 'active' sympathy for those who 'serve Krishna by giving up all sensuous desire for the objects of this world in obedience to the command of the holy Scriptures and by so doing are relieved from every other form of obligation either to the gods, the *vishis* or the *pitris* that is to say the so-called ordinary 'obligations' of the society that only lives unto itself. All these worldly obligations they have to forego because they stand directly in the way of serving the real Truth which is no other than God Himself. And God, the Absolute Truth, rewards them by bestowing on them not any of those things that men of this world covet because all those have no charm for them, but—Himself, by submitting to be won by their really unselfish devotion to Himself for the sake of Himself.

Pro Bono Publico.

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 279, May, 1928.)

WHEN Sri Chaitanya came to learn from the lips of the towns-people, who were in a great dismay about the occurrence of the *khol* being broken, He became indignant and told them to continue the *kirtan* in every house with full vigour. But as the people were very much afraid of the proclamation of the Kazi He decided to lead a processional *kirtan* of all the citizens to the

door of the Kazi's house to reassure the people. Three huge *kirtan*-processions of all the citizens, each of whom carried two lighted torches, were accordingly formed on that ever memorable evening and made their way to the residence of the Kazi, who hid himself inside his house on its approach. But the people made the Kazi come out. Whereupon Sri Chaitanya had a long conversation

with the Kazi on the subject of the practice of Islamic religion. The Kazi was silenced by the argument of Sri Chaitanya and admitted the insufficiency of the scriptures on which he had relied. He further confessed to Sri Chaitanya that he had been put into a great fear by a series of most extraordinary occurrences. After he had returned from the house of the citizen, whose 'khol' he caused to be broken, in the night, he was all but killed by a most terrible form with human body and the face of a lion which sprang upon him and grinding its teeth threatened to tear up his heart and kill his whole family for his offence of having broken the *mriddanga*. The Kazi showed Sri Chaitanya the very marks of the lion's paw on his breast in corroboration of his statement. He also described the experience of the peon whom he had sent to forbid *kirtan*. That man complained that his face was struck by a meteor-like substance which burnt his beard and scarred his cheeks. The man also reported that from the moment that he had told the Hindus that they should not shout 'Hari, Hari', as the words meant 'I steal, I steal' and it would prove their purpose of stealing other people's property, his lips had been automatically uttering 'Hari, Hari' against his own inclination. The Kazi also said that complaints had been made to him by a number of Hindus charging Sri Chaitanya with practices that were new

and contrary to their religion and likely to destroy it if they were not stopped ; that the loud *kirtan* in and out of season broke the peace of the town and prevented their sleep ; that it was against their religion to utter with a loud voice the *mantra* of the Name of God ; that, therefore, as ruler of the place, the Kazi should order Sri Chaitanya to leave the town. Sri Chaitanya was delighted on hearing the words 'Hari', 'Krishna', 'Narayan' from the mouth of the Kazi and told him that all his ills had left him as he had uttered those holy Names of God. The Kazi then touched the feet of Sri Chaitanya and prayed for devotion to His feet. Sri Chaitanya then begged this *as alms* from the Kazi that there might be no further molestation of *kirtan* at Nava-dwip. The Kazi promised that he would leave an order to his family and descendants that none of them must offer any opposition to *kirtan* at any time in the future. Even to this day at Sri Mayapur on the occasion of the annual perambulation of *Sribham* the descendants of the Kazi have always willingly joined in the *kirtan* of Krishna.

One night while Sri Chaitanya was chanting the *kirtan* of Hari with his companions in the yard of Sribash, a son of Sribash chanced to breathe his last. Sribash ordered the females of the house not to make any noise or other demonstration of their grief as it might interfere with the joy of Sri

Chaitanya in the chanting of *kirtan*. After the *kirtan* was finished Sri Chaitanya learnt of what had happened and expressed His regret that the news of it had been kept from Him for such a long time. He then made the child tell the bereaved family the truth regarding what had happened to him and this relieved them of all grief on his account. Sri Chaitanya said to Sribash, 'The son that was once yours has left you ; but Myself and Nityananda are your eternal Sons. We can never leave you'.

A certain tailor who lived close to Sribash's house and sewed the clothes of Sribash was charmed by witnessing with faith the dance of Sri Chaitanya. Thereupon the Lord showed that fortunate tailor His own Form ; the tailor smitten with holy love at once began to dance crying 'I have seen, I have seen'.

One night the Lord took part in a dramatic exhibition of certain sacred episodes at the house of Chandra-Sekhar Acharyya. Sri Chaitanya Himself appeared in the garb of Rukmini, and Sri Advaita, Sri Nityananda, Sribash, Sri Haridas and other devotees put on dresses in keeping with other parts. This was the first theatrical performance staged in Bengal. Sri Chaitanya Math, the source of the numerous Maths that are the centers of propaganda of the movement of un-alloyed devotion in the present age, stands on

the site of the house of Chandra-Sekhar Acharyya.

One day a Brahman woman having touched the feet of the Lord on the conclusion of *kirtan*, Sri Chaitanya, as Teacher of the world, in order to warn those so-called *Sāhajigas* who follow sensuous inclinations, threw Himself into the Ganges to do away with His body for allowing itself to be touched by a woman, but was rescued by the exertions of Nityananda, Haridas and other devotees.

On a certain day as Sri Goursundar, the embodiment of grief at separation from Krishna, was articulating the word 'gopi' with a heart broken with the pang of separation, a student, a scoffer of God, happened by accident to come to the presence of the Lord and intruded with the remark, 'Why are you repeating in vain the word 'gopi' which is the name of a woman, instead of taking the Name of Krishna ? The Lord hearing this began to blame Krishna in the mood of the gopi. The luckless student showing no disposition to catch the sense of His words the Lord, in His exclusive mood, as milkmaid of Braja, taking the student to be a partisan of Krishna, ran after him stick in hand with an appearance of anger threatening to beat him. The student fled outright. On hearing of this the so-called Brahmans, addicted to mechanical ceremonials for gaining worldly ends and wholly averse to God,

in their infatuation, began to conspire for beating the Lord Himself. In order to reclaim those professors, students, religionists, elevationists, ascetics and other impious persons from the offence of their inveterate hostility against Vishnu and Vaishnavas, the Lord now wished to accept the fourth *asrama*, that of *sannyas*, which in the estimation of the society of those worldly people conferred on a *sannyasin* the status of the teacher of even those who were proud of being the possessors of the highest *varna* and social position. If He accepted *sannyas* all would, therefore, bow to Him as a *sannyasin*. By such deference to Him even those Brahmans who vilified Him might be aroused to the impropriety of such conduct. Having formed this decision, on the last day of the north-ward course of the sun of the bright fortnight of the month of Magh, in the closing hours of the wintry night, Sri Chaitanya, having just completed the twenty-fourth year of His pastimes, left the home of His father and having swum the Ganges at the point that has since been called the 'unkind bathing ghat' (*nidoyar ghat*), arrived at Katwa.

There Sri Chaitanya showed His mercy to Keshav Bharati under the guise of receiving back the same *mantra* of *sannyas* from him which He Himself first spoke into his ear, and also received the staff of *sannyas*. Inspired by Sri Chaitanya Keshav Bharati declared 'Sri Krishna Chaitanya' as the Name which the Lord was to bear thence forward as a *sannyasin*. The explanation that Bharati offered for his choice of the Name was that Sri Chaitanya would arouse the spiritual consciousness of the inert world by the *kirtan* of Krishna. By the desire of Sri Chaitanya Chandra-Sekhar Acharyya performed, on His behalf, the necessary rites that had to be gone through on the occasion. The shaving of the head was finished amidst the cries of His devotees towards the close of a day which had been spent in constant *kirtan*. On the next day Sri Krishna Chaitanya started on his wanderings in *Rahr* chanting all the way the song in quest of the Infinite that has such a strange power of inclining the hearer to the paths of devotion, of the mendicant of Avanti, which we find in the Bhagabat. (To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 234, March, 1928.)

THE power of the mercy of Sri Chaitanya Deva has opened up a vast store-house of considerations regarding philanthropy or kindness to others so unique in character that they have literally transported us to quite a new age in the very midst of the old. Sri Chaitanya Chandra's own words are these—'Let him who has been born as man in this land of Bharata do good to others after realising the significance of such birth.'

The power of the mercy of Sri Chaitanya Deva becoming manifest in this age has caused to be thrown open the portals of an eternal mansion-house of never-ceasing hospitality opposite the row of shops of so-called charity that are straitly squeezed each within the narrow enclosure of its particular vendor. This immense mansion-house of perfectly open-handed charity instead of doing harm to *jiva* in the guise of temporary kindness makes a free gift to him of the right of offering as bounteously to others of the deliciously cool shade of the purpose-tree of eternal well-being and its ripe fruitage. This philanthropy does not limit its kindness to this gross and

subtle physical body but extends its anxious concern to the soul. It is the function of this non-harm-producing kindness to arouse in every one the consciousness of one's own eternal nature by destroying ignorance, the root of the disease to which he has been subject from time immemorial. The *kirtan* of Krishna, Who draws to Himself the minds of all *jivas* of the three worlds, the surging ocean of Divine pastimes, the Embodiment of the elixir of infinite deliciousness, is alone the only food given away freely that causes the ocean of bliss thus to swell and overflow, and the water that bathes the feet of Krishna and the feet of those who belong to Krishna, the Divinity waited upon by all His manifest powers, is the only drink offered which has the quality of quenching the otherwise insatiable worldly thirst and infuse life and vigour into spiritual striving.

The words of the song of the great *Muni*, Alabandru Srimad Jamuna-charyya, have been rendered by Srila Kaviraj Goswamin in the following manner, 'we actually witness the visible manifestations of the manifold display of the Divine Power, supernatural acts,

supernatural indications. The race of disbelievers do not see them although they are enacted before their eyes, as the owl does not see the light of the Sun'.

In this age of speculative and so-called 'spiritual' explanations the reader is requested to be on his guard against mis understanding such expressions as 'visible manifestation of the Divine Power' 'super-natural acts and supernatural indications'. He should not suppose them to mean either the quackeries of the hallucinative imagination, the performances of the magician or the illusive powers of the pervert Yogi, etc. etc. As a matter of fact in this particular instance these manifestations, acts and indications are nothing but those activities and preachings so obviously beneficial to the world that are issuing in a bounteous stream from this transcendental Acharyya. Those practices and preachings are not something that astonishes, bewilders or deceives the people like the deeds of the magician. It is merely the pure *sankirtanam* (chanting together in company the *kirtan*) of Krishna.

This *kirtan* of Krishna is the only weapon, that never fails, possessed by the Teachers sent by God. Those who are able to understand this are alone endowed with goodness of judgment, all the rest are of a perverted understanding. This has been put into the

language of the soul by those who realised its significance. Nityananda and Advaita, the two commanders, at the head of an army of followers the foremost of whom is Sribash, are constantly on the move chanting the *kirtan* in company. The standards of Nityananda-Rai trample down all the atheists. The evil-minded *pashondis* scatter in a fright at the very sound of the thundering voice of the Acharyya. Sri Krishna-Chaitanya has instituted the chanting of the Name of God in company. He is worthy of all praise who serves God by the sacrifice of the *sankirtan*. Such a person alone possesses a sound judgment, all the others are of a perverted understanding. Of all sacrifices the sacrifice of the Name of Krishna is the one that is alone essential.

Sriman Mahaprabhu, Sri Damodar Swarup, Sri Rai Ramananda, Sri Nityananda Prabhu, Sri Haridas Thakur, the Six Goswamins, Sri Bakreswar Pandit Prabhu, Sri Krishnadas Kaviraj Goswamin Prabhu, Sri Srimibash Acharyya, Sri Narottam Thakur, Sri Shyamandadeva Thakur, Srimad Rasikananda, Murari Prabhu and after them, Sri Biswanath Chakravarti Thakur, Sri Baladeva Vidyabhusan Prabhu and their successors are the teachers of the age,—the world teachers. The supernatural deeds and super-human indications that these teachers have manifested, the ideal of practice and preaching that they have held up before the world, are

not an artificial and a strange path, neither is it something that is diligently concocted, nor is it the use of any physical or brutal force. It is not the endeavour of the heroic man of action, the brandishing of the sword, the display of the powers of the pervert Yogi or the delusive art of the magician. It is merely the practice and preaching of the exceedingly easy, simple, natural, eternal, old religion of all the servants of God, viz. the pure *samkirtan* of Krishna.

The worship of the Holy Name, or the Divine Logos or *samkirtan* by the scriptural method for the purpose of bringing about the descent of the Image of the Divine Logos, Sri Radha-Govinda, has been adopted by all of them by common consent as the only means of effecting the real good of the world.

They have not considered as efficacious any of the methods that have been imagined, made, or newly discovered by any mortals. The devotion to God that bears the name of *kirtan* alone possesses the highest potency. It is possible to conquer the world with this supernatural weapon. This conquest is no ordinary conquest. It is not a conquest that remains effective only for a

few days. It is not the conquest of the body or mind of men. It is the supreme victory. By this method it is not man only but the souls of all the *jivas* of all the worlds can be won. The soul of the *jiva* cannot be conquered by any worldly weapons. It can be conquered only by the supernatural, un-ambiguous *kirtan* of Krishna. The victory over the body and mind that lasts only for a few days has no value unless the soul is won. The paths of material activity, of yoga, of the pursuit of the Brahman as un-differentiated knowledge, can, indeed, lead to the conquest of the body and the mind, but the soul can be conquered only by the greatest of all weapons viz., the power of the *kirtan* of Krishna. Who is the Soul of all souls. He alone is fit to occupy the seat of the world-teacher, the seat of the Acharyya of the Age, who has adopted as his only weapon the unalloyed *kirtan* of Krishna. He alone possesses the strength to unfurl the banner of victory of Sri Krishna Chaitanya. Who instituted the *samkirtan*, and proclaim to the four quarters the trumpet-call of the mercy of Sri Chaitanya.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 285, May, 1928.)

- 92 In this manner Mista with sublime
patience approaching the Lord through
knowledge
By slow degrees quieted the faculties of
the mind.
- 93 In this manner and Biswarup go out of
his home
Whose body is the same as Nityananda's
own proper self.
- 94 Who listens to the *sannyas* of Prabhu
Biswarup
Attains devotion to Krishna and is freed
from the noose of fruitive works.
- 95 Hearing the *sannyas* of Biswarup all the
devotees
With mingled joy and sorrow thus constantly
thought within themselves,
- 96 'Krishna has robbed us of the only place
Where it was possible to talk about
Krishna.
- 97 'We also will not remain here any longer,
we will go into the forest,
Where we shall not see the faces of these
sinful people.'
- 98 'How bear the suffering of the words of
the *pasandis* !
All the people are constantly given to the
un-righteous course !
- 99 'In no one's mouth hear such Name as
Krishna
All the world are in the agony of death
being drowned in false pleasures.
- 100 If it is explained no one takes the path
of Krishna
But on the contrary even ridicules.
- 101 'But serving Krishna what has been your
happiness ?
You get your food by begging, this further
increases your misery.'
- 102 'It is not proper to live in the society of
such people '
All of them breathed long-drawn sighs of
grief saying 'Let us go into the forest.'
- 103 The generous Advaita consoled them —
'All of you will assuredly obtain the
supreme bliss
- 104 'I feel greatly rejoiced in my heart :—
The thought comes to me 'Krishna-
Chandra has appeared.'
- 105 'Let us all sing Krishna with the greatest
joy.
You will see Krishna in this very place
and in a few days ;
- 106 'Krishna will sport in your company ;—
If this comes about Advaita is a true
servant of Krishna,
- 107 'Such high favour as is hardly obtained by
Suka or Prahlad
Will be the lot of even the servant of you
all.'
- 108 Hearing those exceedingly honeyed words
of Advaita
The devotees cried aloud 'Hari' with the
greatest joy.
- 109 With a thundering voice all the devotees
shouted the name of Hari
And the faculties of their minds were
steeped in bliss.

- 110 Sri Gaurunder was at play with the children,
Hearing the sound of 'Hari' He went into the house.
- 111 'What brings Thee here, Darling !'—
asked the devotees.
The Lord made the response, 'Why did ye call Me ?'
- 112 Saying this the Lord sped into the midst of the children.
No one recognised by the force of His illusive power.
- 113 Since when Viswarup left home
The Lord became quiet for a time.
- 114 He was constantly at the side of His parents
That the father and mother might forget their sorrow
- 115 Holding Himself aloof from play the Lord minded only His books
And never left off even for the fraction of a moment.
- 116 After the Lord read up a Sutra*
He puzzled all the boys over it.
- 117 Beholding such extraordinary cleverness all admired.
'All praise to the father and mother of such a family', they said.
- 118 Much delighted the people informed 'Misra'
You have gained the reward of your good acts by having such a Darling.
- 119 'There does not exist in all the three worlds
another child with such good sense ;
He will surpass Brihaspati in learning.
- 120 'He can construe everything as soon as He hears ;
His puzzles no one can un-riddle'.
- 121 The mother rejoiced listening to this report of the goodness of her Son ;
On the contrary Misra felt greatly depressed in his mind.
- 122 The worthy Jagannath Misra observed to Sachi,
'This Son also will not remain in the family.
- 123 'Viswarup, too, after studying all the Scriptures in this fashion
Came to know that this world is not true at all.
- 124 'Realising the true meaning of all the Scriptures Viswarup, steady of purpose,
Quitted this transitory world.
- 125 'If He, too acquires the knowledge of all the Scriptures
He will also go away leaving behind all pleasures of the world.
- 126 'This Son is verily the life of us both ;
If we do not see Him it will be the death of both.
- 127 'Therefore He need not read any more.
Let my Nimai be a dunce remaining at home.'
- 128 Said Sachi, 'By what will He live if He be a fool ?
No one will ever give His daughter to one who is so stupid.
- 129 Misra said, 'Thou art a simple daughter of a Brahman.
Krishna is Slayer, Lord, Support and Protector of all.
- 130 'The Lord of the world maintains the world.
Who told you that learning maintains any body.'
- 131 'Whether one be a fool or a *pandit* he needs must have the maiden
That Krishna ordains, whatever she be.

*Formula, a brief statement.

- 132 'Family, learning and such other matters
are but minor indications ;
It is Krishna Who maintains all and is
the strength of all.
- 133 'Thou may'st see this directly in my own
case :
Why is it that there is no food in my
house despite all my learning,
- 134 'While the door-step of the man who
cannot properly tell even his alphabet
Is thronged with thousands of *pandits* ?
This thou canst easily see for thyself.
- 135 'Therefore, it is neither learning nor such
other things that provide maintenance.
It is Krishna alone who nourishes and
maintains all.—
- 136 '*How can death without pain and life
without want,
Betide one who has never worshipped
the feet of Govinda ?*
- 137 'Death with an easy mind and a life free
from want
Can be had only by serving Krishna
and neither by learning nor wealth.
- 138 'Save by the grace of Krishna there
is no deliverance from sorrow
Despite of learning, birth, or wealth
that is counted by the crore.
- 139 'Krishna perchance chooses to afflict
with some great malady the very person
In whose house there is the very best
of enjoyments.
- 140 'He is thus consumed with grief being
unable to enjoy
Such a person I deem more unhappy
than one who owns nothing.
- 141 'By this know that to have a thing
does not avail.
Touching everyone the command of
Krishna alone holds good.'
- 142 'Therefore, have no anxiety for thy Son.
Krishna alone will maintain the Roy, I say.
- 143 'As long as there is life in my body
He will not suffer the least sorrow.
- 144 'Have not all of us Krishna as our
Protector ?
Is there anxiety for one whose mother
even is as loyal as thyself ?
- 145 'I tell thee He does not require to read
further ;
Let my Son being ignorant only remain
at home
- 146 Saying this the worthy Misra called
unto his Son,
'Harken, Darling', said Misra, 'this is
what I have to say.
- 147 'For Thee there is no more reading from
to-day ;
There is my oath if You do otherwise
in this matter.
- 148 'Dearest, I shall give Thee what-so-ever
Thou mayst want ;
Remaining at home do Thou live in
perfect weal'.
- 149 So saying the Misra went off to other work
Lord Bisvambhar was deprived of any
further chance of study.
- 150 Sri Gauranga-rai is Himself the old
eternal religion.
He did not disobey His father's command
and gave up going to school.
- 151 The Lord was grieved at heart for this
break of the joy of study.
He relapsed into His wayward ways
in the company of the children.
- 152 He did not mind whether it was
another's house or His own.
But smashed all things that came in
His way and did great damage.

153. The Lord would not return home
even after dusk
For whole nights He played in divers
ways with the children.
154. Covering up the body with a piece of
blanket, with one other boy,
The Lord went about in the likeness of
a bull for fun ;
155. And when by day He chanced to espy a
clump of plantain trees in a house,
In the guise of the bull broke it up
during the night.
156. The inmates of the house would lament
thinking it was the bull ;
He would bolt with the boys so soon as
the master awoke.
157. He would bind fast from outside the doors
of another's house,
So the owner could not come out to
answer e'en the call of nature.
158. 'Hallo, who binds our door !' they would
exclaim much perplexed ;
And as soon as the master was astir
the Lord decamped.
159. In this manner all night and day the
Lord of the gods
Played constantly in the company of the
children.
160. However wayward the deeds that the Lord
Viswambhar perpetrated
The Misra ever maintained unperturbed
silence.
161. One day after the Misra had gone out on
business
The Lord being angry for the reason
that He was not allowed to read
162. Sat Himself down on a pile of discarded
earthen pots
That had been used in cooking the offer-
ing of meals for Vishnu,
163. This is a very deep subject, so listen
with undivided attention
By hearing it devotion to Krishna is
matured.
164. Making a throne for Himself of all
those refuse earthen pots
And being seated thereon Gaur with
His beautiful face went on laughing.
165. The soot from the side of the pots
blackened every limb of Gaur :
As if a charming figure of gold was
besmeared with perfumed paste.
166. The children conveyed the tidings to
Sachi,—
'Nimai is seated on the pile of pots'.
167. The mother saw for herself as she reached
the spot and exclaimed with sorrow,
'My dear! in such place it is not proper to sit
168. 'Those are refuse cooking-pots ; one
needs must bathe if he touch them.
It is strange Thou art ignorant of this
at Thy age'.
169. The lord said, 'you never allow me to read.
How may a Brahman who is a dunce
know right and wrong ?
170. 'I am ignorant and don't know what are
good and bad places.
My knowledge of all places is one and un-
divided.
171. So saying He began to laugh seated on the
throne of refuse pots.
Presently the Lord lapsed in to the mood
of Dattatreya.
172. The mother said, 'Thou sitt'st in a foul
place.
By what method will Thou be cleansed of
impurity ?
173. The Lord replied, 'Mother, you are very
childish.
I never dwell in any impure place.

- 174 'The place where I am is full of all holiness ;
There abide the Ganges and all the sacred streams.
- 175 'My purity or impurity is a fancy of the imagination.
Consider well whether any offence is ever possible in the Creator.
- 176 'Admitting a thing to be impure in the opinion of the Scriptures or of the people.
Can such impurity exist after it is touched even by Myself ?
- 177 'There has also never been any occasion for impurity with regard to these pots
In which even thyself cooked the offering intended for Vishnu.
- 178 'The utensils used in cooking for Vishnu can never be polluted.
By the touch of those pots other places are sanctified.
- 179 'Whence it follows that I can by no means be in any impure place,
The purity of all things being due to My touch.
- 180 The Lord laughed in the mood of a child having thus declared the whole truth.
Yet by the influence of His illusory power no one understood.
- 181 All laughed on hearing these words of the Child
And Sachi said, 'come away from that place, Thou needs must bathe.'
- 182 The Lord would not move and kept His seat.
Sachi was insistent, 'Be quick, lest father comes, to know'.
- 183 The Lord said, 'If I am not allowed to read !
Then be sure that I will never come down !
- 184 All the people spoke ill of the mother of the Lord
Saying 'why, indeed, do you not allow Him to read ?
- 185 'One undertakes with all care to educate his son.
What rare fortune it is when the Child Himself is so anxious to read.
- 186 What enemy has given you this precious piece of advice
To keep the Boy at home in order to make Him a dunce ?
- 187 'In this matter no iota of blame attaches to the Child.
'Do Thou come down, Darling Nimai,' said they.
- 188 'If Thou art not given the chance to read even from this very day,
Then shouldst thou do all sort of mischief in right earnest.
- 189 The Lord did not come down but continued to laugh seated at that place
And those people of pious deeds floated in the mid-ocean of happiness.
- 190 Catching hold of Him herself the mother at last brought down the Child ;
Gaur Chandra laughed like the dark stone scattering light.
- 191 The Lord told the Truth after the manner of Dattatreya,
No one understood by the strength of the illusory power of the Vishnu.
- 192 Taking Him along Sachi of excellent deeds made Him bathe
When Misra, possessed of a superior order of mind, appeared.
- 193 Sachi related to Misra all that had happened.
That the Boy felt grieved at heart being unable to read.

- 194 The others said, 'Misra, you are admittedly
of a generous disposition,
By whose advice you disallowed your Boy
to read ?
- 195 'Whatever Krishna Chandra ordains must
come true,
Giving up all anxiety bravely allow your
Son to read.
- 196 Luckily the Boy Himself is eager for study.
So on an auspicious day invest Him with
the holy thread in a suitable manner.'
- 197 Misra said, 'You are the best of friends ;
What you have said are even as my own
words.'
- 198 All people noted that all the deeds
of the Child were extraordinary
And felt astonished ; but no one realised
its meaning.
- 199 Now and then some who were exception-
ally fortunate
had already declared to Jagannath Misra-
- 200 'This Boy is never a mortal Child ;
Cherish Him in your heart with all
tenderness.
- 201 The Lord ever sports in this hidden
manner.
In His own yard played the Beloved Lord
of Vaikuntha.
- 202 By command of His father the Lord
resumed His studies.
And the Supreme Lord was most highly
delighted at this.
- 203 Sri Krishna Chaitanya is the Life of
Nityananda-Chand
At whose twin feet sings Brindabandas.

Here ends chapter seventh entitled 'the narrative of the *sannyas* of Sri Biswarup and
other matters' in part First of the Sri Chaitanya Bhagabat.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 280, May, 1928.)

[XIX]

- 1 I have surrendered my all at Thy feet ;
I have thrown myself on Thy household.
Thou, the Supreme Lord, as Thy dog
May Thou accept me.
- 2 Chaining me close to Thee Thou wilt maintain me ;
I shall lie at Thy door-step.
Who is opposed to Thee I will, not allow to enter
I will ever keep him out-side the bounds.

3 What is left over of the favour of the refuse of Thy meals
 After being honoured by Thy own,
 Will be my food every day ;
 On it I will feed with the greatest joy.

4 Sitting up or lying down, on Thy feet
 I will meditate without a pause :
 And dancing lie to Thee with joy
 Whenever Thou call'st.

5 I never will think for my own nourishment ;
 I will ever cherish love.

Bhaktivinode elects Thee
 As his Protector.

[XX]

- 1 Thou, Son of the Lord of Braja, art the Sovran paramount over all rulers.
 Creation and dissolution in the world take place in accordance with Thy will.
- 2 In accordance with Thy will Brahma creates.
 According to Thy will Vishnu maintains.
- 3 Siva destroys according to Thy will.
 Thy illusory power builds the prison in accordance with Thy will.
- 4 Thy will is the cause of the birth and death of the *Jivas*,
 Prosperity and ruin, joy and sorrow.
- 5 Fettered by Thy illusory power the *Jiva* vainly turns about in the meshes
 It can do nothing without Thy will. of hope ;
- 6 Thou art, indeed, the Protector and Maintainer of myself.
 I have no other hope except Thy feet.
- 7 Leaving all dependence on my own strength and contrivance
 I now live in reliance on Thy will.
- 8 Bhaktivinode is most humble and desires nothing.
 He lives and dies in accordance with Thy will.

(To be continued.)

श्रीश्रीगुरुगौराङ्गौ जयतः

श्रीसञ्जनतीषणी

पङ्क्तिविंशः खण्डः

श्रीगौड़ीय मठः, वामनः, ४४२ गौणवर्गः, १८५० शकाब्दः

प्रथमा संख्या

श्रीमद्भक्तिविनोद-ठक्कुरः

कलियुगे महावदान्यलीलावतारसुचतुरः साक्षा-
दभिन्नवजेन्द्रनन्दनो विप्रलम्भरसरसिकः श्रीम-
च्चैतन्यदेवो यस्मिन् देशे प्रदेशे विभागे च सौभाग्य-
शालिनां नयनमार्गे स्वप्राकट्यं प्रदर्शयामास, तद्वक्त-
वरोऽयं महाजनोऽपि तस्मिन्नेव भारतवर्षे गौड़प्रदेशे
नदीयायामात्मन उपास्यवस्तुन इच्छाक्रमेण तदनुगत्या
चाविर्बभूव । श्रीमन्महाप्रभुः स्वप्रकटसमये पार्षदवरैः
सुदुर्लभां प्रेमभक्तिवाक्तां जगति विभिन्नजनानां श्रवण-
पथे बहुधा समुपस्थापयामास । कालप्रभावात्तस्य मनी-
ऽभीष्टप्रचारकाणां प्रपञ्चाश्रित्यलीलाप्रवेशं गौड़गगनं
गौरविहितकीर्त्तन-किरणवञ्चितं निविडान्धतामससमा-
वृतं समजनि । गौड़गगनविलासिषु सूर्यचन्द्रग्रह-
नक्षत्रादिषु ज्योतिष्केषु एकैकशो लोकलोचनगोचरतः
स्वस्वज्योतिर्विम्बप्रदर्शनविरतेषु घनघटासंवृते गगन-
तले विधुदालोकमन्तरा तिमिरापनोदने नापरः किया-
नपि हेतुरवर्त्तत । पुनश्च कालव्यवहिते सौरपञ्च-
वर्षाधिक-त्रिशतवर्षापगमे नदीयायां वीरनगरजनपदे

श्रीगौरनिजजनस्य महापुरुषस्यास्य शुभोदयकालो गौड़ीय-
गगनतलं समुद्भासयामास ॥ .

अयं हि महापुरुषप्रवरः प्रपञ्चे समवतीर्ण आवाल्यात्
स्वकीय नित्यसिद्धस्वभावत्वं प्रकाशयामास । ततः
शैशव एव तस्य तादृग्भक्तिमत्त्वं निरीक्षमाणास्तदा-
नीन्तना बहव एव रहस्येन भक्तिरहितदैत्यान्वयस्य
प्रह्लादमिति सम्भाषयामासुः ।

“प्रभोरनुगता भृत्या” इति सांसिद्धिकनियमादय-
मपि प्रपञ्चावतीर्णः श्रीमन्महाप्रभुरिव शैशवे विद्या-
विलासं तथाचिरणैवासामान्यं पाण्डित्यञ्च प्रकटया-
मास । संस्कृताङ्ग-ल-वङ्ग-पारस्योर्दुप्रभृतिभिर्विध्याभि-
र्भाषाभिरुपनिबद्धानि ग्रन्थरत्नान्येव तस्य विविधभाषा-
पारगामित्वे सर्वजनलोचनगोचरं प्रमाणमिति । ठक्कुरः
श्रीमद्भक्तिविनोदो भगवता प्रपञ्चं प्रेषितः संन चतु-
र्विधानां दैववर्णाश्रमधर्माणामाचरणं स्तत्रचरितेनैव
प्रदर्शयामास । श्रीमन्महाप्रभूपदिष्टाया “स्तरोरिव
सहिष्णुने”ति वाचः सार्थक्यमस्य चरिते प्रतिपदमेव

परिलक्ष्यते । अत्र च पाठकानामवगत्यर्थं ततः
 क्रियानेव दृष्टान्तः समुपनिबध्यते । ठक्कुरभक्तिविनोद-
 स्यैकादशवयस्येव पितृवियोगः समजनि । ततः
 शैशवे मातामहालय एव तस्य समुपलान्तं बभूव ।
 परं तत्रापि दुर्दैवशादतुल्यसमृद्धं मातामहस्य क्रमशो
 वित्तराहित्यं प्रादुर्गसीत् । ततश्च ठक्कुरमहोदयस्य
 जननी तादृशस्य शिशोःकृते नितरां विपन्ना समभवत् ।
 प्राकृतस्तु जन ईदृशे सङ्कटकाले यथा विचलितो भवति
 ठक्कुरस्तु तादृक्संसारचिन्ता-विह्वलतामगत एव धैर्य-
 मसामान्यमवलम्बमानो विद्याभ्यासादिषु पौण्ड्रधर्मेषु
 दृढपदमवतस्थे । अस्मिन्नेव काले तेन वङ्गभाषया
 काव्यमेकं विरचय्य स्वकीयायाः प्रतिभाया अस्मामन्यं
 विज्ञापितम् । ईदृशे वयसि दुःसङ्गप्रभावाद् यथा
 बालानां प्रायश एव विपत्तिः सम्भाव्यते ठक्कुरस्य
 कश्चिदपि न तादृगन्तगय आविर्गसीत् । स्वजना-
 नामकालमृत्युर्मातामहस्य विपुलैश्वर्यक्षतिः पितुः पर-
 लोकगमनात्पितृकुलस्य दायभागित्वसम्भावना इत्यादिषु
 विविधेषु शारीरमानसकृद् शेष्वपि तस्य धैर्यं तद्वत्त-
 सहिष्णुता वा क्षणमपि नापजगाम । मातुरूपरोधात्
 द्वादशवर्षीयो बालकः ठक्कुरभक्तिविनोदः कृतपरिणयः
 सन् विद्याधनयोः संग्रहार्थं महानगरीं कलिकाता-
 माजगाम । परमागमनात् परमेव शारीरव्याधिपीडनं
 स्वालयप्रत्यावर्त्तने हेतुर्बभूव । बाल्यादैव तस्य महा-
 प्रसादविश्वासः कृष्णैकशरणता भागवतजनेषु श्रद्धा,
 ब्रह्मचर्यं परोपकृतिः सच्चरितमित्यादयो गुणगणाः
 सहस्रैव साधारणजनानां हृदयमाकर्षयामासुः । १८५६
 खृष्टाब्दे ठक्कुरः श्रीमद्भक्तिविनोदः, श्रीजगन्नाथक्षेत्र-
 मगमत् । तत्र मठानामुदन्तमवलम्ब्य ग्रन्थमेकं प्रणिनाय ।
 अन्यौ हि सार उईलियाम् हाण्टार् नामधेयस्य सुप्रथित-
 पाश्चात्यैतिहासिकस्य चित्तमध्वचकार । पुरीधामतः
 ठक्कुरः कर्मवशात् मेदिनीपुरमाजगाम । तत्र च पर-

लोकगतस्य राजनारायणवसुजस्यानुगतैः कतिपर्यन्तीति-
 रहितैर्मादकद्रव्यपरायणै धर्महीनैर्ब्राह्मणतमवलम्बमानैः
 समं साक्षात्कारः समजनि ।

तैः साद्धं संवादेन धर्ममतमवगम्य ठक्कुरेणोप-
 निबद्धम् “अहमाशैशवान्नित्यधर्मानुरागी । इदानी-
 न्ननपरिकल्पितो ब्राह्मधर्मः कदापि न जीवस्य स्वरूप-
 गतधर्मत्वेन कल्पयितुं शक्यते । वैष्णवभक्तिविरहिते
 हिन्दुधर्मे विविधा दुष्कृतयः सम्बद्धाः परिलक्ष्यन्ते ।
 परं धर्मे दुराचाराधिगते तादृशधर्मावलम्बिनः किञ्चि-
 दपि कल्याणं न सम्भाव्यते । यत्र खलु जीवहिंसा-
 निष्ठुरता-मादकद्रव्यसेवादयो धर्माङ्गत्वेनान्तः प्रविष्टा-
 स्तत्रापरस्यैव स्थातुमर्हति नाखण्डरस” इति ॥

तत्काले सभ्यसमाजे भक्तिधर्मस्य किमप्यनुसन्धानं
 नासीत् । किं बहुना चैतन्यचरितामृत-चैतन्यभागवता-
 दीनां वैष्णवधर्मग्रन्थानां मुद्रापणकार्यमपि न तदानी-
 मुन्मुखतामाजगाम । इदानीं श्रीमन्महाप्रभुप्रचारित-
 शुद्धवैष्णवधर्मस्य यदनुशीलनं प्रवर्त्तते तन्मूलत्वेन
 केवलं ठक्कुरं भक्तिविनोदमेव वयमवलोकयामः ।

श्रीमद्भक्तिविनोद ठक्कुरमहोदयो न केवलं भक्तिराज्य
 एव महतीं प्रतिष्ठांमाजगाम परं व्यवहारजगत्यपि विपुल
 सम्मानास्पदानामन्यतम आसीत् ।

१८६८ खृष्टाब्दे राजपुरास्तरं व्यवहारे शासनविषये
 च योग्यतां विविच्य दिनाजपुरस्य डेपुटी म्याजिस्ट्रेट्-
 पदे प्रतिष्ठापयामासुः ।

तदा ठक्कुरमहोदयः साक्षाद्भगवत्स्वरूपस्य श्रीम-
 न्महाप्रभोः सर्वोत्तमाचार्यभावं प्रचारयितुकामः
 कलिकातातः श्रीचैतन्यचरितामृतं तथा श्रीमद्भागवतञ्च
 संगृह्य वैष्णवधर्मानुसन्धित्सुभिः कतिपर्यैः सहृदयैः
 सममनुक्षणं तदालोचयामास । तदानीमेव तदाया
 सचैतन्यचरिता चैतन्यगीता श्रीसच्चिदानन्दमालङ्कार-
 नास्त्रा स्यप्रकाशमलभत ।

वैष्णवाचार्यचतुष्टयस्य सिद्धान्ते यावतीभ्यूनता साक्षाद्भगवद्व्रजैन्द्रनन्दनस्य श्रीकृष्णस्य भजनविधौ परिपन्थिनी जाता स्वयमाचार्यलीलाभिनयचतुरः श्रीमन्महाप्रभुराचार्यत्वेन जननयनविषयीभूतस्तां परिपूरयन् भक्तिमार्गकण्टकीभूतशास्त्रविवादादीन् परिहृत्य निखिलजीवानामेव श्रीकृष्णभजन उन्मुखतासम्पादनेन स्वकीयां महावदान्यलीलां प्रकटयामास । इदानीन्तना शुद्धभक्तजनाः श्रीचैतन्यानुगत्येनैव श्रीकृष्णभजनाचारप्रचाराभ्यां गौरकृष्णमुपासन् इति श्रीमद्भक्तिविनोद-ठकुरमहोदयप्रणीते सिद्धान्तग्रन्थरत्ने प्रतिवर्णं स्फुटतामगमत् । ततश्च ठकुरमहोदयः कर्मवशाद्दिनाजपुरतः पुरुषोत्तमक्षेत्रमाययौ । लीलापुरुषोत्तमस्य श्रीकृष्णस्य लीलैवेयं यत्केनापि छद्मना निजजनः स्वपादपद्ममन्वाकृष्यत इति । स तु पुरुषोत्तमधामगमनादनुदिनं श्रीमन्दिरे श्रीजगन्नाथदेवमन्दर्शनावसरं स्वायद्ममन्दिरे स्वनः परिस्रुगितया श्रीमन्महाप्रभोर्भावसमुदित लीलाया निरन्तरमप्राकृतसुखाम्बुधौ निममज्ज । तदा पुरुषोत्तमधामनि श्रीमन्महाप्रभोः समकालीनस्य अतिवाङ्गीजगन्नाथदासस्य कतिपया अनुचराः आत्मनामभिनवावतारतां कल्पयन्तो राजनैतिकविप्लवं *जनयितुं चेष्टन्ते स्म । विषकिषणस्तु तेषामग्रणीरासीत् । तस्य विस्मयजननीं योगविभूतिमुपलभ्य तदानीन्तनो विद्वत्समाजोऽपि महामोहं प्रपेदे । मायया ग्रस्तेऽपि समस्तजगति भक्तजनो भगवन्तमेवानुसरति । ठकुरमहोदयस्तु विषकिषणस्य विभूतिजालैरनावृत एव बभूव । परन्तु तं कृतापराधं विविच्य सार्द्धं सम्बत्सरं सश्रमकारागारवासं कल्पयामास । अस्मादेव महापुरुषस्य हृदये कान्तिकतामीश्वरानुरागं प्रतीपजनेषु कर्तव्यमेवमादीरेशीशकीरवलोक्य बहव एव तदीयं श्रीचरणं प्रत्याकृष्टाः सञ्जाताः । श्रीक्षेत्रवासकाल एव श्रीकृष्णसंहितातत्त्वसूत्रतत्त्वविवेकादयः कृति संस्कृतग्रन्थास्तथा बङ्ग-

भाषायां पद्यसन्निवद्धः कल्याणकल्पनरश्मे त्रेनेर्विरचिता अभवन् । ते च वेदवेदान्तोपनिषद्भ्यः सारसंग्रहेणैव कल्पिताः । कृष्णसंहिताग्रन्थपाठेन कश्चिद् वैष्णवोपनामा धियस्तुकिष्टः भगवल्लीलाया अप्राकृतत्वमधिगन्तुं नाहेति स्म । वस्तुतस्तु तत्रोपनिषद् कृष्णलीलावैचित्र्यस्य निगूढतात्पर्यं केवलं निवृत्तानुर्यानां प्रेमासक्तभक्तजनानामेव निरन्तरमास्वाद्यतया समादरणीयमिति नास्ति सन्देहावकाशोऽपि ।

ठकुरस्तु निरन्तरं परमानुगम्य कृष्णनामभजनेन कालमतिवर्त्तयामास । श्रीरामानन्दरायस्य भजननिकेतने श्रीजगन्नाथबल्लभोद्याने महापुरुषेण ठकुरग्रादेन भागवतसंस्तप्रतिष्ठापनेन हरिकथानुशीलनस्य महान् सुयोगः परिकल्पितोऽभूत् । अत्र परिधिं तत्कालीनाः सर्वे एव श्रीहरिपरायणा समुपनिस्थिरे । परं कन्यावलम्बी रघुनाथदास बाबाजीमहाशयः सम्मेलने निष्कुर्योगो बभूव । पश्चादसौ ज्वरेण निपीडितः श्रीमन्महाप्रभोः करुणाबलेन भक्तचरणे स्वकीयं सञ्जातमपराधमदगम्य ठकुरस्य करुणाप्रार्थी समभवत् । तदा पुरुषोत्तमे श्रीस्वरूपदासयाबाजीनामधेयः कश्चिन्निर्मत्सरो महाजनः सन्ततं कृष्णनामभजने समासक्ततया समवतिष्ठत् । स च समधिककालं ठकुरमहोदयसन्निधौ श्रीमन्महाप्रभूपदिष्टं निरन्तरकृष्णनामभजनमाहात्म्यं कीर्त्तयन् निरतिशयां प्रीतिमभजत् । ठकुर भक्तिविनोदः श्रीमन्दिरे श्रीमन्महाप्रभुपदाङ्कसंरक्षितप्राङ्गणे श्रीटोटागोपीनाथे तथान्यत्रापि गाँडीयवैष्णवानां सुप्रथितस्थलीसमूहे श्रीकृष्णनामग्रहणस्वरूपे आचारे प्रचारे च व्यस्ततया समवर्त्तन् । एवं कियत्कालं पुरुषोत्तमावस्थानात् स श्रीमद्भजैन्द्रनन्दनस्य वासनाबलद् गौडमण्डलाद् व्रजमण्डलमुपगतः भजनानन्दिभिवैष्णवमहाजनैः सङ्गं प्रीतिमनल्यामलभत् । तेषु वैष्णवसार्वभौमः श्रीजगन्नाथ उल्लेखनीयनामा बभूव ।

श्रीधामवृन्दावनगमनादनतिपूर्वमेव वैष्णवधर्म-
प्रचारिणी श्रीसज्जनतोषणी नामधेया पत्री प्रकाशिता-
सीत् । भक्तिस्वरूपिण्यास्तस्याः सज्जनतोषण्याः सेवा-
विप्राशङ्क्या श्रीधामि चिरकालमनवस्थायैव गौड़मण्डलं
प्रत्याजगाम । ततः श्रीविश्वनाथचक्रवर्त्तिप्रणीतां श्रीम-
द्भगवद्गीताटीकां तथास्यांश्च बहून् दुर्लभान् हस्ता-
ङ्कितग्रन्थानाकलष्य तत्प्रकाशे सङ्कल्पवान् बभूव ।
पुरुषोत्तमात् कार्यवशतः श्रीरामपुरावस्थाने तस्य
सङ्कल्पश्च सफल्यं प्राप । तदा श्रीचैतन्यशिक्षामृत
वैष्णवसिद्धान्तमाला-चैतन्योपनिषद्वाङ्मन्यसूत्र-श्री-
चैतन्यचरितामृतामृतप्रवाहभाष्याणां विरचनार्थं भक्ति-
प्रचारार्थश्च कलिकातामहानगर्यां श्रीचैतन्याभिधेयं
मुदायन् संस्थापितमभवत् । श्रीरामपुरावस्थानकाले
स विश्ववैष्णवरजसभायाः पुनःप्रतिष्ठापनेन श्रीगौराङ्ग-
प्रचारितशुद्धभक्तिधर्मस्य प्रचारार्थमनुष्ठानानि विविधानि
कल्पयामास । गौड़ीयवैष्णवसम्राजे श्रीचैतन्याब्द-
प्रचाराय श्रीचैतन्यपञ्जिकाप्रकाशस्तथा हरिकथाप्रचारार्थं
विविधासु हरिसमितिषु वैष्णवमण्डलीषु च वाग्मि-
त्व-प्रकटनमित्यादयः ठक्कुरमहोदयस्य चेष्टा अहैतुष्यः
सततं जीवानां शाश्वतकल्याणं साधयन्ति । तदा-
गम्यैव श्रीगौरजनमहोत्सवः प्रतिगृहं बङ्गेषु जातीय-
पर्ववदाचरितः संलक्ष्यते । गौरचतुःशताब्दान्ते बङ्गेषु
तत्र तत्र श्रीगौरानुसन्धानस्य या नाम प्रवृत्तिः परि-
लक्ष्यते तस्याः सजीवं मूलकारणं श्रीमद्भक्तिविनोदठक्कुर
एव भवति ।

१८८७ खृष्टाब्दे ठक्कुरमहोदयो माथुरमण्डले
कस्मिन्नपि यामुनपुलिनमध्ये निकुञ्जे निर्जनभजने मनो
दधौ । तदानीमेकदा निशायां श्रीमन्महाप्रभुणा स्वप्ने
तं प्रति सन्दिष्टं - 'त्वं वृन्दावनगमने कृतसङ्कल्पः
सञ्जातः, परन्तु भवद्गृह समीपवर्त्तिनि श्रीधामनवद्वीपे
यत्कर्त्तव्यतया वर्त्तते तत्र का वाचते'ति । इत्थं स्वप्न-

दर्शनादेव तत्सङ्कल्पं विहाय स्वकीय प्रभोराज्ञानुपालने
स, सविशेषं यतते स्म । स्वयं कृष्णनगरं गत्वा तत्रा-
वस्थानेन प्रभोर्लोलाविहारस्थानसमूहसन्दर्शनार्थमशेषं
चेष्टयामास । तदा तत्रत्यो जनसमूहः स्वस्यैवेन्निय
तर्पणादिवेष्टया निरन्तरं व्यग्रमानसतया ठक्कुरस्य
चेष्टायामप्राकृतिक्यां कियतीमपि सहायतां विधातुं न
शशाक । कदाचिदतीतसन्ध्यां तमिस्रायां यामिन्यां
गङ्गातटवर्त्तिनः कस्यचिदालयस्य शिखरदेशे समुत्थि-
तस्य तस्य नयनमार्गे गङ्गोत्तरभागस्थिनः कश्चिदलौकिक
आलोकमयः प्रासादो निपतित आसीत् । सुनिपुण-
मनुसन्धाय च तेनावगतं तत्र दिशि बलालदीधिकेति
जनपदः संवर्त्तते इति । सप्ताहात् परमेव बलाल-
दीधिका जनपदे रजनीमतिवर्त्तयन् निशीथे पदव्रजेन
तानि तानि ज्योतिष्मन्ति पदानि ददर्श, प्राचीनानां
मुखादधिगतवांश्च श्रोमन्महाप्रभोर्जन्मभूमिरियमेवेति ।
पश्चाच्च नरहरि-परिक्रमाभक्तिरत्नाकर-श्रीचैतन्यभाग-
वतानां पर्यालोचनया च तत्र तत्र तांस्तान् जनपदानु-
ल्लिखितानपश्यत् ।

अत्रैव समये श्रीनवद्वीपधाममाहात्म्यं विरचितम् ।
१३०० पङ्काब्दे माघे मासि कृष्णनगरे कस्याश्चित्
सभाया अधिवेशनेन श्रीनवद्वीपधामप्रचारस्य व्यवस्था
तथा भक्तजनानामर्थानुकूल्येन श्रीमायापुरधामि सेवा-
प्रकाश सङ्कल्पश्च समभवत् । अस्मिन्नेव संवत्सरे
फाल्गुन्यां पूर्णिमायां श्रीमायापुरस्थे योगपीठे श्रीगौर-
विष्णुप्रियामूर्त्तस्तथा श्रीश्रीराधागोविन्दयुगलविग्रहस्य
च संस्थापना महोत्सवेन समपत्तते । सुप्राचीन-
नवद्वीपधामः प्रकाशेन कोलद्वीपवासिनामनेकेषामेव
हिंसाबुद्धिः समजायत परं तेषां तादृशेन निष्फल-
प्रयत्नेन सत्यस्य न कियानप्यपलापः सञ्जातः । ते
खलु स्वार्थान्धितधियः सम्प्रदायाः श्रीधाममायापुर-
विषयकं विवधं निर्भित्तिकं कुतर्कं समुपस्थापयन्तः

पश्चात् ठकुरपादेन विविधैरतिहासिकैर्भौगलिकैश्च गवेषणास्त्रैर्निरस्तीकृताः सम्बभूवुः । १८६६ खृष्टाब्दे जुलाइ मासे ठकुरमहोदयः श्रीश्रीहरिनाम प्रचारार्थं त्रिपुराजिला स्थितेषु बहुषु स्थानेषु तथा परस्मिन् वर्षे काँथिमहकुमान्तर्गत साउरी प्रभृतिषु परिवभ्राम । तदा दाक्षिणात्यवासी श्रीराधवाचार्य्यनामा कश्चिद्रामानुजीयः परिङ्गतः—“वर्णाश्रमाचारवता पुरुषेणपरः पुमान्” इत्यादि श्लोकानुसरणेन वर्णाश्रमस्य श्रेष्ठमभिधेयत्वं स्थापयितुमुद्यतस्ततः ठकुरपादः श्रीगौरविहितकीर्तनस्यैव सर्व्वश्रेष्ठाभिधेयतां तं सविशदं बोधयामास ।

श्रीमद्भक्तिविनोद ठकुरमहोदयो व्रजविजयकालादनुक्षणं नामभजने संसक्तचित्त आसीत् । तथापि शुद्धभक्तजनैस्तदीयकरकमलाद् बहवः श्रीग्रन्थाः समग्रहस्य श्रीहरिनामचिन्तामणयः समधिकतया समुल्लेखनार्हा वर्त्तन्ते । हरिभजनपदेन केचन शास्त्रज्ञानहीनाः सम्प्रदाया आनुष्ठानुकीं भोगपरां कियतीं कर्मसमिष्टमेवाधिगताः, केऽपि वा सविचारं निर्व्विशेषमाध्यात्मिकभावमेव लक्षयन्ति परन्तु गौरनिजजनः श्रीमद्भक्तिविनोदठकुरपादः स्वकीय विमलचरितैस्तथाविरचितैर्ग्रन्थैश्च अखिल-रसामृत-सिन्धु-विलास-कल्लोलवारिधिर्निखिलकल्याणगुणगणनिलयरूपी व्रजेन्द्रनन्दनः श्रीकृष्ण एव स्वयं भगवानिति तथा नारायणो, वासुदेवः सङ्कर्षणः प्रद्युम्नोऽनिरुद्धस्त्रिविधाः पुरुषावताराः लीलावताराः गुणावताराः इत्यादीनामीश्वराणामपि परमेश्वरस्तथाशिखरूपो भवति । योगिनामाराधनीयः परमात्मा निर्व्विशेषवादिनां लक्ष्मीभूतं ब्रह्म च तस्यैवांशिकमसम्बन्धं च प्रभावमात्रम्, अप्राकृतसविशेष-

परमेश्वरपदेन केवलं कृष्ण एव लक्ष्यते । कृष्णसम्बन्धि वस्तु च तदभिन्नं भवति । प्रकृतसविशेषपरमेश्वरपदेन सदसद्विलक्षणमनिर्व्वचनीयं ज्ञानविरोधिभावस्वरूपं सैमष्टिभूतमज्ञानं सर्व्वज्ञं सर्व्वेश्वरं व्यासजीवानामन्नय्यामि जगत्कारणं शिवब्रह्मादिदेववृन्दं निर्व्विकारं निराकारं निरञ्जनं पञ्चोपासकैराध्यमानं पञ्चदेवताद्यसंख्यदेवीधामस्थं वस्तुवृन्दमेव लक्षितं भवेत्, तत्तु दुर्व्वलावरवस्त्वपेक्षया प्राकृतधिया ईश्वराभिधानेन निर्दिष्टमपि वस्तुतो नेश्वरवस्तुत्वमर्हति । निर्व्विशेषनिर्गुणपदानां पर्यायवाचिते वस्तुनिकरे कृष्णसम्बन्धज्ञानस्य पूर्णताया अभावदर्शनात् स बाह्यभावमिश्रो भवति । ताटस्थ्याज्जीवे युगपत्कृष्णवैमुख्यं कृष्णसाम्मुख्यञ्चेति भावद्वयं परिलक्ष्यते । एकस्मिन् सुप्ते अन्यज्जाग्रतं भवति । ज्ञानकर्मादीनां प्रतिकूलभावानां परिवर्ज्जनेनानुकूल्येन कृष्णानुशीलनमेव परमशुद्धो जैवधर्मः । कृष्णकर्म कृष्णज्ञानं वा न ज्ञानकर्मावरणमुक्तं भवति । सेवापरबुद्ध्या नवधाभक्तिरनुष्ठीयते । प्राकृतपदमिधेयया स्वीयभोगपरबुद्ध्या तत्कर्ममार्गानुष्ठाने अन्तर्भवति । प्राक् साधुसङ्गस्ततो भजनं तेन निवृत्तायामनर्थसन्ततौ श्रद्धावान् जानरुचिर्जनोरागमार्गे प्रविशन् क्रमशः भावं प्रेमावस्थामधिगच्छति । इत्यादीनि वाक्यानि श्रीमद्भक्तिविनोदठकुरप्रणीते ग्रन्थसमूहे सुष्ठु विचारितानि वर्त्तन्ते ।

“असत्सङ्ग-परित्याग एव वैष्णवस्य सदाचार” इति जनान् शिक्षयितुं ठकुरपादः १९०८ खृष्टाब्दे भागवतपरमहंसधर्मं जग्राह । ठकुरस्य निखिलानुष्ठानानां वैशद्येन विवृतौ प्रबन्धविस्तृतिः स्यादिति समासतः कथञ्चिदुपनिबद्धम् ।

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठकुर-विरचितम्]

(पूर्वानुवृत्तम्)

गनु, परमेश्वरस्य भक्तिग्राह्यत्वे तत्त्वे ग्राह्य जगदन्तः
पातित्वं स्यादित्याशङ्का निरसनाय पञ्चमसूत्रमारभते,

**स च सत्यो नित्योऽनादिरनन्तो
देशकालापरिच्छेदात् ॥ ५ ॥**

[स परमेश्वरः सत्यः असतः सत्ता प्रदत्वात्
“सत्यं ज्ञानमानन्दं ब्रह्म”ति श्रुतेः । “नित्योऽविनाशी”
“अविनाशीवाऽरेऽयमात्मे”ति श्रुतेः । अनादिरनन्त
आद्यन्तशून्यः दैशिककालिकोभयपरिच्छेदशून्यत्वात्
‘समूहिं सर्वतः स्पृष्ट्वा अत्यतिष्ठ’दिति श्रुतेः “सर्व-
मावृत्य तिष्ठती”ति स्मृतेश्च ।]

तथा भागवते,—

नैवेशितुं प्रभुर्भूम्नश्चेश्वरो धाममानिनाम् ।

प्रवर्तते यत्र रजस्तमस्तयोः

सत्त्वञ्च मिश्रं नच कालविक्रमः ।

न यत्र माया किमुता परे हरे-

रनुवता यत्र सुरासुरार्चिताः ॥

तथाच कठोपनिषदि,—

अशब्दमस्पर्शमरूपमव्ययं

तथा रसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं

निचाप्य तं मृत्युमुखात्प्रमुच्यते ॥

ऋग्वेदमप्राकृतस्य कथं प्राकुराविश्वसृष्ट्यादि-
कत्तृत्वमित्याशङ्कां निराकरोति,—

**परोऽपि चिज्जडाभ्यां विलासी
विश्वसिद्धेः ॥ ६ ॥**

[चिज्जडाभ्यां प्रकृतिपुरुषाभ्यां परोऽपि भगवान्
प्रकृतिपुरुषसम्बन्धात्मकविश्वसृष्टिहेतोर्विलासी विविध-
विलासभाववान् भवतीत्यर्थः । “स ऐश्वर्य” “एकोऽहं
बहुस्यां प्रजायेय” इति । “यतो वा इमानि भूतानि
जायन्ते” इत्यादि श्रुतेश्च ।]

कठे,

यदिदं किञ्च जगत्सर्वं प्राण एजनि निःसृतम् ।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

तथाच भागवते तृतीयस्कन्धे पञ्चविंशाध्याये,—

मद्भयाद्वाति वानोऽयं सूर्यस्तपति मद्भयात् ।

वर्षतीन्द्रो दहत्यग्निर्मुत्युश्चरति मद्भयात् ॥

तथाच भागवते दशमस्कन्धे ऊनत्रिंशाध्याये,—

भगवानपि ता रात्रीः शारदोत्पुल्लमल्लिकाः ।

वीक्ष्य रन्तुं मनश्चक्रं योगमायामुपाश्रितः ॥

“तथाहि श्रीचैतन्यचरितामृतधृतवचनं,—

मधुर मधुरमेतन्मङ्गलं मङ्गलानां

सकलनिगमबह्वी सत्फलं चित्स्वरूपम् ।

सकृदपि परिगीतं श्रद्धया हेलया वा

भृगुवरं नरमात्रं तारयेत्कृष्णनाम ॥

परीक्षितं प्रति श्रीशुकवाक्यं,—

कथा इमास्ते कथिता महीयसां,

विताय लोकेषु यशः परेयुषाम् ।

विज्ञानवैराग्यविवक्षया विभो,

वचोविभूतीर्न तु पारमार्थ्यम् ॥

[१मा संख्या]

तथाहि गोपालतापनी श्रुतिः,—

आविर्भाया तिरोभावा स्वपदे
तिष्ठति तामसी राजसी सात्त्विकी ।
मानुयी विज्ञानधन आनन्दधन
सच्चिदानन्दैकरसे भक्तियोगे तिष्ठति ॥

परशक्तैस्तत्त्वान्तरत्वं परिहरति,—

**तच्छक्तितस्तत्त्वाधिक्यमिति-
चेन्न तदभेदात् ॥ ७ ॥**

[तस्य परमेश्वरस्य सृष्टिकर्तृत्वादिकं शक्त्य-
पेक्ष्यञ्चेच्छक्तिरपि पृथक्तत्त्वमस्तु इत्याशङ्कं परिहरति
तदभेदादिति । तस्य परमेश्वरस्य ताभिः शक्तिभिः
सह अभेदाच्छक्तिर्न पदार्थान्तरं “शक्तिशक्तिमतोरभेदः”
इति न्यायात् नाप्यप्रमाणापेक्षा नह्यग्रं दाहशक्तिरग्नि-
भिन्नत्वेनोपलभ्यते इति सर्वलोकसिद्धत्वात् तथापि
“स्वाभाविकी ज्ञानबलक्रियाचे”ति श्रुतिर्वर्तते ।]

तथाहि विष्णुपुराणे,—

एकदेशस्थितस्याग्रे ज्योत्स्नाविस्तारिणी यथा ।

परस्य ब्रह्मणः शक्तिस्तथेदमखिलं जगत्

किञ्च, मार्कण्डेयपुराणे देवीमाहात्म्ये ऋषिरुवाच,

एतत्ते कथितं भूप देवीमाहात्म्यमुत्तमम् ।

एवं प्रभावा सा देवी यथेदं धार्यते जगत् ॥

विद्या तथैव क्रियते भगवद्विष्णुमायया ।

तथा त्वमेव वैश्यश्च तथैवान्ये विवेकिनः ॥

तथाहि नारदपञ्चरात्रे द्वितीयरात्रे तृतीयाध्याये
महादेववाक्यं,—

एक ईशः प्रथमतो द्विधारूपो बभूव सः ।

एका स्त्री विष्णुमाया या पुमानेकः स्वयं विभुः ॥

स च स्वेच्छामयः श्यामः सगुणो निर्गुणः स्वयम् ।

तां दृष्ट्वा सुन्दरीं लीलां रतिं कर्तुं समुद्यतः ॥

त्वसूत्रम्

ननु, परमेश्वरस्य विश्वसृष्ट्यादिकर्तृत्वे
विकारित्वं प्रसज्येतेत्याशङ्कं निरस्यति,—

कर्ताप्यविकारः स्वात्मन्यात् ॥ ८ ॥

[लोके यः कर्ता भवति स रागद्वेषादिविकार-
वान् भवति इति स्वकृतनियमे स्वस्य स्वतन्त्रत्वात्
तादृश नियमाधीनत्वाभावात् स परमेश्वरो जगत्-
कर्तापि विकाररहितः । “निष्फलं निष्क्रियं शान्तं
निरवद्यं निरञ्जनं”मिति श्रुतेः ।]

तथा कठोपनिषदि,—

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥

तथाच श्रीमद्भागवते दशमस्कन्धे नवमाध्याये,—

न चान्तर्न बहिर्यस्य न पूर्वं नापि चापरम् ।

पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ॥

तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।

गोपिकोलूखले दास्रा बबन्ध प्राकृतं यथा ॥

तदामबध्यमानस्य स्वार्भकस्य कृनागसः ।

द्व्यङ्गुलानमभूत्तेन सन्दधेन्यच्च गोपिका ॥

यथासीत्तदपि न्यूनं तेनान्यदपि सन्दधे ।

तदपि द्व्यङ्गुलं न्यूनं यदुयदादत्त बन्धनम् ॥

विश्वसृष्टिप्रलयाभ्यां तस्य बृद्धिहासाभावौ सूचयति,

सदैकरूपः पूर्णत्वात् ॥ ९ ॥

[अनिर्वचनीय ब्रह्माण्डरचनायां विश्वप्रलयेऽपि
सदा परमेश्वरस्य एकरूपत्वं बृद्धिहासौ न भवत
इत्यर्थः । यथा नद्यादि बृद्धिहानाभ्यां समुद्रस्योप-
चयापचयौ न स्तः । तत्र हेतुः तस्य परमेश्वरस्य
पूर्णत्वादिति “पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते”
इति श्रुतेः ।]

पूर्णरूपस्य विश्वसृष्ट्यादिकर्तृत्वे को हेतुरित्य-
पेक्षायामाह,-

**कारुण्यं तत्क्रियाहेतुर्नान्य-
दाप्तकामत्वात् ॥१०॥**

[तस्य परमेश्वरस्य सृष्ट्यादिक्रियायां प्रवृत्ति-
हेतुः कारुण्यं करुणाविलास एव अन्यत्कारणान्तरं
नास्ति आप्तकामत्वात् । जीवानां हि तत्तत्कामतया
तत्तत्कर्माणि प्रवृत्तिर्भवति “आत्मनः कामाय सर्वं प्रियं
भवती”ति श्रुतेः ईश्वरस्य न तथा आप्तकामत्वात्पूर्ण
कामत्वादित्यर्थः “सत्यकामः सत्यसङ्कुल्य” इति श्रुतेः
“नानवाप्त्य”मिति स्मृतेश्च ।]

तथाहि भागवते तृतीयस्कन्धे सप्तमाध्याये विद्व-
कृतः प्रश्नः, -

ब्रह्मन् कथं भगवन् तन्मात्रस्याविकारिणः ।

लीलया वापि युज्येरन्निर्गुणस्य गुणाः क्रियाः ॥

क्रीडायामुद्यमोऽर्भस्य कामश्चिक्रीडिषान्यतः ।

स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः ॥

श्रीमैत्रेयेणोक्तं उत्तरं, ---

सेयं भगवतो माया यन्नयेन विरुध्यते ।

अस्य टीका । भगवतोऽचिन्त्यशक्तेरीश्वरस्य सेयं
माया नयेन तर्केन विरुध्यत इति ।

तथाहि भागवते, ---

स वा इदं विश्वममोघलीलः

सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।

भूतेषु चान्तर्हित आत्मनन्तः

षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥

तथाच श्रुतिः, ---

“आनन्दादुध्येव खल्विमानि भूतानि जायन्ते आनन्दे-
नेवं जातानि जीयन्ति आनन्दं प्रयन्ति अभिसंविशन्ति”।

चित्पदार्थ प्रकरणम्

ननु, परमेश्वरस्य विश्वसृष्ट्यादिक्रियायां करुणायाः
कारणत्वे केषु करुणा किमर्थं वा करुणा इत्यपेक्षां
जीवार्थमीश्वरसृष्ट्यादिकं करोतीति सर्ववेदान्त-
सद्वावाजीवस्वरूपावगमार्थं चित्पदार्थप्रकरणमारभते
श्रीसूत्रकारः,

**चेतनाः परानुगतास्तद्विधि-
वश्यत्वात् ॥११॥**

[अथ चेतनाश्चैतन्यविशिष्टा जीवाः बहुवचनोप-
देशात् ते च बहवः, किन्तु परस्य ईश्वरस्यानुगतास्तेन
नियमितास्तदधीना इत्यर्थः तत्कृतविधिवश्यत्वात् ।
य आत्मनि तिष्ठन् आत्मानमन्तर्यमयतीति श्रुतेः ।
“ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठती”ति
स्मृतेश्च ।]

तथाहि नारदपञ्चरात्रे द्वितीयरात्रे प्रथमाध्याये
सदाशिववाक्यं, ---

जीवस्तत्प्रतिबिम्बश्च भोक्ता च सुखदुःखयोः ।

कैचित् वदन्ति तं नित्यं कारणस्य गुणेन च ॥

विद्यमानात्तिरोधानं तिरोधानाच्च सम्भवः ।

देहाद्देहान्तरं याति न मृत्युस्तस्य कुत्रचित् ॥

तथाच भगवद्गीतायां सप्तमाध्याये, ---

अपरेयमितस्त्वन्यां प्रकृतिं बिद्धिमेऽपराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

तथाचोपनिषदि, ---

श्वेकेतो तत्त्वमसि ।

(कमशः)

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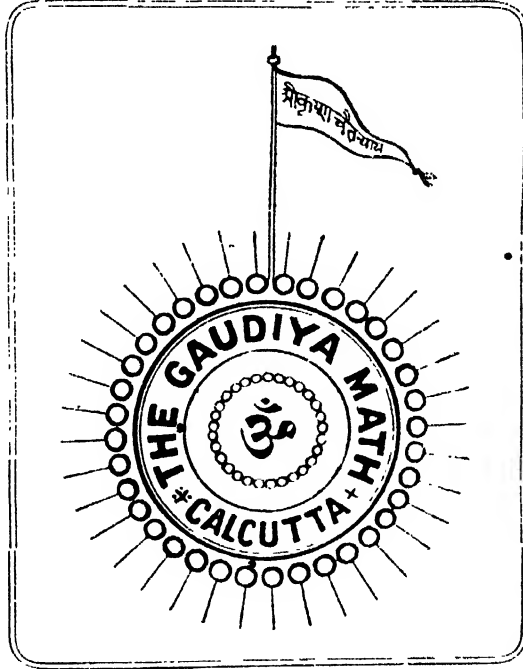
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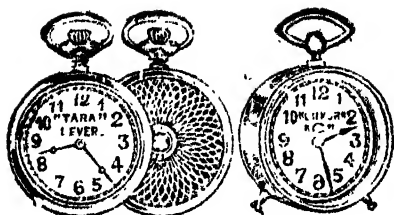
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} NO. 2.

The Temple of Jagannath at Puri

[By THAKUR BHAKTIVINODE on September 15, 1871.]

THERE is not a Hindu who has not heard the name of this temple. The old and the young, the male and the female, the Rajah and the ryot, and the weak and the stout, all visit this temple out of a religious curiosity. Three hundred and one miles South West of the Vice-Regal palace at Calcutta, stands this famous temple close to the seashore affording an object for a telescopic observation to the new-comer on board the ship bound for Bengal. It stands on a platform measuring 20 cubits in height from the level of water. The platform itself is 375 cubits by 400 cubits made of huge stones cemented with a mortar composed of lime and sand. The temple itself is 92 cubits in height of a structure purely Indian. The pilgrim sees its towering head from the distance of 7 miles where the shrewd Panda takes a rupee from him by shewing him the holy *Chakra*. This temple was erected by Raja Ananga Bhimdeb about 800 years ago, in place

of another one, then in a state of delapidation. In old accounts we find this temple styled *Niladh* or the *blue hill*. From this it appears that the former temple which was probably raised by the emigrating Rajah Indradyumna was a blue or dark coloured one. Otherwise we cannot account for the name *Nilachala* unless we take it for granted that the name was after the Nilgiri Hills, a small range which runs through this Province from one end to the other. The *Utkalakhanda* in the Puranas, the *Niladri Maholadhi*, and the *Matla Panjee* (an account regularly kept by the temple officers) declare that Jagannath is a very ancient institution amongst the Hindus. Whatever may be the value of the authorities quoted, we are inclined to believe that Puri was considered sacred even at the time when the Puranas were written, because we find in Wilson's copy of the *Vishnu Purana* that one Kandu Rishi resorted to a place called Puri-bhattana for the

purpose of divine contemplation. At all events Rājāh Indradyumna, to whom the whole affair is generally ascribed, lived a long time before Rājāh Vitranaḍṭya, the cotemporary of Augustus Cæsar of Rome. We are sure, that Puri is not so old as Benares and Gaya, of which repeated mention is made in all the Purāṇa, and the Mahābhārata, yet it is not a place of recent origin created after the commencement of the Christian Era. We cannot believe that the institution originated in pure stupidity of the religious sentiment, for we can not but observe a great deal of wisdom in the man with whom the idea of Jagannāth first originated. We do not profess to belong to any of the sects of religion under the sun, because we believe the absolute Faith, founded upon instinctive love of God natural in all human souls. There are two great sects of religion all over the world who fight with each other without any advantage whatever. One of them holds that it is absolutely necessary to believe that God is without any form whatever and believers in the form are but idolatrous. The other class maintains that God has out of kindness shown His form to the pious in order to be worshipped by them. Both of them are *wrong*, because both of them light on a purely material point. The most unsectarian view on the point is, that God is neither a form nor a formless object but is purely *spiritual*. Matter alone can embrace the idea of form; consequently all positive and negative assertions with regard to it must naturally be material. Those who worship the form and those who describe God as *formless*, are both idolatrous, and superstitious, and consequently can never form an idea of the spiritual Deity. Sectarians of the same class are expected to hate each other, but those, who have nothing in common with them, have no reason for hatred. We therefore can not like the fanatics of the formless class consider all idols as unsacred and hold the worship of a formless Deity,

(identifying Him with something like space and eternity) to be the natural worship of God. We go so far as to maintain that the worshipper of the spiritual God *in* an idol is infinitely superior to a mere believer in a formless existence who considers that formlessness is one of the attributes of the Spirit. Spirit is not exactly the *opposite* of matter, but it is certainly something different from it. It is difficult indeed to decide what is the exact relation of the Spirit to matter, space and time, and it is not given to us to know. It would indeed be the height of error to conceive that all the opposite qualities of matter, space and time are in Spirit. Hence we must look to some other attributes for Spirit. Love and wisdom are certainly spiritual attributes which are not opposite qualities of matter. Man must be *wise* and *love* God. This is the religion of the soul. All debates about the essence of God (e. g. God is formless or with a form) are but sectarian. Now we allow men to love God *wisely* i. e., *spiritually* while their eyes are on an idol as well as while they are contemplating an Infinite thing like the space. When the soul worships, the mind also finds an employment. The mind can never conceive of anything that is not material. It is therefore exceedingly difficult for man in his present state to separate himself from idolatry. What man is obliged to do, is his *lot* and hence we must put off the meaning of idolatry to some other process. We therefore conclude that he that *worships the idol* as God (whether the idol be formlessness or form) is idolatrous, but he that worships the spirit in wise love (however near he may be to an idol of form or of no-form) is a worshipper of the Spirit. But we go further to tolerate all these classes if they be sincere. God accepts the worship of all those who worship their highest ideal, whether it be *form*, *formlessness* or spirit, and it is under some regular processes that the idea of God becomes purer and purer in

every soul and not by fits and starts. That man has no heart for his brother and consequently for God also, who sneers at the highest ideal of another behind him as idolatrous. A war against the idol worshippers either in words or action is not a crusade but a fit of rash, loveless and ambitious fanaticism of a very unphilanthropic character. We therefore, with all our *due attempts* at the *spiritual* reformation of our erring brothers, tolerate all classes of idolatry from the worshippers of *formlessness* to the worshippers of man, or matter as God. We are opposed to the atheists alone who live and enjoy for themselves. Those who are anxious for the blessings of God are our brothers in faith, whatever error there may be in their ideas and forms of worship. Love of God, however misdirected it may be, does by force of its own natural strength, rise higher and higher in the scale of spiritual progress. Its want is the degradation of the soul alone. Those who do not love God has an opposite course from us and are objects of pity with all classes of theists. God, save them !

We were led to these remarks by a desire to shew that we are candid examiners of the institution of Jagannath without that hatred to the idolatrous (who are not prepared to understand the philosophy of *Purnshottam Tatwa*) which is perceivable in the short sighted and rash reformers of our country. The system of Jagannath is viewed in two different ways. The superstitious and the ignorant take it a system of idolatry by worshipping the idols in the temple as God Almighty appearing in the shape of a carved wood for the salvation of the *Urias*. But the *Saragrahi Vaishnavas* find the idols as emblems of some eternal truth which has been explained in the Vedanta Sutras of Vyasa. Within the temple compound there are several smaller temples in which are to be found the idols of *Bima'a*, *Shiva*, *Ganesha* and *Surya*. The big, towering temple of Jagannath

stands in the middle of the compound. Those who have examined the system of Hindu Theology with a philosophic eye, are well aware that there are five different forms of faith comprised therein. The first form of faith is Shaktism or the worship of *nature* as God. The second is the worship of *Surya* or the sun which is identified with heat ; the only active element in lifeless matter. The third teaches one to worship the Spirit in its most unsatisfactory form of development in the lower animals. In this form, the elephant-man or Ganesha is the object of worship. Man is the object of worship in the fourth stage of Hinduism. The soul, well developed as it is in the man, is worshipped in Shiva in whom the human soul is said to be observed after salvation ! In the fifth stage alone, the Infinite God distinct from the human soul, is perceived and worshipped. Here commences Vaishnavism. In these five stages are shewn the whole history of Hindu Theology, nay, the whole history of Theology in general. All sorts of creeds that have come to existence since the creation of man, are included in these five stages. Name any system of faith that man has discovered and we will find no difficulty in classing it with any one of the five, *i.e.* *Materialism, Elementarism, fetishism, Man worship* and *God worship*.

This is summing up of all systems of faith philosophically and not instructing people to believe in any one of them except the last. The visitor of the temple of Jagannath will find a similar display of these systems in their proper places. Consequently we find the temple of Jagannath in the middle of the compound, and our remarks will now relate to Jagannath exclusively.

We have several times entered the shrine of Jagannath, and, approaching the sandal bolts, have observed in the middle room an elevated seat on which stand four different forms *viz.* Jagannath, Balaram, Subhadra and Sudarshana.

According to the *Vedanta*, God is one without second but He has infinite energies and attributes which are not fully known to man. But then man perceives only three energies in God, because he has no other corresponding sides to understand the other powers. From one of the energies proceeds matter in all its different forms and properties and this energy is styled *Maya Shakti* of God. From the second energy, proceeds all spiritual creation, in all its relations and phases. This power is entitled the *Jiva Shakti* of God. The third energy perceivable by man is the energy of Will, which is called *Chit Shakti*. God moving in creation is what is meant by this infinite energy. Jagannath is the emblem of God having no other form than the eyes and the hands. They mean to shew that God sees and knows and creates. Balarama is source of *Jiva Shakti* of God; Shubhadra, the *Maya Shakti*, and Sudarsana is the energy of Will. We cannot form any idea of God separated that the from all ideas of these energies and hence it is worship of Jagannath depends upon the collection of these four forms on the same platform. Here we see God analyzed in the shape of forms for the sake of those who want to conceive of Him. It is the same thing to see Jagannath as to study the *Vedanta* in all its branches. The temple and its institution appear to me to be a book for those who can read it, to the foolish the institution is certainly useless except as a means of reminding the Deity who created the world.

There is one more thing in the temple which explains the philosophical superiority of Jagannath over all other Hindu institutions. We mean the *Mahaprasad* system. Rice dedicated to Jagannath is sold in Bazar to all pilgrims. Brahmins and the Khettries, Vaishnavas and the Shalwas, the *Sanyasis* and the *Grihastas* all accept it without any hesitation whatever. Brahminical aristocracy has no rule in the

temple. This shows that when people get wise, they need not obey the foolish dictates of the Brahmins which are mainly intended for those who are unable to chalk out ways for themselves. When man admits the superiority of love to God to all other systems of rule and ethics, he is not bound to work according to the *Shastras* intended for a lower order of men. The common bonds of the inferior *Dharma Shastras* of Manu and *Jagnyabalkya* have no influence on the free Vaishnavas who are God's own soldiers in the crusade against evil. The system of *Mahaprasada* is not only emblematic of the superior life of the Vaishnavas, but it is a part of worship which ordinary theists cannot fully understand. The ordinary men are too much inclined to preserve the superiority of the Reason over the intuitive feelings of man to the God of Love. We must now proceed to show with healthy arguments that our intuitive feelings want us to offer everything we eat to the God of our heart.

We must first examine the arguments of the antagonist. The Rationalist holds that God is infinite and without wants, and consequently it is foolish to offer eatables to such a Being. It is sacrilege to offer created things to the creator and thereby to degrade the Divinity of God into humanity. These are reasonable arguments indeed, and one who has heard them will be certainly inclined to declare to others "*down with the Mahaprasada.*" These conclusions, however reasonable, are dry and destructive. They tend to separate us from all connections with God in the form of worship. When you say, that the Infinite wants nothing, you forbid all contemplation and prayer. The Infinite does not want your grateful expressions or, in other words, flattery. Utter a word to the Unconditioned and you are sure to degrade Him into a conditioned Being. Hymns, prayers and sermons are all over! Shut the temple door and the church gates, because our Rationalist

has advised you to do so ! Believe a creating principle and you have done your duty ! Oh ! What a shame ! What a dreadful fall ! Theists, beware of these degrading principles !

Now the Rationalist appears in another shape and admits prayers, sermons, psalms and church goings, saying that these things are wanted for the improvement of the soul, but God does not want them at all. We are glad that the Rationalist has come towards us and will make further approaches in course of time. Yes, the progressive Rationalist has admitted a very broad principle in Theology *i. e.*, whatever we do towards God is for our own benefit and not for the benefit of God, Who is not in want of any such thing. But the Rationalist is a Rationalist still and will continue to be so, as long as he will seek self interest. We know for certain that Religion promises to give eternal felicity to man and it is impossible to conceive of any Religion which has not at its bottom self-interest. This view, however, smells of *Utilitarianism* and can never claim to be Theistic. We must love God for *God's sake* however unreasonable our action may be. Our love must be without any object whatever that concerns ourselves. This love must be a natural emotion to the Deity as our Lover without *inference* or *experience*. Salvation dear as it is, should not be the object of this love ; what then about other shapes of felicity ? "Love to God" is its own reward. Salvation as a concomitant consequence, must be a hand-maid of Love, but we must not look on it as its main object. If the Rationalist be prepared to believe this, he becomes a Theist of the *Vaishnava* class ; but the mere assuming of the name is of no consequence. Though we are fully aware that the unconditioned has no conditions whatever, yet our holy and sweet principle of love takes a quite different view of the matter. Reason says one thing but love prescribes its contrary. Reason tells me that God has no

sorrow, but the Love sees God in tears for those of His sons that are misled to evil. Reason tells me that the strict laws of God reward and punish me in a cold manner but Love reveals that God slackens His laws to the Repentant and loving Soul ! Reason tells me that with all his improvements, man will never touch the absolute God ; but Love preaches that on the conversion of the soul into a state of spiritual womanhood, God, unconditioned as He is, accepts an eternal marriage with the conditioned soul of man ! Reason tells me that God is in Infinite space and time, but Love describes that the all beautiful God is sitting before us like a respected relative and enjoying all the pleasures of society. As a father in his amusements with his young children, God is spreading all sorts of delicious food all over the earth and expecting that His sons would gather them for their own benefit ; but the loving children out of their holy and unmixed love, gather all the scattered blessings and, without the exercise of reason in consequence of a strong feeling of love, offer all the blessings to the father whom they love more than their lives. The Father again, in reply to their kind feelings, gives back the blessings to the children and I tell them these kinder words. "O ! My children ! These are blessings intended for thee ! Out of your natural love you bring them to me for my enjoyment ; but I have naturally no wants to supply. But then I have accepted that part of your offering which corresponds with me *viz.* your *unmixed love* and *disinterested affections* for which alone I am exceedingly anxious. Take back these sweet things and enjoy them !" This process of disinterested love, which dry reason can never brook, sanctifies the food we take, and leaves us to harmless enjoyment for all the days of our natural life ! This is a system of sincere worship which Theists of a higher class alone can act upon. We can not express the joy we

often felt when we took the holy *Mahaprasada* in the temple ! The holiness we attach to it is its sweetness and often pray that all men may enjoy it.

To the *Sargrahi Vaishnava*, the temple has such thrilling charms which the ordinary Rationalist can never understand ! We do not mean to say that Reason is a foolish principle. On the contrary we do not find better admirers of Reason than our humble selves. We hold that man's superiority amongst all created beings consists in man's possessing the noble gift of Reason. What we maintain is this, that independent of this noble principle there is another higher gift in man which goes by the name of Love. Reason help Love to maintain its proper bounds in the Spiritual world. Love often tends to degrade itself by exercising its functions on objects other than God and converts itself into lust for woman, wine, meat and gold. Here Reason advises her to rise higher till she reaches her proper sphere above. Thus we find that the object of Reason is to help Love and not to create it. Reason may be properly styled as the servant of Love and must always be subject to her in all her hopes, aspirations and holy work. The Rationalist on the contrary considers Reason as all in all ! This is a degradation of humanity ! The progressive Rationalist, on the other hand, believes in the principle of love, but attempts to make her the maid-servant of Reason ! This is another error ! He makes spiritual love sometimes a prisoner in the Jails of Reason ! Love wants to soar on her spiritual wings to a realm where the Jailor (Reason) cannot go and the latter is sure to tie up her wings for fear lest she goes to an unworthy place ! Love utters sounds of a spiritual character peculiar to herself, but Reason, having no previous experience of it, mistakes it for a disease and administers medicines for her cure ! Thus it is, that the natural strength of the Queen of our Soul is

cripple ! by artificial administrations of the dry principle of Reason and she rests in us as if a bird taken in a cage ! Oh ! What a havoc doth Reason commit by abuse of his power ! Oh ! Shame to the Rationalist ! God, help the man ! Theists take care of those amongst you who mix with you only by assuming the name of Theist but are in fact Rationalists of a very dry character. They are divisible into two classes *viz.* the designing and the dupe. The designing Theist is he who is in fact a Rationalist but by assuming the name of a Theist wants to degrade the sincere by his bad influence. He that calls himself a Theist in order to get rid of the name of a Rationalist but still holds Love in subjection to Reason is a dupe because he is unable to find out his own position. The sincere Theist should however take care of both of them and preserve the sovereignty of Love over Reason and his comrades. We will now show that others, who have allowed their Love to degrade without caring for the proper instructions of Reason on the other hand, have gone down to gross idolatry and superstition. The Temple of Jagannath is under the superintendence of the local Rajah of Puri whom the foolish men worship as an incarnation of the Deity. Under his superintendence there are 36 classes of servants attached to the temple who are styled the *Chhatrisha Niyoga*. There are about 60 families of *Paulas* who make the Pujas. There are seven hundred families of *Chheridars* or orderlies of the temple. There are six hundred families of *Suars* (Soopakars) or cooks in the temple. It is needless here to enumerate all these classes of servants. Several *Paulas*, *Pariharis*, *Pashupals* and *Suars* send their servants to different parts of India to collect pilgrims to the temple. These agents or Gomasthas (as they are called) visit the gentlemen of the places they go to and give some *sweetmeat* *Mahaprasad* proposing that they are ready to take pilgrims to Puri under their care. By this means, the

Agents collect a large number of souls (amongst whom the greatest number are women of an advanced age) and march on with the sound of *Haribol*. We must admit that the Pandas and their Gomasthas (generally of the Kayestha class) take a great deal of trouble for the sake of their pilgrims and sometimes advance money for their expenses on the road. The Bengal *Jatris* generally visit Puri at the *Snana Jatra* and the *Ratha Jatra* festivals but the up-country men come to Puri at all times in the year. When the pilgrims arrive at Puri the Panda, whose agent brought them, visits them with some *Mahaprasada* near the Narendra Tank at the approach of the town. The pilgrims see Jagannath on the very day that they arrive and perform the ceremony of *Pancha Tirtha* on the following day or day after that. By *Pancha Tirtha* is meant the business of bathing in the Tanks of *Markandeya* and *Indradayonma* and in the sea and, after performing *Sradha* in those three places, seeing the emblems of Jagannath and Balarama in the temple. The Panda all along keeps silent, but on the last day he is sure to take every thing that the pilgrim has and sometimes to take a bond for an amount according to the circumstances of the pilgrim. That day the Panda with all his usual gravity takes the pilgrim to an elevated roof in the northern part of

the temple called *Koiji Baikoontha* and there utters his '*Mahabakya* and *Shukala* in order to persuade the pilgrim to pay whatever he or she has with him or her. Thus the pilgrim returns to his native place without, anything but a *patana* of sweetmeat *Mahaprasada*, and a few slips of Jagannath's likeness, in rude paintings !

In fact the temple servants, one, and all, are not a bit better than Brahminical priests who deal with the next world as a means of gain. They are rude in the extreme and quite ignorant of Hindu Theology. They never attempt to teach or learn, but often rove in quest of money. Most of them are fond of drinking a liquor prepared from Bhang and hence they have (nearly all of them) a swelling of their legs sometimes coming up to the stage of the disease called elephantiasis. With all their gains, the temple-servants can never store wealth, because they are very careless. Besides the temple they generally keep a place called an *Akhra* where they meet together for the purpose of drinking *Bhang* and seeing the dance of young boys clad in the dress of females ! We will try to give you an account of all the *Akhras* in Puri in my next paper, and as this paper has become much longer than we at first intended, we take leave of you for the present.

The Self-less Workers of the Sri Gaudiya Math of Calcutta.

(By S. J. BISWESWAR DAS, B. A., HEAD MASTER SANTIPUR)

WELL has it been said that "we live in deeds, not years, in thoughts, not breaths." But as length of years is no proper test of the length of life, so the mere numerical strength of deeds or the varied possession of thoughts does not constitute true life. Deeds

and thoughts, to be worth the names, should be such as would benefit the world at large and leave their marks "on the sands of time." It therefore follows that our so-called, vaunted good deeds, however high-sounding and far-reaching they may be, are little better than

"laboured nothings," unless they break the bounds of the narrow circle of personality and selfishness and extend to all communities, irrespective of caste, creed and colour. Unfortunately, however, in this age of hard and practical living, only a few of us can afford to be serviceable to mankind in general, on any large and extensive scale. Most of us complain of the insufficiency of either means or time or energy or of the three together. Of these three essentials even when we have enough and to spare, we often want the "one thing needful" — the will. Does then every man in this selfish world care only for number one, his own sweet self? Is it then, a wholly selfish world we live in? Does the iron age reign supreme in our midst, so that for men, to have any spark of piety left in them is an impossibility? we believe otherwise.

To the seeing eye and hearing ear, there still appear men who make it their business to work silently and unobtrusively for the good of their fellow-creatures, "from morn to noon" and "from noon to dewy eve". Their golden deeds are the outcome of no selfish or sordid motives. They care neither for "the bubble reputation," nor the gratitude of the world they so earnestly serve. Yet none watches the doings of these humble and unostentatious workers but the all seeing Lord Sree-Krishna who carefully records even our "little, nameless, unremembered acts of kindness and love" and rewards each us according to his desert. People take no notice of these men, nor have they any possible means of knowing and remembering their worth.

It has been very truly observed that virtue, like vice acts through contagion, by witnessing and even hearing of virtuous deeds, we cannot fail to be virtuously disposed. Every true benefactor of mankind should, therefore, hold it to be his bounden duty to record and, if possible, to proclaim to the world all the

good things that are performed before his eyes or within his hearing, always bearing in mind that "good, the more communicated, the more abundant grows." It is thus that we can serve our Lord Sree Krishna when the time approaches for going to our long home, we may leave this earth with the sweet consolation that we have not lived in vain.

The above remarks mainly refer to the selfless workers of the Sree Gaudiya Math of Calcutta. We have been watching their laudable doings for sometime and feel it to be our imperative duty to proclaim their good deeds to the world at large. Having torn themselves away from the bosoms of their families, bidding adieu to all worldly prospects and prosperities, leaving aside all cares for self, position and power, these selfless workers have enthusiastically dedicated themselves to the feet of the Lord Sree Krishna. Knowing full well that the serving of God is the serving of humanity they have whole-heartedly devoted themselves to the highest good of their fellow-men and under the wise and tactful guidance of their great spiritual Guide are preaching the doctrines of true and pure divine love in every creek and corner of Bengal or for the matter of that, in every important centre of the whole Indian Peninsula.

It is not for us to attempt to gauge the success of their manifold doings or to form even a correct estimate of the value of their numerous noble performances. It is, however, a pity that none of our Calcutta papers has so far been fully alive to the importance of publishing their virtuous deeds and live, with a view to the ultimate good of mankind. On the other hand, we notice, with deep regret, that some of the dailies and weeklies write or publish scurrilous articles trying to misconstrue or willfully belittle the unselfish doings of the venerable spiritual head of the aforesaid Math. Human spite can indeed go no farther.

If those who are the professed leaders of thought and the trusted teachers of the public, I mean, the Editors of Newspapers and Periodicals, are oblivious of their ordinary duties or are wilfully ignorant of the most glaring truths,—truths as clear as noon-day, then Newspapers and Periodicals cannot indeed serve any useful purpose in this world. To vent one's spleen in season and out of season, to feed fat the grudge that one bears, without any cause whatever, towards another, and to shamelessly fight and quarrel like the sorry pariah dogs are by no means the true functions of Newspapers and Magazines, the Editors and conductors where of are the professed and recognised teachers

of the public. Without enlarging more upon this point, I beg leave to conclude this article by reminding those connected with Newspapers and Periodicals of the wise counsel which Cardinal Wolsey is represented by the greatest English poet to have administered to Cromwell :

"Love thyself last : Cherish those hearts
that hate thee,
Corruption wins not more than honesty;
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just
and fear not.
Let all the ends thou aim'st at, be
thy country's,
Thy God's and truth's"

A Lecture in Brindaban

Time—22nd Kartic, Friday, Afternoon.

I HAVE no capacity to tend to the feet of the denizens of this holy place. Yet by the grace of Sree Gour Sundar and urged by your good wishes, I stand here to speak only if I may thereby serve the servants of Sree Gauranga. Indeed if we can truly serve the feet of the devotees of Sree Gauranga, by whose graceful glance alone all desires, hopes and aims in life are easily fulfilled, then that will be a crowning achievement.

We are proud of our ego. We are either given to judge sinful and pious acts or think how we can lord it over others by acquiring power. These are

all base self-glorifications. But one devoted to Gauranga says that all desires actuating every object from the pillar to the highest being (Brahma), all labour for worldly possessions, all longing for enjoyment and every kind of renunciation after satiety, are all pseudo-existent and evanescent *i. e.*, subject to change and time. When we lose anything so acquired life seems to be vacant and useless. But it is quite futile to try to straighten the tail of a dog.—such being the end of all enjoyments in the fourteen spheres. All pleasures acquired as the fruits of worldly work are transitory.

Carried away by sense-perceptions of eye, ear, touch, taste and sound we turn into ego-worshippers. In this state, the pure activity of the soul lies dormant. Then we also desire the pleasure in heaven. And when such ideas are strong in us we err by identifying ourselves with this mind which thus seems to be the enjoyer of the things of this world. This propensity for selfish enjoyment deadens the pure function of the Soul.

But the Soul knows that Sree Krishna is the One Absolute Truth.

Sree Narayana is the embodiment of His Majesty, Narayana though is the ultimate source of the Absolute Truth, Krishna's transcendent designation, form, qualities, and sportive activities (लीला) excel Narayana's Majesty by His display of sweetening Beauty. In Krishna the fullest majesty is mellowed by the most delicious sweetness (माधुर्य) which predominates. When we do not know all these and forget our true selves we cannot understand the activities of a Vaisnava and the transcendental truth underlying such activities, and so give ourselves up to worldly enmity and friendship, taking things transitory and illusory as eternal and real.

Secondly, Krishna is completely all-cognisant. Material objects are not self-conscious. God is ever existent. It is, indeed, through mistake that we consider ourselves as Brahman. It is

only then that such useless arguments, for the effacement of all super-sensuous diversity or variety in Absolute Truth, take hold of us. The function of the spirit is clogged and our minds run after worldly enjoyment. The materialised mind thinks that sensual enjoyment is obtained at Krishna's feet. But at the feet of Krishna everything is spiritual and so not an object for the gratification of our senses. When truth is obscured in us carried away by egoistic tendencies we take things material as of the spirit.

Krishna is bliss. In Him dwells perfect joy—He is the embodiment of it. Sensual knowledge or joy is not perfect; —there-in all our not realised. Under the spell of sense-perceptions we imagine that there might be unalloyed happiness in ego-worship or in the *kaibalya* state of Patanjali.

All seeking after joy is the function of the soul. When the desire for joy wakes up in our minds we commit a blunder in running after worldly objects and enjoyment. It is only when we receive a spiritual sight of Krishna, that we understand that His service must of necessity, be the sole aim in life. As long as we thus hanker after our own pleasures we try to enjoy the world through the senses and are given to hollow argumentation. But this world is not made for our enjoyment. When spiritual bliss will appear in us like the incessant flow of oil then

shall we be truly tied to the feet of Krishna.

Such numerical variety as that of one, two and three exists only in worldly diversity. This diversity acquires a certain inexpressible sameness in the world of spirit. Then we can appreciate that Krishna alone is the eternal Truth Absolute. When the very existence of Truth and sensieney in our own selves become solely relative to Him only then we are established in our real normal state.

At present many false meanings have been imported into the word devotion. Regard for one's parents, loyalty to man, obedience to the teacher, etc. pass as Bhakti. But the root 'भज' means 'to serve.' If we do not clearly judge as to what must be the medium of that service then it is sure to be misapplied. As Chaitanya Chandra-mrita sings.

कालः कलिर्बलिन इन्द्रियवेरिवर्गः

श्रीमक्तिमार्ग इह कण्टक कोटिरुद्रः ।

हा हा क यामि विकलः किमहं करोमि

चेतन्यचन्द्र ! यदि नाद्य कृपां करोषि ॥

This is the quarrelling age. The senses, which are our enemies, are now very powerful ; and crores of thorns choke the path of pure Bhakti. I am quite at a loss to know what I shall do or where I shall go unless Chaitanya Chandra shows mercy unto me.

We live in the Kaliyuga—this is an age of strife. So it happens that the self-

luminous path of pure devotion is completely covered up with millions of thorns in the shape of foolish argumentations and wordy wranglings. In these circumstances it is absolutely impossible to have the knowledge of pure devotion without the mercy of Chaitanya Chandra. Sree Chaitanya Chandra is Krishna Himself. He is the God-head. We cannot know God by the exertions of our senses. As the Katha Upanishad says :—

नायमात्मा प्रवचनेन लभ्यो

न मेधया न बहुना श्रुतेन ।

यमेवैव वृणुते तेन लभ्य-

स्तस्यैव आत्मा वृणुते तन् स्वाम् ॥

The knowledge about the all-embracing Over-soul cannot be attained either through reasoning, argumentations or hearing the Vedas ; only to him does He manifest His person whom He accepts.

God-head is eternal. We cannot attain to Him unless we realise He is bliss Himself. One confined within his psychic range in a hundred ways, cannot know what God is and so accepts things other than God as objects of his worship. Unable to understand the true subject and object of enjoyment, as well as the nature of enjoyment itself he imagines the world as created to afford him every kind of pleasure. This materialised mind strives only after selfish enjoyment. By this fleshy form we cannot serve Krishna. It is possible

only in spirit. The atomic theory of the world knows nothing of that service.

In the variety of His manifestations Absolute Truth Himself is to be determined from Narayana. In Krishna exists Narayana Who is His Majestic form. Baladeva is the manifestation of His Self. He is the all-pervading Over-soul. With the revelation of the function of supreme knowledge in our soul, we come to know that Krishna is the Absolute Truth. He is also perfect bliss. reverence does not stand in His way. Intimate service cannot be rendered if one is actuated by reverence. Yet Krishna is the eternal object of the devotees' whole-hearted service. But He is to be served with the ever-existent senses of the soul. We

cannot serve Him through imagination or sentiment. Super-sensuous knowledge of our relation with Him is essential. There is no-body whom I can call my own except one who is solely devoted to Krishna. Krishna alone is the one object of my service. This faith is the one glory of the Vaisnava. This is the supreme necessity of life. Material fame full of the idea of selfish enjoyment is never desirable.

Time is running short. The time for the evening wave-offering ceremony is drawing nigh. I must no longer encroach upon your time of service. If it be Krishna's wish I shall again try to serve you. A thousand obeisances at the feet of the devotees of Krishna.

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 17, June, 1928.)

IT was only with the object of effecting the descent everywhere of this un-alloyed *kirtan* of Krishna or the Image of the Divine Logos Sri Radha-Govinda that Sri Gaur-sundar, the crest-jewel of all the Acharyyas, the transcendental Truth Itself, manifested the *lila* of the simultaneous practice and preaching of the Word of God. If we

try to understand with a patient mind the practice and preaching of Sri Gaur-sundar and His followers, buttressed on the *kirtan* of Krishna, for giving away freely to all the World the spiritually sportive Divine Pair, the Image of the Divine Logos, we notice that *all* of them in their performances as Acharyyas exhibited the ideal of two distinct

methods of preaching that were considered to be suitable for all people, both the illiterate and the highly educated, irrespective of *varna*, *asrama*, age, sex or race.

The first of these methods is that which was adopted by the group of preachers to which belong the six Goswamins *viz.* Sri Rupa etc. who, while practising discriminative asceticism, employed themselves in the composition of a number of devotional works and by such means served to bring about the descent of the Image of the Divine Logos. These books establish the superiority, over all other forms of worship, of the loving service of the spiritually sportive Divine Pair, Sri Radha-Govinda, Who are the Objects of the eternal worship of all. They refute the fallacious theories of atheists that are opposed to such devotion. They have made feasible the establishment of Vaishnava, *daiva* or theistic social order by the codification of the spiritual Smritis. These Acharyyas identified and restored the neglected holy sites and the worship in them of Vishnu which had fallen into abeyance and rescued from oblivion the ancient scriptural works. They also set up Maths and Temples as places of constant service of the Brahman in the form of the Word.

Sri Rupa Goswamin was authorized by Sri Chaitanya Deva to treat the subject of devotion, lit with the brilliance of the most exquisite deliciousness, in his

works *viz.* the *Bhaktirasamritasindhu* and the *Ujjvala*, having Himself taught him the splendour of His own devotion and thereby formally recognising him as the premier Acharyya of the principle of devotion who is to be obeyed by the whole community of His servants. Previously to this Sri Chaitanya Deva had illustrated by listening from Sri Ramananda Rai to very similar teaching the process of spiritual practice thereby vindicating the glory of the good preceptor who is constantly and actively engaged in carrying out the wishes of Sri Radha-Govinda, and also the extreme difficulty of finding such preceptor. Sri Raghunath Goswamin, the follower of Sri Rupa, was similarly declared the Acharyya of the object of devotion to God; Sri Jiva Goswamin was made the Acharyya of our relationship with God and also of regulated devotion; Sri Raghunath Bhatta Goswamin was made the Acharya as regards the study of the Bhagabat and Sri Gopal Bhatta the Acharyya of Vishnavite Smriti.

The second method of propaganda took the form of door to door preaching in pursuance of the practice of wandering Teachers (परिव्राजक). To the group that followed this method belonged Sri Nityananda, Thakur Haridas, Sri Bakreswar Pandit and other preachers. They set the example of the ideal of non-evil-producing kindness in the form of cultivating constant devotion to the Brah-

man as the Word which brings about the destruction of the opinions of the atheists which are, as it were, the seed of noscience that causes aversion to God, awakens every man to his own proper nature pursuing the function of a Brahman *i. e.* of one who really knows the Brahman, who is deserving of universal reverence as the master to be obeyed by the whole world, and, exhibiting the endeavour of effecting happiness by the constant exercise of their voice at a high pitch in order to spread the thirst for the service of the Holy Name,—the expression of Sri Radha-Govinda which is identical with the thing expressed,—above, below and in all the ten directions of the universe. In the role of a Tridandi Goswamin, Srila Probodhananda Saraswati, the undeclared friend of Sri Rupa, has demonstrated the ideal of this form of preaching in his work the 'Sri Chaitanyachandramrita' and 'Sri Radharasasudhanidhi'. Subsequently Srila Krishnadas Kaviraj Goswamin Prabhu in his Sri Chaitanya Charitamrita has elaborated this form of service *viz.* this worship of the 'Word Divine' conformably to the teaching of Sri Rupa. After him the three Prabhus Sri Srinibash, Sri Narottam and Sri Shyamanda spread among the people in general this form of the worship of the holy Image of God, the Object of expression, as taught by Sri Rupa, even more strikingly by the method of dance, song and music than by compe-

sition of literary works. The two Prabhus Srila Viswanath Chakrvarthi Thakur and Sri Baladeva Vidyabhushan, by reverting to the method of expounding the principles of devotion in their books, upheld the form of service of Hari by dance, song and music as practised by their preceptors. As a matter of fact it was when by reason of the abuse of dance, song and music, this method of the Divine service degenerated into the dissipation of art and stupidity that these two Acharyyas revealed the teaching of Sri Rupa by opening the sealed eyes of the people by the publication of a great variety of original dissertations as also the older Scriptures embodying the true principles, in support of the school of pure devotion.

The next two centuries constitute the Dark Age of Gauda. A black curtain was drawn across the front of the stage on which had been played the Divine drama of the Rise of the Moon of Sri Chaitanya. The most astounding vagaries of the Arch-Enchantress — Maya were now depicted on this dark screen and served to delude and amuse the sensuous minds of the spectators. Foul subjects set forth by ill-assorted airs and long drawn tunes were exhibited as the *samkirtan* of Krishna. The gross and ugly lure of worldly subjects and selfish enjoyment was offered and accepted as the object of life, in place of the sublime teachings of Sri Rupa.

In place of true religion that assures every well-being was offered a system that was most cunningly devised by its manufactures to secure for themselves an easy abundance of the good things of this world. The practice of trade in the convenient garb of a *sadhya* was passed off as the service of God that neither extorts nor desires any earthly remuneration as its return. The hearing and the chanting of the Name of Hari was simulated for the purpose of deceiving people and for widening the scope of the operation of sinful propensities. The result was soon evident. The hollow form of the claims of birth soon failed to have any terrors for the educated classes. The works of the six Goswamis and the truths established and promulgated by Sriman Mahaprabhu were stowed away with scant regard as the contents of sealed boxes and moth-eaten piles, or were contemptuously handled as merchandise of commerce by tradesmen. Anything of the nature of the *rationale* of devotion had no existence anywhere. The free speculations of the human mind or even license was regarded as religion. As the result of the mechanical imitation of the highest ideal, the source of the religion, there soon sprang up the noxious sects of *aul*, *baul*, *kartabhaja*, *nera-neri*, etc., etc., bent upon passing off as the real religion its perverted and highly-condemned shadow and thereby proclaiming as

the religion of the Vaishnavas something which stank in the nostrils of and was spat upon by even the ordinary godless moral people. Men were all the more emboldened to commit sinful acts by the assurance that the Holy Name had power to absolve from sin. They cherished the false ego and its earthly possessions, indulged in the denunciation of the true devotees, regarded the minor gods as independent deities and imagined that the worship of the holy Name of God was equal, or even inferior, to the system of morals in the forms of worldly activities and secular knowledge. It was an age of the caricature of the Brahman ideal and gave rise to the class of so-called Brahmans who assiduously imitated the external conduct of the highest *sadhus* who cherish no malice against any body. New Avatars were manufactured in this world in imitation of Sriman Mahaprabhu, the Real Truth,—whose doings were like the antics of the sparrow that aspired to dance in emulation of the graceful performance of the *khanjan*. There was a most strenuous attempt to mix up the spiritual and the material by magicians who advocated the reconciliation of all differences; and lured by the bait of this promise of harmony, that had as much reality as is possessed by the aerial flowers, all the people borne along on the current of masked atheism sank deeper and deeper into the bottomless

abyss of the deadly ocean of intangible abstraction. Numberless men and women hailed as religion and liberalism such temporary excitement for the commission of useless suicide. Another class of people caught in the murderous jaws of the demoness of foreign culture, manners and customs and bad system of education, set themselves to improvise a variety of novel creeds. Under the dominating influence of this imported impulse a few raised the cry of a new latitudinarianism; some proclaimed the character of Krishna as the type of obscenity; some judged Mahaprabhu as having been guilty of transgressing against the law of duty and even considered that He was of an unsound mind; while others out of pity condescended to recognise Mahaprabhu as having possessed a personality that would certainly mark Him out as a *man* among ten of the people of this world. Some refused to bestow their serious consideration on the Vaishnava religion regarding it as the glorification of senti-

mentality, stupidity and immorality. There were found persons who declared the Vaishnava religion to be the worship of man, idolatry or even as the worship of the Devil. Some proved Vaisnavism to be the perversion either of Buddhism or of the Samkhya philosophy. Some affected to view it as a petty creed, limited to an exclusive body of people, made by small persons,—under the impression that the ordinary activities of the mind and the body constitute the eternal and universal religion. Some actually tried to strangle to death the religion of the Vaishnavas imagining that the Vaishnava religion which professes the reality of the supreme spiritual harmony was opposed to the principle of comprehension and to *varnasrama dharma*. It was while this darkness brooded over the realm of Gauda that Thakur Sri Bhaktuvinode set to work to terminate this long night of terrible gloom and inaugurate a white auspicious dawn in the circle of Navadwip. *(To be continued.)*

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 14, June, 1928.)

AFTER wandering about the country in this exclusive mood for three days Sri Krishna-Chaitanya now a *sannyasi* came in sight of the Ganges opposite Santipur having been conducted thither by the clever management of

Prabhu Nityananda. On beholding the Ganges Sri Chaitanya took the river to be the Yamuna and accordingly recited a hymn of praise to Yamuna and supposed that He was in the neighbourhood of Sri Brindaban. Sri Advaita

Prabhu now crossed over from Santipur in a boat in order to convey Sri Chaitanya to his house. The sight of Advaita recalled Sri Chaitanya to external consciousness and He was induced to accompany Sri Advaita Prabhu to his Santipur residence. Sri Advaita Prabhu made Seeta Devi prepare a great variety of eatables and offered them first to Sri Gaursundar and Sri Nityananda. Sri Chaitanya asked Sri Haridas and Sri Mukunda to sit at meal with Himself but they preferred to take their meal after Sri Chaitanya had finished eating. Sri Advaita Prabhu along with Sri Haridas and Sri Mukunda then partook of the portion of the meal that remained in the dish after it had been tasted by Sri Gaursundar.

The entire population of Santipur began to pour in a continuous stream to obtain a sight of the holy feet of Sri Chaitanya. There was *sankirtan* with dancing in the evening when Sri Chaitanya manifested simultaneously the eight *sattvic* perturbations as Mukunda began the *kirtan*. His mother, Sri Sachi Devi, arrived in a *doli* the next morning with a very large number of devotees from Navadvip. Sachi Devi had thus an opportunity of seeing her Son once again. Sri Chaitanya stopped for ten days at the house of Advaita. While there He consoled Sachi Devi, performed *kirtan* in the company of the devotees of Navadvip and accepted daily the food that was cooked by Sachi

Devi with her own hands. In order to teach them the conduct that is proper for a *sannyasi* Sri Chaitanya told the people of Navadvip that it was not the duty of one after acceptance of *sannyas* to stay in his native place amidst his friends and relatives. Mother Sachi on hearing of this judged it to be proper that Sri Gaursundar must do what He considered to be His duty and accordingly asked Him to reside at Nilachal (Puri). Sri Chaitanya then took leave of the devotees of Navadvip and of His mother and asked them to devote all the time of their lives to the holy Name of Krishna and Krishna-talk.

Sri Chaitanya started on His journey to Sri Purusottam (Puri), by the road that led past Chhatrabhog in the company of Nityananda, Mukunda, Jagadnanda and Damodar. After visiting Briddhamantreswar Sre Krishna, Chaitanya crossed the frontiers into the kingdom of Utkal. The party moved on along the road to Puri, Sri Chaitanya chanting joyously the *kirtan* of Krishna with His associates, obtaining their food by begging in the wayside villages. Journeying in this manner Sri Chaitanya reached the village of Remuna where He beheld Sri Gopinath and narrated to His devotees the story of Madhabendra Puri and *Ksheer-chora* (stealer of a sweet-preparation of milk) Gopinath as told to Himself by Sri Iswara Puri. The Lord exhibited the

state of delirium under the anxieties of separation from the Beloved on reciting *stoka* of Madhabendra Puri 'अयि दीन दयार्द्रनाथ !' He stopped for that night at Remuna and resumed the journey to Puri the next morning.

Sri Chaitanya arrived at the town of Cuttack by way of Jajpur. At Cuttack He saw Sri Sakshi Gopal and listened to the story of Gopal from the mouth of Sri Nityananda. From Cuttack He proceeded to Bhubaneswar and there saw the God Siva, the protecting Deity of the holy realm of Sri Jagannath Deva. After this the Lord paid a flying visit to Kamalpur on the Bhargi to have a sight of Kapoteswara Siva. It was while He went up into the shrine leaving His ascetic's staff in the keeping of Nityananda that the latter deliberately broke it into *three* pieces and threw them into the Bhargi. By this act Sri Nityananda made it known that it was not necessary for God Himself to carry the staff or other symbols of regulation of oneself in as much God is His own Master. Sri Chaitanya was angry at this to warn against misunderstanding of the action of Nityananda. Because although it is not necessary for God or even a *paramahansa* Vaishnava to submit to any penal regulation there was not the least chance of well-being for the novice on the

path of spiritual effort who was still subject to worldly impulses if such a person chose to act in such free manner in lieu of submitting the mind, body and speech to the strictest penal regulations.

When Sri Chaitanya reached the *Atharavada* (the eighteen sluice gates) a small bridge on the Puri road at the entrance of the holy city of Sri Jagannath Deva, He gave vent to His anger at the loss of His staff and in this mood of external indignation proceeded unattended by any one to the Temple of Jagannath asking all His companions to stay behind. Sri Chaitanya made a violent movement to embrace Jagannath the instant He caught sight of Him. This was followed by the manifestation of all the signs of *mahabhava* (superior love) all over His body. Sarvabhauma Bhattacharya who happened to be present in the Temple at the time chanced to notice His condition and intervened to prevent any rough treatment by the *parichhas*. Sarvabhauma was very much struck by the sight of the unique perturbations that were wrought in Sri Chaitanya by holy love and finding that the return of normal consciousness was being delayed had Him conveyed with care to his own residence on the shoulders of men.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 23, June, 1928.)

CHAPTER VIII

Summary:—In this Chapter are narrated the ceremony of the investment of Nimai with the sacrificial thread, His studies under Gangadas Pandit, the dream of Jagannath Misra in which he beheld the renunciation and other activities of Viwambhar in the future, the departure of Misra from this world, and other matters.

On an auspicious day and in an auspicious moment Sri Gaurasundar duly went through the pacificatory ceremony of investment with the holy thread. On this occasion He performed the *lila* of Sri Vamana by begging for alms from the people. He then began His studies under Gangadas Pandit just as Sri Krishna received His schooling under Suidapati Mani. Gangadas Pandit was highly delighted on making the discovery that the New-comer was the cleverest of all his pupils. The Boy took a special delight in putting puzzling questions of logic to the other students and when they failed to answer them He would offer the answers Himself to their satisfaction. After all had accepted His answers He would refute what He Himself had established and repeat the whole process many times over to their utter amazement.

Nimai now led the life of an ideal Brahmacharin, bathed daily in the holy stream of the Bhagirathi, worshipped Vishnu, offered water to the holy *tulasi* and ate the *prasad* of Vishnu (food which had been previously offered to Vishnu) and set Himself assiduously to study and writing original annotations of the *Satras*. The heart of Misra was gladdened by the ideal behaviour of his darling Son.

This great happiness of Misra, however, did not last long. He had a most wonderful dream in which he saw Nimai clad in the glorious garment of a *sannyasi* and surrounded by Advaitacharyya and other devotees, constantly uttering the Name of Krishna and laughing, dancing, crying all the time. Then Nimai appeared seated on the throne of Vishnu in the act of receiving the homage of all the gods. This was followed by the vision of Namai followed by cores of devotees going through every town dancing and chanting the *kirtan* of Hari. Nimai was also seen proceeding along the road to Pari.

This dream convinced Misra that the *sannyas* of Nimai was inevitable and filled him with the greatest anxiety. Sachi Devi took a different view and told Misra that Nimai would never leave home as He was so completely engrossed in His studies. Shortly after this Misra left this world. Sri Gaurasundar wept long at the departure of His father from this world just as Sri Ranchandra lamented the departure of Dasarath. The Boy, however, consoled Sachi Devi with many sweet words telling her that He would give her what was attainable with difficulty by even Brahma and Siva.

But the Boy proved utterly ungovernable at times and did much wilful damage in the house in fits of waywardness. Sachi Devi bore all His boyish freaks with the disposition of Yasoda of the cowherd settlement towards Krishna. In reply to the expostulations of Sachi on one of these occasions against such wilful damage of property which had actually reduced themselves to complete destitution Sri Gaurasundar remarked, 'that Krishna who happens to be the Supporter of the world is the only Maintainer of everybody. It is unnecessary for His servants to have any anxiety for their own sustenance'. With this He went off to His studies. But when He returned home that day He gave His mother two tolas of gold saying that 'Krishna had given the stuff wherewith she might defray all expenses of the household'. Whenever there was real want Sri Gaurasundar would in this way procure small quantities of gold to help the mother over the difficulty. He was always exceedingly busy with His studies and had not yet declared Himself, such was the ill luck of the world.

The Chapter closes with a description of the grief of the Vishnavas for want of devotion to Krishna in the world—

- | | |
|---|--|
| 1 All glory to Sri Gaurasundar, Ocean
of mercy ! | 4 In this manner the Lord abode in the
house of Jagannath |
| Glory to the Moon of the home of Sachi
and Jagannath ! | In disguise so that none recognised. |
| 2 All glory to the life of Nityananda Swarup ! | 5 All varieties of children's games to be
found in the world |
| All glory to the propounder of the
religion of Sankirtan ! | The Lord played ; who has power to tell
it all ? |
| 3 All glory to Gauranga with the company
of His devotees ! | 6 By the channel of the Veda they will
manifest themselves in all the Puranas ; |
| By listening to the story of Chaitanya
devotion is gained. | All fortunate persons will hear a little
in due course. |

- 7 Thus Gaur-Chandra abandoned Himself
to the joys of childhood ;
And now the time of wearing the
sacrificial thread arrived.
- 8 For the purpose of investing his Son
with the holy thread
The best of Misras invited to his house
all his friends.
- 9 They all gathered together with the
greatest pleasure
And each of them did such work
as suited him.
- 10 The women offering 'joy' sang the praises
of Krishna
Dances played on the *Ahidanga*, *Sauai*
and flute.
- 11 The Brahmins read the Veda, minstrel
sang eulogies,
Joy took a visible form in the house
of Sachi.
- 12 Sri Gaur-sunder was to put on the
sacrificial thread
So all the auspicious conjunctions hasten-
ed to Sachi's house.
- 13 In an auspicious month, day and moment
Gauranga Sri Hari assumed the holy
thread of sacrifice.
- 14 As the beautiful thread adorned His
charming figure
Its subtle splendour encompassed the
whole body.
- 15 Lord Gaur Chandra now assumed the
form of Vamana
The sight augmented the supreme joy
of every body.
- 16 All beheld the wonderful blaze of the fiery
Brahman quality
No longer did any one think Him
to be human.
- 17 With staff in hand and a wallet across
His shoulders
The supreme Lord at the house of all His
servants begged for alms.
- 18 All gladly gave Him to the utmost of
their power
The women laughed as they put alms
into the wallet of the Lord.
- 19 The consorts of Brahma and Rudra in the
guise of Brahman wives
And all the loyal spouses of the munis.
- 20 With joy beholding the Lord's Vamanalila
Laughed as all of them repeatedly poured
their alms into the wallet of the Lord.
- 21 The Lord was also delighted in displaying
the *lila* of the Vamana ;
All these pastimes were played for the
deliverance of the *jiva*
- 22 All glory to Gaur Chandra in the form
of Sri Vamana
May Thou vouchsafe to the heart the gift
of Thy twin feet !
- 23 Who listens to this assumption of the
sacrificial thread by the Supreme Lord
Obtains the refuge of the feet of
Chaitanya-Chandra.
- 24 In this manner the Lord of Vaikuntha
in the home of Sachi
Played luscious pastimes most carefully
hid in the Vedas.
- 25 Having thoroughly mastered the sense of
all the scriptures at home
The Lord now wished to study in the
company of His devotees.
- 26 In Nabadvip dwell Gangadas Pandit
The crest-jewel of all the professors,
Sandipani's own self.

- 27 He was gifted with special knowledge of
the science of Grammar,
Under him the Lord was most anxious
to study.
- 28 The worthy Misra took the hint from
his Boy
And make his way to the house of the
Brahman Gangadas taking his Son
with him.
- 29 On seeing the Misra Gangadas stood up
with respect
And after embracing him seated him
by his side.
- 30 The Misra said, 'I give my Boy to you ;
Be pleased to teach and impart Him
the Truth
- 31 Gangadas made the reply 'It is a great good
fortune for me ;
I shall teach Him to the utmost of
my power.
- 32 Catching the sight of his Disciple
Gangadas with the greatest joy
Kept Him by his side as if He were
his own son.
- 33 Whatsoever Pandit Gangadas explained
The Lord understood by hearing but once.
- 34 He refuted all the explanations of His
teacher
And then re-established them.
- 35 Among those thousands of students who
read under their professors.
There was no one who dared to blame
the Interpretations of Nimai.
- 36 The teacher was highly pleased finding
such wonderful intelligence.
And honoured Him by awarding Him
precedence over all the disciples,
- 37 The Lord constantly put to test all
those boys
Who studied under Gangadas Pandit—
- 38 Sri Muraligupta and another who bore
the name of Kamalakanta,
Krishnananda and others who were the
heads of the body.
- 39 The Lord probed them all by His hoaxes
They all laughed at His tests, no one
minded taking Him to be a child.
- 40 In this manner after the day's reading
and writing was done
The Lord went off to bathe in the Ganges
taking His companions with Him.
- 41 In the town of Nabadwip there was no
end of students
All of them at noon went to the Ganges
for their bath after study ;
- 42 And the thousands of pupils of every
separate professor
Engaged in mutual quarrels all the time.
- 43 In years but a child and of a restless
disposition
The Lord quarrelled with the students.
- 44 Some said, 'your teacher, what does he
understand ?'
Some boasted, 'I will teach you whose
student I am !'
- 45 In this way by degrees it became a quarrel
Next ensued throwing of water at one
another and thereafter sand
- 46 Then there was fighting in right earnest
every one beating whom he could,
And mud was employed as a legitimate
missile of war,
- 47 Some took prisoner their assailants in
the name of the king,
And some having thrashed their enemy
slipped off across the Ganges.
- 48 The students displayed such an
immense activity
That all the water of the Ganges was turn-
ed into a thick mixture of sand and mud.

- 49 The women were unable to fill their
pitchers with water,
The Brahmins and worthy persons found
it impossible to bathe.
- 50 The Lord Biswambhar was exceedingly
turbulent
And in this manner made His way to
every separate bathing ghat.
- 51 There was no end of students at every
bathing place,
And the Lord quarrelled with them
at every ghat
- 52 The Lord swimming with the current
made His way to all the ghats
And at each bathing place played
for an hour or so.
- 53 Those who were reputed to belong to
the class of superior students
Intervened and asked what did they
quarrel about ?
- 54 Were they examining one another to find
out the intelligence of each ?
Were they trying to find out who knew
His *britti*, *panji* and *tika* correctly ?
- 55 The Lord said, 'this is indeed, a grand
proposal !
Let any body ask Me any questions that
he likes.'
- 56 Some one said, 'why do you make such
excessive boast ?'
And the Lord retorted, 'Better ask any
question that occurs to you.'
- 57 That student put the question, 'construe
the *Sutra* of the verbal root'.
The Lord made reply, 'listen to Me
closely as I explain'.
- 58 The Lord God is possessed of all power,
He offered the true explanation of the
Sutra
- 59 Having listened to His explanation all
praised.
Then the Lord said, 'Now listen to the
refutation of the explanation.
- 60 He then found fault with every item in
the explanations.
And asked any among them who possess-
ed the ability to support them.
- 61 All of them thought within themselves
that it was most wonderful.
The Lord said, 'Hear now I defend My
explanation.'
- 62 Once again in such manner did Gaur
Chandra construe
That it was excellent in every way and
there was no defect anywhere
- 63 All those who ranked as the best among
the students,
Every one of them, embraced Him to
express satisfaction.
- 64 The students said, 'Thou may'st go
home today ;
But must be also able to answer what
we ask to-morrow'.
- 65 In this manner every day in the water
of the Jahnvi
The Lord of Vaikuntha did play partimes
that were mellowed by the exquisite
taste of learning.
- 66 For the purpose of this sport Brihaspati
possessed of all knowledge
Was born in Nabadwip with his disciples.
- 67 The Lord played in the water of the
Jahnvi every day,
And for fun often crossed over to the
opposite bank of the Ganges.
- 68 The Ganges had of yore conceived
many a wish
witnessing in the Jamuna the sports of
Krishnachandra.

- 69 'Oh when shall myself be blessed with the
good fortune of the Yamuna !
Constantly did Ginga speak these words.
- 70 Although the Ganges is ever worshipped
by Brabma, Siva and those under them
Yet did she covet the state of the Yamuna.
- 71 Sri Gaursunder is the purpose tree that
fulfils every desire ;
He fulfilled the desires of the Ganges
all the time.
- 72 Having played in many'a diverse way
in the water of the Jahnvi'
Gaurchandra returned home with
high pleasure.
- 73 After worshipping Sri Vishnu as laid
down in the Scriptures
And having duly offered water to the
holy *tulasi*, He sat down to His meal.
- 74 No sooner did He finish His meal than
the Lord
Taking His books retired to a secluded
corner.
- 75 He prepared His own *tippanis* of the *sutras*;
The jewel of all the gods forgot every-
thing by the taste of books.
- 76 The high-souled Misra beholding all this
swam in happiness
And night and day was oblivious for joy
of everything else.
- 77 Gazing ever and anon on the face of his Son
Every day Jagannath experienced delights
that no words can describe
- 78 In such wise did the Misra drink the
beauty of his Child
That he realised union with the Divinity
while he was still in this body.
- 79 For Misra's external joys such as those of
union with the Deity were as nothing.
The Misra held as trivial the bliss of
corporeal union with God and the like.
- 80 manifold obeisance at the feet of Jagan-
nath Misra
Whose Son is the Lord of the infinity of
the worlds
- 81 In this manner the best of the Misras at
sight of his Son
Floated continuously on the sea of
happiness
- 82 The Lord surpassed the god of love in
beauty ;
The grace of every several limb of His
was beyond all compare.
- 83 Misra noted all this and the thought
occurred to him
'Some witch or demon might possess his
Son.'
- 84 For fear the Misra made a surrender of
his Son to Krishna,
Lord Gaurchandra laughed as He
overheard.
- 85 The Misra said, 'Krishna, Thou art the
protector of all,
May Thou have Thy auspicious eye on
my Child.
- 86 'Inside the home of the person who
remembers Thy lotus feet
No mishap ever makes its appearance.
- 87 In all those evil places that are void of
Thy remembrance
There abide witches, ghosts and the bad
spirits.
- 88 'Where, in the sacrificial performances, the
demonstrating account of the Lord of
devotees
Is not listened to, there the evil spirits do
abound.'
- 89 'Thy servant, Lord, I am ; to whatever
belongs to me
May Thou extend Thy own protection as
all those are Thine.'

- (To be continued.)

श्रीसञ्जनतीषणी

षड्विंशः खण्डः

श्रीगौडीय मठः, श्रीधरः, ४४२ गौराब्दः १८५० शकाब्दः

द्वितीया संख्या

श्रीचैतन्यचरणचिह्नम्

निखिलमानवानां हृदयेऽपि "प्रीतिरिति" काचिद्-
वृत्तिरस्ति । सा तु कचित्समये सुमापि
कार्यानुष्ठाने स्फुटिता बहिर्गच्छति । इयं प्रीतिवृत्ति-
रतिमहती प्रयोजनीया च । अस्या एव नामान्तरं
"प्रेमेति" । इदानीमस्मदीयोपादानविचरणभूमिकाया-
मियं वृत्तिर्लक्षितापि कर्णभूषणस्य पादार्पणमित्रास्थाने
निगुक्ता भवति । कदाचित्प्रमरूपं वस्तु निश्चलतया-
वस्थातुं नेष्टे । प्रेमवस्तुनो जीवनी शक्तिरस्ति । इदं
स्वतः प्रकाशितं क्षेत्रविशेषे स्वस्यानुरूपशक्तेः परिचयं
प्रदधात् । नश्वरजगति प्रेमपात्राणि दक्षिणे सत्यत-
श्चानेकानिदृष्टान्यपि तानि योग्यानीति येषां विवेचन-
न स्यात् त एव ब्रह्माण्डमन्त्रेषमाणाऽपि कुत्रापि तानि
नाप्नुयुः । 'प्रेमरसिकभावुकानां स्थानं साहित्य-काव्य-'
जगति-दार्शनिकमण्डलीमध्येऽपि सर्वोच्चत्वेन प्रतीयते ।
तथास्मदीयात्मान्तप्रीतिविषयवस्तुरूपं प्रेममयगौरसुन्दरं
प्रीणयितुमनेके जानन्ति । ये तस्य प्रेममयचैतन्यस्य
संस्पर्शं स्वस्वचैतनधर्मस्य विकासायावसरं प्राप्नुवन्ति
तेषामेव चैतन्योदयो भवेत् ।

चैतन्यः प्रेममयविग्रहः । अस्मदीयचैतनतायाः
प्रेमवृत्तिर्वर्तमानकाले बहुधाऽवृतापि सा पुनः पूर्णभावे-
नोद्दीप्ता भवेत् । प्रेममयचैतन्यस्य पदाङ्कानुसरणेऽपि
तस्य सेवाकार्यद्वारेण तादृशावृत्तचैतनानां प्रेमवृत्ते-
रुदयो भवति । प्रेममयस्यानुसरणे कृते प्रेममयविग्रह-
श्रीचैतन्यस्य पदचिह्नमेव प्रवतारारूपेणास्माकं नित्य-
सेवापथस्य दिङ्निर्णयं कुर्यात् । कश्चित्प्रेमी कवि-
वर एवमगायत् -

येष्वस्मदीयस्थानेषु गौरो रङ्गे ष्वधाद्भ्रमम् ।

तानि सर्वाणि पश्यामि प्रेमिभक्तगणैः सह ॥

चैतन्यदेवः स्वयं प्रेममहाकल्पतर्कमूर्त्वा प्रेमासृत्तफल-
वितरणाय येषु येषु स्थानेषु विचचार तेषां तदीयपदाङ्क-
पूतपुण्यस्थानानां स्मृतिचिह्नानि लीलासुतभूमिकाया-
श्चित्रपटे चिह्नितान्यन्यनेकस्थलेषु तानि स्मृतिपथबहि-
र्भूतानि । चैतन्यचारचरणचिह्नचयचिह्नितचिन्मयस्थानं-
समूहे यद्यर्चारूपेण चैतन्यचरणचिह्नं पुनः प्रकाशितं
भवेत् । तर्हि तद्द्वारा एकदैव श्रीचैतन्यप्रेममयस्मृति-
स्मरणमशेषलोकस्य कल्याणञ्च भूयात् । श्रीचैतन्य-

चरणैकान्तानुरागिणः 'कस्यचित्प्रेमिकमहापुरुषस्य हृदयेऽस्याः प्रेरणायाः प्रकाशाय सपुरुषचैतन्यचरण-चिह्नस्य पुनः प्रकाशसाधनं विधाय प्रेमसेवाविधाने समुत्कण्ठितो बभूव । श्रीचैतन्यचरणचिह्नं स्वतः परतश्चास्मदीयसुसानन्दस्योद्बोधनं कारयित्वाऽस्मान् प्रेमानन्दसागरे निमज्जयतीत्यविवादम् । अपि च येषां चैतन्यचरणप्रेमाभावः किञ्चिदौदासीन्यं वा दृश्येत तेषामपि हृदये चैतन्यचरणचिह्नदर्शने प्रेमोद्दीपना तत् प्रभावनित्यप्रेमास्पदेषु काचित्प्रीतिश्च दृग्गोचरीभव-त्त्विति वयमभिलषामहे ।

प्रममयविग्रहश्रीचैतन्यदेवस्य पादपद्मं जगति प्राणमयप्रेमपाद्यं प्रयोजनीयं वस्तु । श्रीचैतन्यदेवोऽचैतन्यात्मकद्विष्वं स्वीयचेतनमयप्रेमालिङ्गबद्धं कर्तुं मेव भारतस्यानेकस्थानेषु पर्यटनं चक्रे । जातिवर्ण-निर्विशेषं सकललोकमपि महाप्रेमामृतनरोः फलं खादयित्वा प्रेमिणं व्यधात् । पुनरप्येतादृशप्रेमिक-परम्परायां प्रपञ्चप्राङ्गणे परःसहस्राः प्रेमिकाः प्रकाशी-भूताः । ये सकलपथावलम्बनं विधाय प्रेमप्रवाहप्लावन-पात्रीभूताः । तादृशेऽंगे या पृथिवी प्रेममयविग्रहस्य नृत्यकुशलपादपद्मधारणं विधाय महातीर्थभाग्यस्यापि स्पृधां विदधे तस्याः किल पदाङ्गुतपृथिव्या गात्रे पुनरपि तदेव चैतन्यचारुचिन्मयचरणचिह्नं सचन्दन-तुलसीचर्चितं द्रष्टुं कस्य वा हृदयं सनृत्य-श्रोत्तिष्ठति ।

एहि भ्रातः. एहि ! त्वमपि सार्वजनीनपरमोदार-प्रेमामरमहातरोः प्रेमफलवितरणकारिणश्चरणचिह्नं तत्-पदाङ्गुलिभूमौ प्रतिष्ठितं दृष्ट्वा तदपि सचन्दन-तुलस्या चर्चितं कुरु । एहि भ्रातः सर्वलोक ! वयं

सर्वे मिलित्वा चैतन्यचरणचिह्नेऽस्मदाय प्रेमप्रसूनाञ्जलिं दमः । एहि भ्रातः देशप्रेमिण ! एहि भ्रातः विश्व-प्रेमिण ! अस्याद्वितीयप्रेममयस्य चरणचिह्नप्रकाशे सर्वो मिलित्वा आनुकूल्यं विधेहि । अनेनैव भवदीयं नित्यप्रेम नित्यवर्धितं भवेत् । त्वदीयभ्रातृणां त्वदीय-देशमातुः पान्थानां तीर्थयात्रिकाणां वृथैवपर्यटतां किं बहुना विदेशीयागन्तुकजनानामप्यस्य चारुचरणचिह्नस्य दर्शने चैतन्यसम्बन्धजिज्ञासाप्युदिता भवेत् । तदा चैतन्यचरणचिह्नं "अथातो ब्रह्मजिज्ञासा" वेदान्तस्य परमचेतनजिज्ञासायाः निर्देशं विधाय युष्मान् चरम-प्रयोजनपथस्य पथिकान्विदध्यात् ।

सम्प्रति भारतस्याष्टोत्तरशतस्थानेषु चैतन्यचरण-चिह्नानि स्थापितानि भविष्यन्ति । चैतन्यदेवः यानि-स्थानानि पदाङ्गुतान्यातनोत् तेष्वेकैकस्थानेषु श्रीपुरुषो-त्तमक्षेत्रस्थितचैतन्यचरणचिह्नप्रकाशाचांसमूहः प्रतिष्ठितो भविष्यति । अस्मिन् सेदाकार्ये सर्वसाधारणं आनु-कूल्यं यदावश्यकमेकान्तिकं तदुल्लेखोऽधिक एव । तथा वयं सर्वे चैतन्यचरणैकान्तानुरागिणस्त्रिद्विष्ट-लीलाभिनयकारिणः 'श्रीप्रबोधानन्दसरस्वतीरादस्या'-नुसरणेन दन्ते तृणं धृत्वा पदयुगले निपत्य विनीत-भावेन निवेद्यामः । हे सज्जनगणाः ! श्रीचैतन्य-चरणचिह्नस्थापने यथाशक्त्यानुकूल्यं विधाय चैतन्य-चन्द्रचरणे कुरुनानुरागम् ।

श्रीअतीन्द्रिय भक्तिगुणाकराः—

- श्रीअतुलचन्द्रबन्धोपाध्यायः भक्तिसारङ्गः
- श्रीनिशिकान्त देवशर्मा सान्यालः भक्तिसुधाकरः
- श्रीकुञ्जविहारी विद्याभूषणः भक्तिशास्त्री
- श्रीविश्ववैष्णवराजसभा सम्पादकाः ।

श्रीमन्मध्वाचार्यकृतानुव्याख्यानस्य टीकायाः श्रीमज्जयतीर्थकृतायाः

श्रीमन्नारायसुधायाः परिचयः

[परिणतवरः श्रीभदमार-विट्टलाचार्यद्वैतवेदान्तविद्वान् वेदान्तवाचस्पतिः]

चतुर्वैष्णवाचार्येषु “श्रीमध्वाचार्यः” पराङ्गुष्ठा-
मथिरूढः । स किल चतुर्मुखसमपदाधिकारस्य
मुख्यवायोस्तृतीयोऽवतार इति तदीयवचनजालेनैव
तदनुगा विश्वसन्ति । यथा तदुदितं “भारततात्पर्य-
निर्णय” वचनम्—

“प्रथमो हनुमाश्चामा द्वितीयो भीम एव च ।

पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः॥” इति ।

सोऽयं पूर्णप्रज्ञापरनामा मध्वाचार्यः परशुरामक्षेत्र-
गतादिकेरले “दक्षिणकर्णाटकदेशे ‘उड्ढपी’ति प्रसिद्ध-
क्षेत्रस्य परिसरे “पाजकग्रामे” मध्यगेहकुलीनस्य
“नारायणभट्टस्य” तनूजतयावतीर्णः । स्वयं विविध-
विचित्रैश्वर्यगम्भीरः पित्रा संस्कृतो परमहंसाश्रम-
मगात् । मायावादिगणसङ्कुलं भुवनमण्डलमुदत्त-
कामः सर्वत्र सञ्चरन् दुर्दान्तमायिजनं वादेषु निगूह्य
दुःशास्त्रतिमिरमपसारयित्वा लोके वैष्णवशास्त्रं
प्रचारयामास । स्वयञ्च बहून्ग्रन्थान्वैष्णवमार्गालम्बना-
न्वितेन । तस्यास्य तत्त्वशास्त्रस्य विशेषप्रचारो
दण्डकारण्ये । लोके सर्वत्र प्रचारकान् बहून् ब्रह्म-
चारिणो गृहस्थाश्च पारमहंस्यमासेवयामास । सत्स्वप्नि
बहुषु ग्रन्थेषु दुर्वादिकण्टकपाणीभूतयुक्तिप्रचुर-
ग्रन्थान्तरविचित्रेण परमाप्तशिष्येण त्रिविक्रमाचार्येणा-
भ्यर्थितो ब्रह्मसूत्रव्याख्यानरूपामनुव्याख्यां वित्तेन ।
अस्यां किल सत्त्वाणि दुर्मतान्यनूद्य दूषितानि । खर-
तयुक्तिगम्भीरस्यास्य ग्रन्थस्य सुखबोधाय श्रीमध्वा-

चार्यस्य गृहस्थाश्रमिसन्यासिपरम्पराप्रविष्टः “श्रीजय-
तीर्थनामा” यतिरपि “श्रीमन्न्यायसुधा” नाम्नीं सुविस्तृत-
व्याख्यां विरचयामास । जयतीर्थोऽपि किञ्चित्परिचय-
पदवीं समारोप्यते । “हैदराबाद” नगराधिपस्य यवन-
भूपतेः सेनापतिः कश्चिद्ब्राह्मण आसीत् । तस्य कुमारो-
ऽपि पितरमनुसरन् प्रतिभट्टयुद्धशौण्डः स्वयमश्वपृष्ठे
विचित्रप्रौढिमान् बभूव । सोऽयं सेनापतिस्सुविप्रः
कदाचित्भाकिनीनद्यां तुरगपृष्ठगत एव कौशलेनाश्व-
मवनस्य मुखत एव जलमपिबत् । तदा समोपविराज-
मानोऽक्षोभ्यतीर्थनामा माध्वयतिरिदं वक्ति रम ।
अरे ! किं वृषभोऽसि ! इति । तद्वचनश्रवणमात्रेणैव
विकृतस्वभावः स्वस्य पुरातनं मध्वाचार्यपुस्तक-
वाहकं वृषभरूपमस्मार्योत् । तदैव गृहकोशादिषु सर्वत्र
विरक्तो रमणीयं रमणीद्वयञ्च परित्यज्य अक्षोभ्य-
तीर्थमासेवमानो सन्न्यासमगृह्णात् । ततश्च निखिल-
वेदान्तविद्यापरिगृह्य प्रतिवादिसमासु सर्वत्र विजय-
शाली “जयतीर्थ” इति प्रसिद्धिं लेभे । सोऽयं
स्वीयजन्मान्तरीयप्रतिभाबलेनैव मध्वाचार्यकृतग्रन्थानां
व्याख्याश्रकः । तासु च व्याख्यासु मध्वाचार्यकृतानु-
व्याख्यानस्य टीका ‘श्रीन्यायसुधा’ सर्वतो बृहत्तरा ।
सर्वशास्त्रार्थगम्भीरा । मायिजनकपोलस्फोटनपटुतरा ।
दुर्वादिविह्वलविदारणे नृसिंहनखरारयिता । ललित-
शब्दार्थभावमधुरा । अस्यामाद्योपान्तं तत्र तत्र माया-
वादिमतस्य प्रपञ्चनपूर्वकं विस्तरशः खण्डनं कृतम् ।

अन्यानि च भाट्ट-प्राभाकर-वैशेषिक-नैयायिक-बौद्ध-
चाव्वाक-सांख्य-पाशुपत-शाक्त्यादिदुर्वादिनां मतानि च
तन्मतविषयनिरूपणपूर्वकं दोषोद्भावनेन खण्डितानि
किं बहुना । 'न्यायसुधेत्यस्य ग्रन्थस्य समुचित-
मन्वर्थकं नाम । माध्वसम्प्रदायग्रन्थेषु इयं न्यायसुधा
सर्वोच्चतमनया शिरसादग्नीया सर्वपरिणितैः ।
अद्यापि माध्वसम्प्रदायिषु न्यायसुधापठनाकरणे परिणतो
न भवतीति प्रवादः । यः खलु न्यायसुधां शिष्येभ्यः
प्रवक्ति स खलु महाविद्वान् । बहुवारं प्रवक्ता महा-
विद्वत्तम इति प्रसिद्धो भवति । तत्सम्प्रदायिषु न्याय-
सुधान्तं परिणत इत्युक्त्यैव कश्चित्प्रकाशयन्ति ।
अतएव तेषु 'सुधा वा पठनीया वसुधा वा पालनीया'
इत्याद्यापि प्रौढिवादः । 'गुरुप्रसादं लब्ध्वा न्याय-
सुधां पठित्वा इह सर्वत्र विरक्तो भूत्वा भगव-
त्स्मरणपरिसरं प्राप्नुयात् । तदलामे सर्वत्र दिग्विजयं
विधाय सर्वपृथिवीपतिर्भूत्वा निरंकुशमैहिकसुखं वा
प्राप्नुयात् । मध्यस्थता वृथैवेति' प्रौढिवादाशयः ।
'सुधासुराणां पीयूषं श्रीमन्न्यायसुधा नृणाम् ।' इति
च ग्रन्थार्थविचारकुशलाः कथयन्ति । यद्यपि माध्व-
सम्प्रदायिषु प्रधानास्ततः परमपि ग्रन्थान्विरचयामासुः ।
तथापि न्यायसुधायां तत्र तत्र विक्षिप्ततया वर्णितयुक्ति-
जातमेव सङ्कुलकृत्य वर्णयन्ति । न तु कामपि विशेष-
युक्तिम् । आधुनिका अपि प्रतिवादिनः यान्दोषानु-
द्भावयन्ति तेषामपि खण्डनं सुधायां कचिन्निगूढं स्फुटं

वा विद्यते । यदि कदाचिन्माध्वसम्प्रदायिनां परवादभि-
पराजयो भवेत् तदापि न्यायसुधायाः परामर्शवैकल्ये-
नैव । पुनरेकवारं न्यायसुधां परामृश्य दुर्दान्तमपि
प्रतिवादिनं निगृह्यात् । विशेषतो माध्वसम्प्रदायिनां
परवादिपराजये विष्णुचक्रायिता वज्रायिता च । नैना-
वतैव । भक्तिपूर्वकं पठतां सम्प्रदादिवृद्धिकरी च ।
अस्यां किल सुधापामनुव्याख्यान इव चन्वागोऽध्यायाः ।
तेषु च चत्वारः पादाः प्रत्येकं भासन्ते । मध्याचार्य-
कृतमनुव्याख्यानन्तु प्रायः द्विसहस्रग्रन्थपरिमितम् ।
इयं तस्य व्याख्यापि चत्वारिंशत्सहस्रग्रन्थपरिमिता ।
अस्यास्तु बहुटिप्पण्यः माध्वसम्प्रदायिभिः कृता
विराजन्ते । यथा श्रीमद्वादिगजस्वामिकृता 'गुरु-
गजाया' राघवेन्द्रयतिकृतो 'परिमलः' यदुपत्याचार्य-
कृतं 'यादुपत्यं' कुण्डलगिरिणा रचिता कुण्डल-
गिर्या 'विट्टलभट्टेन रचिता 'विट्टलभट्टीया' श्री-
निवासतीर्थरचिता 'श्रीनिवासतीर्थीया' सत्यधर्मतीर्थ-
रचिता 'वाक्यार्थचन्द्रिका' एवमाद्याः । इतोऽप्यन्याः
काश्चिदुपलभ्यन्ते । काश्चिज्जीर्णाः । एताः सर्वाऽपि
सुधायां निगूढं युक्तितत्परहस्यं स्फुटं प्रतिभासयन्ति ।
एतास्वाद्यास्तिस्रः टिप्पण्यः सर्वत्रोपलभ्यन्ते । न्याय-
सुधायाः पाठे विशेषत उपयुज्यन्ते च । अन्याः कचि-
दैवोपलभ्याः कचिदैवोपयुज्यन्ते । एतासां सर्वटिप्पणीनां
संग्रहणपूर्वकं न्यायसुधायाः प्रवचनदक्षः साक्षाद्वेदान्त-
सिंह इत्यपि सर्वः पूज्यतम इत्यत्र न कापि संशीतिः ।

श्रीमज्जयतीर्थविरचितग्रन्थाः

श्रीमन्न्यायसुधा । तत्त्वप्रकर्षिका । न्यायदीपिका । प्रमेयदीपिका । भागवततात्पर्यटीका । ऋग्भाष्यटीका ।
न्यायविवरणटीका । दशप्रकरणटीका । षट्प्रश्नटीका । ईशावास्यभाष्यटीका । वादावली । प्रमाणपद्धतिः ।
ग्रन्थमालिकास्तोत्रम् । दशावतारस्तुतिः ।

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोद ठक्कुर-विरचितम्]

(पूर्वानुवृत्तम्)

ननु “अयमात्मा ब्रह्म”त्यादि श्रुतिषु जीवात्मनां
ब्रह्माभिन्नत्त्वप्रतिपादनेन कथमत्र जीवानामोश्वरा-
धीनत्वं सूत्रकारेण निश्चितं इत्यर्थमाह,

ते चानाद्यनन्ताः परशक्ति-
विशेषत्वात् ॥१२॥

[ते च जीवा अनाद्योनन्ताश्च यतः परमेश्वरस्य
शक्तिरूपास्तच्छक्तेराद्यन्तरहितत्वात् । “यथाग्नेर्वहवो
विष्णुलिङ्गा” इति श्रुतेः “ममैवांशो जीवलोके जीवभूत”
इति स्मृतेश्च ।]

यथा नारदपञ्चरात्रे शिवेनोक्तं, -

केचिद्वदन्ति तं नित्यं कारणस्य गुणेन च ।

पुनश्च शिवेनोक्तं, -

केचिद्वदन्त्यनित्यञ्च मिथ्यैव कृत्रिमः सदा ।

प्रलीयते पुनस्तत्र प्रतिविम्बो यथा रवेः ॥

गोतायां भगवद्वाक्यं यथा, -

अपरेयमिनस्त्वन्यां प्रकृतिं बिद्धि मेऽपराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

तथा च गीयते,—

अव्यक्तादीनि भूतानि।व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

तथा च कठोपनिषदि अष्टादशमन्त्रः,—

गूजायते म्रियते वा विपश्चि-

न्नायं कुतश्चित् न बभूव कश्चित् ।

अजो नित्यः शाश्वतोऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥

जीवानां परशक्तिविशेषरूपत्वेऽभेद एवापद्यत-
इत्याशङ्कायां भेदं दृढीकरोति, -

चिदानन्दस्वरूपा अपि परतो
भिन्ना नित्यसत्यत्वाभावात् ॥१३॥

[ते जीवाश्चिदानन्दस्वरूपा अपि परतः परमेश्वरा-
द्विन्नाः तत्र हेतुः नित्यसत्यत्वाभावादिति । तत्रेयं
प्रक्रिया जीवानां सत्यत्वेऽपि तेषां सत्ताप्रदः परमेश्वर
एव नित्यसत्यः न तु ते तथा । “नित्यो नित्याना-
मिति सत्यस्य सत्यमिति परात्परमित्यादि” श्रुतेः
निर्द्वन्द्वो नित्यसत्त्वस्य इति स्मृतेश्च ।]

तथा तृतीयमुण्डके द्वितीयमन्त्रः,—

समाने वृक्षे पुष्पो निपन्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥

भेदाभेदविचारहेतुकं सम्प्रदायभेदं निरूपयति,—

तेषां परत्वं केचिदपरे भेद-
मितरे तूभयम् ॥१४॥

[तेषां जीवानां परत्वं ब्रह्मस्वरूपत्वं केचिद्वा-
रायणाद्याः प्रतिपादयन्ति अपरे कश्यपादयस्तु भेदं तेषां
परमेश्वरभिन्नत्वं वदन्ति । इतरे शारिङल्यादयः
केनचिदंशेन भेदं केनचिदंशेन अभेदञ्च व्याचक्षते । तत्र
यथायथं प्रमाणान्यपि दर्शितानि । अयमात्माब्रह्मेति
द्वा सुपर्णौ सयुजौ सखायाविति, एकधाबहुधा चैव
दृश्यते जलचन्द्रवदित्यादि श्रुतयः ।]

तृतीयमुण्डके,—

ब्राह्मणं सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥

अस्य चित्तं समानस्य शरीरस्यस्य देहिनः ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥ एतद्वै तत्
एतद्विषये श्रुतिः,—

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।

तथा च मुण्डकोपनिषदि,—

प्राणो ह्येष यः सर्वभूतैर्विभाति
विज्ञानं विद्वान् भवते नातिवादी ।

आत्मक्रीड आत्मारतिः क्रिया
वानेष ब्रह्मविदां वरिष्ठः ॥

नन्वेवं मतभेददर्शनेन प्राणिनां बुद्धिभ्रम एव स्या-
दित्याशङ्कायां सर्वेषामैकमत्यरूपं स्वमतं प्रकाशयति,—

**सर्वेषां सामञ्जस्यं सात्वत-
विज्ञानस्य भ्रमत्वाभावात् प्रमाण-
सद्भावाच्च ॥१५॥**

[सर्वेषां ऋषीणां सामञ्जस्यं ऐकमत्यमेव विचारे-
णाधिगम्यते तेषां सात्त्वतानां भगवत्तत्त्वज्ञानिनां
ज्ञानस्य भ्रमत्वाभावात् अयथार्थत्वाभावात् तन्मतेषु
पूर्वोक्तश्रुत्यादिप्रमाणसद्भावादपीत्यर्थः । माया मदीया
मुद्गृह्य वदतां किन्नुदुर्घटमिति श्रीभगवदुक्तेः ।]
यथा तैत्तिरीयोपनिषदि,—

यतो वा इमानि भूतानि जायन्ते, येन जानानि
जीवन्ति, यत्प्रयत्यभिसंविशन्ति ।

एवं जीवस्वरूपं निरूप्य इदानीं सर्वानर्थनिवृत्ति-
पूर्वकं परमार्थफलप्राप्तये उपायं वक्तुमुपक्रमते,—

**विचारं रागौ चेतनधर्मौ स्वरूप-
प्रवृत्तिभावात् ॥१६॥**

[विचारो हि ज्ञानजन्यः अनपेक्ष चेतननिष्ठः ज्ञानस्य

तत्स्वरूपत्वात् रागस्याप्यनन्दजन्यत्वात् आनन्दस्य
निजरूपत्वात् चेतननिष्ठत्वं तत्प्रवृत्तिरूपत्वञ्च । सत्यं
ज्ञानमानन्दमिति श्रुतेः ।]

यथा ब्रह्मसूत्रं,—

आत्मेति त्ववगच्छन्ति ग्राहयन्ति चेति ।

किञ्च भागवते प्रह्लादोक्तं,—

आत्मा नितरोऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।

अचिक्रियः स्वदृग्घेतुर्व्यापकोऽसङ्ग्यनावृतः ॥

यथा विष्णुपुराणे प्रह्लादोक्तं,—

या प्रीतिरविवेकानां विषयेष्वनपायिनी ।

त्वामनुस्मरतः सा मे हृदयान्नापसर्पतु ॥

गीतायां द्वितीयोऽध्याये,—

अच्छेद्योऽयमदाह्योऽयमक्लेशोऽशोष्य एव च ।

नित्यः सवंगतः स्थाणुरचलोऽयं सनातनः ॥

तथाहि भागवते दशमस्कन्धे प्रथमाध्याये वसुदेव
वाक्यं,—

स्वप्ने यथा पश्यति देहमीदृशं

मनोरथेनाभिनिविष्टचेतनः ।

दृष्टश्रुताभ्यां मनसानुचिन्तयन्

प्रपद्यते तत्किमपि ह्यपस्मृतिः ॥

यतो यतो धावति दैवचादितं

मनोविकारात्मकमाप पञ्चसु ।

गुणेषु मायारचितेषु देहसौ

प्रपद्यमानः सह तेन जायते ॥

कठोपनिषदि,—

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।

पृथगुत्पद्यमानानां भत्वा धीरो न शोचति ॥

तत्र रागस्य अर्थानर्थोभयमूलत्वं प्रतिपादयति,—

**परेऽनुरक्तिः स्वाभाविकी श्रेय-
स्करौ च इतरेष्वौपाधिकौ दुःख-
प्रदा च ॥१७॥**

[जीवानामिति अनुवर्तते । परे ईश्वरे अनुरक्तिः
स्वभावसिद्धा उत्कर्षादिश्रेयःसम्पादयित्री च भवति ।
इतरेषु वित्तापत्यकलत्रादिषु सा अनुरक्तिरौपाधिकी
संसारदुःखप्रदा च भवतीत्यर्थः तमेव विदित्वाऽति-
मृत्युमेति, अजो ह्यो को जुषमाणोनुशेते इत्यादि श्रुतेः]
यथा चोक्तं भगवता,—

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

पुनश्च गीतायां भगवदुक्तिः,—

समोहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

ननु चिदानन्दरूपस्य कथमनर्थसम्बन्धइत्याशङ्क्या
माह,—

उपाधिकृता हि क्लेशाः ॥१८॥

[जीवानां संसारोपाधिहेतुकाः क्लेशरूपा अनर्था
भवन्ति कपूयचरणाः कपूयान् योनिमापद्यन्ते इत्यादि
श्रुतेः बुद्धिनाशात्प्रणश्यति इत्यादि स्मृतेश्च ।]
तथा च कठोपनिषदि,—

यदा सर्वे प्रभिद्यन्ते हृदयेऽस्यकुग्रन्थय ।

अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥

तथा हि वाजसनेयोपनिषदि,—

असूर्या नाम ते लोका अन्धेन तमसावृताः ॥

तांस्ते प्रेत्यभिगच्छन्ति ये केचाऽत्महनो जनाः ॥

श्रीरूपगोस्वामिकृत भक्तिरसामृतसिन्धुग्रन्थे—

क्लेशास्तु पापं तद्वीजमविधां चेति तन्निधा ।

यथा वाजसनेयोपनिषदि—

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

एवं जीवानां उपाधिकृतक्लेशसम्बन्धरूपं बन्धं
व्यवच्छिद्य इदानीं मुक्तिस्वरूपं विशदयितुं सूत्रमारभते,—

अनर्थनिवृत्तिर्मुक्तिः स्वपद-

प्रापकत्वात् ॥१९॥

[उपाधिकृतदुःखस्याजनितानर्थनिवृत्तिरेव जीवानां
संसारमुक्तिः स्वस्य पदं चिदानन्दस्वरूपं तत्प्राप्तिहेतुत्वा-
त्तस्या इत्यर्थः सता सौम्य तदा सम्पन्नो भवति । आनन्दं
ब्रह्मणो विद्वान्न विमेति कुनश्चन इत्यादि श्रुतेः ।]
तद्विषये शाण्डिल्यसूत्रं यथा,—

तदक्षयं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ।

कठोपनिषदि,—

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोकं महीयते ॥ .

अपरञ्च,—

न जायते म्रियते वा विपश्चि-

न्नायं कुतश्चिन्न बभूव कश्चित् ।

अजो नित्यः श्वाश्वतोऽयं पुराणो,

न हन्यते हन्यमाने शरीरे ॥

पुनश्च कठोपनिषदि,—

न साम्परायः प्रतिभाति बालं

प्रमाद्यन्तं वित्तमोहेन मूढम् ।

अयं लोको नास्ति पर इति मानी

पुनः पुनर्वशमासपाद्यते मे ॥

तथा हि कठोपनिषदि,—

नैषा तर्केण मतिरापनेया

प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।

यान्तवमापः सत्यधृतिर्वतासि

त्वाद्बुद्धो भूयान्नचिकेतः प्रेष्ठा ॥

अतएव निम्नलिखितं साधूनां वाक्यमेव अस्माकं
केतुवदाचरति. --

अचिन्त्याः खलु ये भावाः नतास्तर्केण योजयेत् ।

प्रकृतिभ्यः परं यन्तु तदचिन्त्यस्य लक्षणम् ॥

तत्र व्याससूत्रं यथा. --

तर्काप्रतिष्ठानात् ।

तथा च श्रीमद्भागवते प्रथमस्कन्धे सूतनोक्तं. --

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनाश्वरे ॥

तथा च भागवते द्वितीयस्कन्धे मुक्तिस्थानं. --

मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।

चित्पदार्थस्तु स्वभावतः स्वतन्त्रः ईश्वरप्रसादात् ।

किन्तु जीवानां स्वातन्त्र्यं हि तेषां क्लेशहेतुः इति
प्रसिद्धं तर्हि तद्दानेन कुतः ईश्वरप्रसादो भवतीत्या-
शङ्कयामाह. ---

**जीवानामितशानुरक्तिहेतुरेश्वर-
कारुण्यं तत एव तेषां स्वातन्त्र्य-
सिद्धेः ॥२०॥**

[तेषां स्वातन्त्र्यं तदुत्कर्षाय ईश्वरेण करुणया
इत्तम् । ततः परमेश्वरं विस्मृत्य स्वतन्त्रतया जीवा
इतरविषयासक्ता भवन्तीत्यर्थः । 'अनेन जीवनात्म-
नानुप्रविश्य नामरूपे व्याकरवाणि न तं विजानथ य इमा
यद्युष्माकमन्तरं बभूव इत्यादि श्रुतेः ।]

तथा हि मुण्डकोपनिषदि,

यं यं लोकं मनसा संविभूति

विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामां-

स्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥

तथाहि चतुर्थमुण्डके. ---

कामान् यः कामयते मन्यमानः

सकामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु

इहैव सर्वं प्रविलीयन्ति कामाः ॥

श्रीमद्भागवते दशमस्कन्धे षोडशोऽध्याये नाग-
पत्न्य ऊचुः. ---

अनुग्रहोऽयं भवता कृतो हि नो

दण्डोऽसतां न खलकल्पपापहः ।

यद्दन्दशूकत्त्वममुष्य देहिनः

कोषोऽपि तेऽनुग्रह एव सम्मतः ॥

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रचनादिक्षमाकारा कीदृशी वा शक्तिरित्यपेक्षायामचि-
तपदार्थप्रकरणमारभते सूत्रकारः. ---

**मायाशक्तिरचिद्गुणवती परा-
वरकार्यरूपा च ॥२१॥**

[तत्र मायानाम पारमेश्वरी शक्तिः मायान्तु
प्रकृतिं विद्यान्मायिनन्तु महेश्वरमिति श्रुतः । सा तु
अचिच्चित्पदार्थो जीवेश्वरौ तद्विज्ञा सत्त्वादिगुण-
विशिष्टा । परावरकार्यरूपा परममहत्परिमाणं अवरं
निरुपपरिमाणं यत्कार्यं तद्रूपेण परिणता भवति ।
तत्तिरीयोपनिषदि अजाम्बवरूपमुक्त्वा तदितरत्व-
मेश्वरस्य दर्शितम् ।

अजामेकां लोहितशुक्लकृष्णां

बह्वीः प्रजाः जनयन्तीं सरूपाम् ।

अजो ह्येको जुषमाणोऽनुशेते

जहान्येनां भुक्तभोगामजोऽन्यः ॥]

(क्रमशः)

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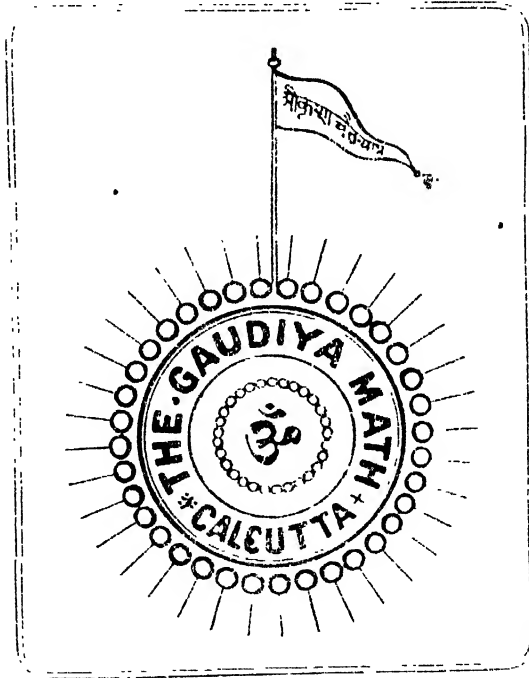
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यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारी दामके अनुसार काढ़ लिया जाय तो रोग चाहे जैसा हो फयदा अवश्य पहुंचेगा। हमारे औषधालयका बड़ा सूचीपत्र मङ्गा कर पढ़िये।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

मकरध्वज--शास्त्रोक्त रीतिसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिके तैयार किया गया है। सर्वरोगनाशक अद्भुत अ.पधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खांसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारी है। सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है। मूल्य १ सेरका ३ रु०।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी--धातुदुर्बलता, शुक्रहीनता, स्वप्नदोष, नपुंसक इन् सबोंके लिये अत्यन्त लाभदायक है। धातुदुर्बलता, नपुंसकता, स्वप्नदोष, बुढ़ापा, क्षयरोगठिया, यहुमूत्र, बदहजमी, उन्माद इत्यादि रोग नष्ट हो जाते हैं। मूल्य १ सेरके दाम १६ रु०।

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ALL GLORY TO THE DIVINE MASTER
AND
THE SUPREME LORD ŚRĪE KRISHNA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

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NO. 3.

Current Topics.

WE are glad to notice that the higher spirits of the human Society after due deliberation have deemed it fit to establish harmony by dismissing the idea of contending with each other. At last the numerous streams of inhumanity that have filled up the cavity of the bloodthirsty ocean are forcibly going to be stopped by the generous humanitarian agency. This is an activity in the right direction to introduce the heavenly peace of love on mankind. The newspapers are flooded nowadays with the tidings of the future establishment of peace amongst belligerent nationalities. Misdirection of valour and wrong ambition lead men's aspiring energy to unsympathetic tumults and the sequel proves to bar the future

progress of true concord and harmony. The several powers are signing a wider Magna Charta to settle their disputed matter in a more civilised way than to indulge themselves in gunshots. Civilization should no doubt prove to come to a settlement wherever any prejudice prevails on a particular section of God's creation. Contending ideas might be opposing when they think that they have got the greater justification in balancing their rights of the conflicting thoughts. It is needless to point out to the peace-loving higher feelings the prime necessity of putting a stop to violence and the conferrers of the boon have rightly acted on this behalf. As an observer of harmony we would look forward to see the same

demeanour among the contending intelligence when they engage themselves to trouble one another as shvenders the Billings gate

people of different tastes are apt to talk fashionably about their own orthodoxy from their respective angles of vision, disregarding the subjective existence of the things observed ; but they ignore to realise the positions and circumstances in which they themselves are placed. Everyone cherishes right and left his own belief and sticks to his sequel of his stubbornness in action. As advocates of harmony, can we not entreat them to desist from their waging war against one another on different merits. The Empiricists have taught to view the worldly manifestations in a particular light and they are not ready to accept the theistic truth outside the range of the senses. The medium of communication has been ordained us to sounds and words and whenever a symbolised message in the shape of sound is poured into our ear, we show an inclination of testing the sound by the process of conception with the help of four other sense-acquiring organs and this test instigates us to plunge into conflicts considering our position safe and well guarded. In observing the specification of transcendental objects, we are completely overpowered by our old prejudice of viewing the thing as mundane

object. The transcendental thing needs not a regulation from an empiricist who is apt to dwell upon the matter as one of the objects of phenomena. It is clear to everybody that a particular atmosphere has little value when it is considered from another sphere. If we neglect to distinguish sensuous from supersensuous manifestations we are apt to misunderstand our position in weighing things supernatural. Furnished with the limited store-house of mundane knowledge one should avoid unpleasant discourse with a transcendentalist by dint of one's officious enterprise.

The epistemologic mood when ignored is likely to bring dissension among parties intoxicated with their particular temperamental hobbies. The Harmonist would not find her way to agree with the heterogenous thoughts vocalised in the sentiments of a recent centenary celebrationist. The exoteric reviewer might have found his way to impress on the people the efficacy of congregated religious parties of heterodox views ; but an impartial observer may not subscribe to his opinion when he sees that such discordant heterogenous mood stands in the way of the propagation of the Absolute Truth. The proselytising activity of the following of Sree Chaitanya Deva did not spare any loophole to contaminate the intellectual and social atmospheres of

the country, so it is quite needless that a proposer should be indulged in formulating a compound mixture of different thoughts which are likely to adulterate an Absolutist, that is, the uninterrupted idea of the true follower of the Vedas. The analogy of introducing some building materials into a palatable sauce may serve well to the misunderstood when the Harmonist fails to appreciate why the so-called well-wishers of the society take delight in assimilating undisputedly adulterated grease with water. Though the idea of preparing through stitching a garland of different flowers is unquestionably laudable, and

may prove to be acceptable to the modes of lustful society, the Harmonist cannot possibly agree to the short-sighted policy when the Absolute Truth is going to be disfigured by the hasty attempts of deceitful atheists. The Religion of the Absolutist cannot stand without true ethical principles when we find that leaders come out as louder platform speakers to conceal their immoral views in the garb of intellectual feats. Such futile attempts on the part of incapable brains cannot hold good when critics come forward to scrutinise the ins and outs of their hearts full of spontaneous affinity towards their foul propensities.

The Word of the *Amnaya* as the sole fundamental evidence.

THE *heard transcendental sounds* (Srutis) received through the channel of eternal preceptorial succession from Brahma creator of this physical world, which bear the name of the knowledge of the Brahman (Brahma-vidya) are known as the *Amnaya*¹.

This science of the Brahman, as the basis of all sciences, was taught by Brahma the primal god, creator and sustainer of this world, to Atharvan his first-born by which the Divine Personality as Word which is identical with

Truth, becomes known, along with the knowledge of the Truth².

From the breath of the Supreme Person, Iswara, have issued all the four Vedas, Itihas Purana, Upanishad sloka, sutra, anubhakyha. The Ramayana, the Mahabharata etc. are Itihasas. There are eighteen great Puranas with Srimal Bhagabata at their head, also eighteen Upa-Puranas (secondary Puranas), both of which are denoted by the term Purana. The word Upanishad is applied to the group of eleven Upanishads viz.

1. Karika.

2. Mundaka 1-1-1 ; 1-2-13.

Isha, Kena, Katha, Prashna, etc. By sloka is meant the works made into verse by the Rishis in *anustupa* and other metres. The Sutra denotes the various aphorisms, embodying the meaning of the Veda made by the principal practising teachers (Acharyas) of the knowledge regarding the Truth. By the word *anubhikhyas* is meant those explanatory works in the form of commentaries etc., that have been made by the ancient practising teachers with reference to those sutras. The whole of this is spoken of as the *Amnaya*. The primary meaning of the word *Amnaya* is Veda (knowledge)¹.

The Veda which is its own evidence is also the highest evidence. Its character as the evidence itself suffers by the adoption of derivative or secondary meanings of its words². The evidence of the heard knowledge (*sruti*) is the highest. The primary meaning of the *Sruti* is the evidence. What-so ever the word of the Veda says, which is its own evidence, is true. By the admission of secondary meaning its quality of being its own evidence suffers abrogation³.

The works of the Goswamis such as the *Sat sandarbha* (the six discourses) etc. and *Sri Chaitanya-charitamrita* belong to the class of *anubhikhyas* mentioned above. Whence the Vedas,

Puranas, Itihas, Upanishad, Vedanta-sutra and the works such as the commentaries etc. of the Vaishnava Acharyyas, are all of them words of the authorities (*Aptabakya*). The special excellence of such authoritative words is thus noticed in the eleventh *skandha* of the *Srimad Bhagabata* (xi 14/3-7) :—

‘Sri Krishna said to Uddhava, ‘The words known as the Vedas I spoke to Brahma in the beginning. Therein has been stated the principle of unalloyed devotion to My proper Self, which is the *dharma* (constituent function) of all *jivas*. The word known as the Veda is eternal. It being lost at the time of the complete absorption (*pralaya*) of this world I told it again clearly to Brahma at the time of creation. Brahma communicated it to his sons Manu, etc. The devas, rishis and men—all of them—in due course received the word known as the Veda. Created beings and their rulers have been differentiated from one another by reason of having obtained different natures produced by the triple qualities viz. *sattva*, *rajas* and *tamas*. A great variety of opinions has been adumbrated which differ from one another as explanations of the word in accordance with this difference of nature. Those alone oh Uddhava, who have received the true *anubhikhyas* etc. through the channel of the spiritual preceptors from Brahma,

3. *Brahmajaranyaka* 2—4—10

4. *Sri Chaitanya Charitamrita* Adi VII 132.

5. *Ibid*, *Madhya* VI, 135 & 137.

profess the pure view. All the rest have become the slaves of various atheistical (*pashanda*) opinions, or reason holding different views.

We are thus enabled to learn definitely from the above that a community bearing the name of the Brahma-sampradaya has existed continuously ever since the time of creation. In this community the un-adulterated word itself known as the Veda has preserved the Divine religion. The Word thus received through the channel of the spiritual preceptors is the Amnaya (आम्नायम्). Those who do not admit the Brahma-sampradaya pointed to by such texts as 'पश्योमेव स्यासीच्छिष्यो ब्रह्मा जगत्पतिः', etc., are the preachers of the atheistical views as has been said by God Himself in the passage quoted above. Those who while professing to belong to the sampradaya of Sri Krishna-chaitanya do not admit in private the established method of preceptorial succession are undoubtedly the secret emissaries of Kali (discord).

However that may be, all persons of good fortune hold, as the highest of all evidence the Amnaya—the authoritative word received through the succession of spiritual preceptors. This is the first teaching of Sri Chaitanya.

In his Tattvasandarbhā (9 & 10) Sri Jiva Goswami says, 'I have already indicated that relationship with God (Sambandha) consists of the characteristics of

Sri Krishna, as the object of expression and the expression itself, that the means of attaining this relationship (bidheya) consists of the elements of worship, and that the object (prayojana) of the practice of such method comprises the characteristics of love for the God-head. I shall now try to specify the evidence that establishes the above explanation of the three categories. Man is by nature subject to the four-fold drawbacks in the form of error etc.; and are, therefore, unfit to get into touch with the inconceivable and supernatural entity. The evidence on which he relies, in the shape of direct perception by the senses etc. is always faulty. The Word of the Veda marked by transcendental utterance, the cause of the universal and supermundane knowledge received through the channel of a succession of persons who are eternally pure spirits, is the one evidence that is available to a person who is desirous of understanding properly the entity that is located beyond all things, is the support of all is inconceivable by all and is possessed of a nature that is altogether wonderful.'

Sri Jiva Goswami has established that the Srimad Bhagabata is the highest of all evidence by determining the evidential nature of the words of the authorities and proving that all the Puranas possess this quality of authoritativeness. The characteristics on which

he relies for establishing the superiority of the Bhagabata have led him to mention as authorities also Brahma, Narada, Vyasa and in their company Shukadeva and also the scriptures proved as authoritative by Sriman Madhvacharya the spiritual preceptor of Bijayadhvaja, Brahmātīrtha, Vyasātīrtha, etc., of a later period. From these statements it appears definitely that the Sri Brahma-sampradaya is the undoubted preceptorial channel of the servants of Sri Chaitanya. In conformity with this Sri Kavikarnapur Goswami has firmly laid down the preceptorial line in his work 'Gauraganoddesa-dipika'. The author of the commentary on the Vedānta-sūtra, Sri Vidyābhūṣaṇa, has also adopted the same succession. Those who deny this line of preceptors are the greatest enemies of the followers of the feet of Sri Chaitanya. There cannot be the least doubt of this.

There is one special point which must not be overlooked in any discussion regarding the authoritative word. The words of the authorities are all of them the evidence of their own truth. In regard to them, therefore, there is no room for the adoption of secondary explanations. The meaning that is impressed on the mind directly on hearing the radiating sound-nucleus is the effect of the inherent quality of the sound itself (abhi-dha-bṛitti). If we take the expression 'अयं शचीनन्दनः साक्षात्

नन्दन एव', as soon as these words are heard the direct impression that is produced is that Sri Gaurechandra is no other than Sri Krishna-chandra Himself. Whereas the expression 'गङ्गायां घोषः', which directly means 'the village of cowherds in the Ganges,' does not yield any sense if we adopt the direct meaning of the words for which reason it becomes necessary in this instance to take the help of the secondary meaning to obtain the correct explanation that the village of the cowherds stand on the bank of the Ganges and not in the stream. In respect of the words of the Veda there is no such necessity for the adoption of the secondary meaning. The Chbandogya (8---13---1) says, श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्ये. The word 'शबल' means the spiritual power of Sri Krishna, the power which ever belongs to Sri Krishna's proper Self. The direct meaning of the text, therefore, is : 'I seek the refuge of the blissful state that is the essence of the spiritual power of God by submission to Sri Krishna ; and seek the refuge of Sri Krishna by submitting to the condition that is the essence of the blissful spiritual power.' In as much as the correct logical meaning of this Vedic text is obtainable by means of the direct meaning of the words why have we to adopt with Sri Sankaracharya the secondary meaning, viz. 'Divinity that is present in the heart,'

of the word 'Shyama'? All those who are free from the bondage of this world spontaneously worship Sri Shyama-sundar with His Divine consort. That is the real meaning of the Vedic text. Therefore, we find it stated in the Charitamrita that the character of the Veda as the evidence itself suffers by the adoption of the secondary meaning.

There is a variety of methods of obtaining the secondary meaning, those methods have the technical names of 'जहत्स्वार्था' 'अजहत्स्वार्था' 'निरुद्धा' and 'आधुनिका'. None of these are effective in the ascertainment of the transcendental entity. On the contrary they give rise to error if they are so used. Sri Sankaracharya has observed that the direct meaning of words gives no help in ascertaining principles that are of an indeterminate character and for this reason, one has to find the meaning of the Veda by the secondary method of interpretation. Sri Gandapuruananda Madhvacharyya has this specific objection (Tattamuktavali sloka 22) to the view just stated. 'In considering the power of words it is a settled principle that there is no room for the secondary meaning when the direct meaning is adopted. Where is the necessity of any discussion about its boundary if the village itself has no existence? Can a son be born without a father? The issue may be put thus. If the direct meaning of words is found inapplicable in

regard to transcendental entities how can the secondary meaning give any help in as much as it is by its nature the mere auxilliary of the direct meaning? A wise man should, therefore, try to find out the transcendental significance by the direct meaning of the words of the authorities and discard altogether the secondary interpretation.

The whole position may be summed up as follows. Sri Chaitanya Chandra who appeared in Nabadwip in this Kali Age (Age of Discord) has rescued the beneficent religion born of the Veda by freeing it completely from the defects that had crept into it in course of time. He is the same spiritual, primal Poet who disseminated the eternal Word of the Veda in the heart of Brahma. The four-fold fault in the forms of deceit, hallucination, mistake due to defective sense organs and error of judgment, unavoidably vitiates all the speculations of man. In the discussion of the Truth that is located beyond the reach of the senses the above four-fold fault cannot be avoided by even the greatest of scholars. Therefore, in regard to the transcendental entity the words of the Veda, which have not been made by any one, is the sole evidence. Other forms of evidence such as direct perception, inference, analogy, history, etc. are sometimes of help but always in strict subordination to the evidence of the Word of God.

The Bhagabat : Its Philosophy, its Ethics and its Theology.

[A Lecture by Thakur Bhaktivinode in 1869.]

Gentlemen,

WE love to read a book which we never read before. We are anxious to gather whatever information is contained in it and with such acquirement our curiosity stops. This mode of study prevails amongst a great number of readers, who are great men in their own estimation as well as in the estimation of those, who are of their own stamp. In fact, most readers are mere repositories of facts and statements made by other people. But this is not study. The student is to read the facts with a view to create, and not with the object of fruitless retention. Students like satellites should reflect whatever light they receive from authors and not imprison the facts and thoughts just as the Magistrates imprison the convicts in the jail ! Thought is progressive. The author's thought must have progress in the reader in the shape of correction or development. He is the best critic, who can shew the further development of an old thought ; but a mere denouncer is the enemy of progress and consequently of Nature. Begin anew, says the critic, because the old masonry does not answer at present. Let the old author be buried because his time is gone. These are shallow expressions. Progress certainly is the law of Nature and there must be corrections and developments with the progress of time. But progress means going further or rising higher. Now, if we are to follow our foolish critic, we are to go back to our former terminus and make a new race, and when we have run half the race, another critic of his stamp will cry out, "Begin anew, because the wrong road has been taken !" In this way our stupid critics will never allow us to go over the whole road and see what is in the other terminus ! Thus the shallow critic and the fruitless reader are the two great enemies of progress. We must shun them.

The true critic, on the other hand, advises us to preserve what we have already obtained, and to adjust our race from that point where we have arrived in the heat of our progress. He will never advise us to go back to the point whence we started, as he fully knows that in that case there will be a fruitless loss of our valuable time and labour. He will direct the adjustment of the angle of the race at the point where we are. This is also the characteristic of the useful student. He will read an old author and will find out his exact position in the progress of thought. He will never propose to burn the book on the ground that it contains thoughts, which are useless. No thought is useless. Thoughts are means by which we attain our objects. The reader, who denounces a bad thought, does not know that a bad road is even capable of improvement and conversion into a good one. One thought is a road leading to another. Thus the reader will find that one thought which is the object today will be the means of a further object tomorrow. Thoughts will necessarily continue to be an endless series of means and objects in the progress of humanity. The great reformers will always assert that they have come out not to *destroy* the old law but to *fulfil* it. Valmiki, Vyasa, Plato, Jesus, Mahomed, Confucius and Chaitanya Mahaprabhu assert the fact either expressly or by their conduct.

The *Bhagabat* like all religious works and philosophical performances and writings of great men has suffered from the imprudent conduct of useless readers and stupid critics. The former have done so much injury to the work that they have surpassed the latter in their evil consequence. Men of brilliant thoughts have passed by the work in quest of truth and philosophy, but the prejudice which they imbibed from its useless readers and their conduct

prevented them from making a candid investigation. Not to say of other people, the great genius of Raja Ram Mohan Roy, the founder of the sect of Brahmoism, did not think it worth his while to study this ornament of the religious library. He crossed the gate of the *Vedant*, as set up by the *Mayabada* construction of the designing Shankaracharya, the chosen enemy of the Jains, and chalked his way out to the unitarian form of the Christian faith, converted into an Indian appearance. Ram Mohan Roy was an able man. He could not be satisfied with the theory of illusion contained in the *Mayabada* philosophy of Shankar. His heart was full of love to Nature. He saw through the eye of his mind that he could not believe in his identity with God. He ran furious from the bounds of Shankar to those of the *Koran*. There even he was not satisfied. He then studied the pre-eminently beautiful precepts and history of Jesus, first in the English translations and at last in the original Greek, and took shelter under the holy banners of the Jewish Reformer. But Ram Mohan Roy was also a patriot. He wanted to reform his country in the same way as he reformed himself. He knew it fully that truth does not belong exclusively to any individual man or to any nation or particular race. It belongs to God, and man whether on the Poles or on the Equator, has a right to claim it as the property of his Father. On these grounds he claimed the truths inculcated by the Western Saviour as also the property of himself and his countrymen, and thus he established the *Samaja* of the Brahmos independently of what was in his own country in the Beautiful *Bhagabat*. His noble deeds will certainly procure him a high position in the history of reformers. But then, to speak the truth,* he would have done more if he had commenced his work of reformation from the point where the last reformer in India left it. It is not

our business to go further on this subject. Suffice it to say, that the *Bhagabat* did not attract the genius of Ram Mohan Roy. His thought, mighty though it was, unfortunately branched like the Ranigunj line of the Railway, from the barren station of Shankaracharya, and did not attempt to be an extension from the Delhi Terminus of the great *Bhagabat* reformer of Nadia. We do not doubt that the progress of time will correct the error, and by a further extension the branch line will lose itself somewhere in the main line of progress. We expect these attempts in an abler reformer of the followers of Ram Mohan Roy.

The *Bhagabat* has suffered alike from shallow critics both Indian and outlandish. That book has been accursed and denounced by a great number of our young countrymen, who have scarcely read its contents and pondered over the philosophy on which it is founded. It is owing mostly to their imbibing an unfounded prejudice against it when they were in school. The *Bhagabat*, as a matter of course, has been held in derision by those teachers, who are generally of an inferior mind and intellect. This prejudice is not easily shaken when the student grows up unless he candidly studies the book and ruminates on the doctrines of Vaishnavism. We are ourselves witness of the fact. When we were in the college, reading the philosophical works of the West and exchanging thoughts with the thinkers of the day, we had a real hatred towards the *Bhagabat*. That great work looked like a repository of wicked and stupid ideas, scarcely adapted to the nineteenth century, and we hated to hear any arguments in its favour. With us then a volume of Channing, Parker, Emerson or Newman had more weight than the whole lots of the *Vaishnav* works. Greedily we poured over the various commentaries of the Holy Bible and of the labours of the Tattwa Bodhini Sabha, containing extracts from the *Upanishads* and the *Vedant*, but no work of the Vaishnavs had any favour with us. But when we advanced in age and our religious sentiment received development, we turned out in

*This is gathered from what Ram Mohan Roy told to the public in the prefaces to the three dissertations, which he wrote about the precepts of Jesus as compiled by him from the Gospels and in answer to Dr. Marshman, the Serampore Missionary.

a manner Unitarian in our belief and prayed, as Jesus prayed in the Garden. Accidentally, we fell in with a work about the Great Chaitanya, and on reading it with some attention in order to settle the historical position of that Mighty Genius of Nadia, we had the opportunity of gathering his explanations of *Bhagabat*, to the wrangling Vedantist of the Benares School. The accidental study created in us a love for all the works which we find about our Eastern Saviour. We gathered with difficulties the famous *Kurchas* in Sanskrit, written by the disciples of Chaitanya. The explanations that we got of the *Bhagabat* from these sources, were of such a charming character that we procured a copy of the *Bhagabat* complete, and studied its texts (difficult of course to those who are not trained up in philosophical thoughts) with the assistance of the famous commentaries of Shreedhar Swami. From such study it is that we have at least gathered the real doctrines of the Vaishnabs. Oh ! What a trouble to get rid of prejudices gathered in unripe years !

As far as we can understand, no enemy of Vaishnabism will find any beauty in the *Bhagabat*. The true critic is a generous judge, void of prejudices and party-spirit. One, who is at heart the follower of Mohamad, will certainly find the doctrines of the New Testament to be a forgery by the fallen angel. A Unitarian Christian, on the other hand, will denounce the precepts of Mohamad as those of an ambitious reformer. The reason, simply is, that the critic should be of the same disposition of mind as that of the author, whose merits he is required to judge. Thoughts have different ways. One, who is trained up in the thoughts of the Unitarian Society or of the *Vedant* of the Benares School, will scarcely find piety in the faith of the Vaishnabs. An ignorant Vaishnab, on the other hand, whose business it is to beg from door to door in the name of Nityananda will find no piety in the Christian. This is, because the Vaishnab does not think in the way in which the Christian thinks of his own religion. It may be,

that both the Christian, and the Vaishnab will utter the same sentiment, but they will never stop their fight with each other only because they have arrived at their common conclusion by different ways of thoughts. Thus it is, that a great deal of ungenerousness enters into the arguments of the pious Christians when they pass their imperfect opinion on the religion of the Vaishnabs.

Subjects of philosophy and theology are like the peaks of large towering and inaccessible mountains standing in the midst of our planet inviting attention and investigation. Thinkers and men of deep speculation take their observations through the instruments of reason, and consciousness. But they take different points when they carry on their work. These points are positions chalked out by the circumstances of their social and philosophical life, different as they are in the different parts of the world. Plato looked at the peak of the Spiritual question from the West and Vyasa made the observation from the East ; so Confucius did it from further East, and Schlegel, Spinoza, Kant and Goethe from further west. These observations were made at different times and by different means, but the conclusion is all the same in as much as the object of observation was one and the same. They all hunted after the Great Spirit the unconditioned Soul of the Universe. They could not but get an insight into it. Their words and expressions are different, but their import is the same. They tried to find out the absolute religion and their labours were crowned with success, for God gives all that He has to His children if they want to have it. It requires a candid, generous, pious and holy heart to feel the beauties of their conclusions. Party-spirit that great enemy of truth—will always baffle the attempt of the enquirer, who tries to gather truth from religious works of their nations, and will make him believe that absolute truth is nowhere except in his old religious book. What better example could be adduced than the fact that the great philosopher of Benares will find no truth in the universal brotherhood of man and the

common fatherhood of God? The philosopher, thinking in his own way of thought, can never see the beauty of the Christian faith. The way in which Christ thought of his own father, was love absolute and so long as the philosopher will not adopt that way of thinking he will ever remain deprived of the absolute faith preached by the western Saviour. In a similar manner, the Christian needs adopt the way of thought which the Vedantist pursued, before he can love the conclusions of the philosopher. The critic, therefore, should have a comprehensive, good, generous, candid, impartial and a sympathetic soul.

What sort of a thing is the *Bhagabat*, asks the European Gentleman, newly arrived in India. His companion tells him with a serene look, that the *Bhagabat* is a book, which his Oriya hearer daily reads in the evening to a number of hearers. It contains a jargon of unintelligible and savage literature of those men who paint their noses with some sort of earth or sandal, and wear beads all over their bodies in order to procure salvation for themselves. Another of his companions, who has travelled a little in the interior, would immediately contradict him and say that the *Bhagabat* is a Sanskrit work claimed by a sect of men, the Goswamis, who give *Mantras*, like the Popes of Italy, to the common people of Bengal, and pardon their sins on payment of gold enough to defray their social expenses. A third gentleman will repeat a third explanation. Young Bengal, chained up in English thoughts and ideas, and wholly ignorant of the Pre-Mohamedan history of his own country, will add one more explanation by saying that the *Bhagabat* is a book, containing an account of the life of Krishna, who was an ambitious and an immoral man! This is all that he could gather from his grandmother while yet he did not go to school! Thus the Great *Bhagabat* ever remains unknown to the foreigners like the elephant of the six blind who caught hold of the several parts of the body of the beast! But Truth is eternal and is never injured but for a while by ignorance,

The *Bhagabat* itself tells us what it is :—

निगमकल्पनरोगलितं फलं

शुक्लमुखादमृतद्रवसंयुतम् ।

पिवन् भागवतं रसमालयं

मुहुर्हो रसिका भुवि भावुका ॥

"It is the fruit of the Tree of thought (Vedas) mixed with the nectar of the speech of Shookdeva. It is the temple of spiritual love ! O ! Men of Piety ! Drink deep this nectar of *Bhagabat* repeatedly till you are taken from this mortal frame."

The Garooda Puran says, again :—

ग्रन्थोऽष्टादशसाहस्र श्रीमद्भागवताभिधः ।

सर्व्ववेदैर्निहासानां सारं सारं समुद्धृतम् ॥

सर्व्ववेदान्तसारं हि श्रीभागवतमिष्यते ।

तद्रसामृतमस्य नान्यत्र स्यादिति क्वचित् ॥

"The *Bhagabat* is composed of 18000 Slokas. It contains the best parts of the *Vedas* and the *Vedanta*. Whoever has tasted its sweet nectar, will never like to read any other religious book."

Every thoughtful reader will certainly repeat this eulogy. The *Bhagabat* is pre-eminently the Book in India. Once enter into it, and you are transplanted, as it were, into the spiritual world where gross matter has no existence. The true follower of the *Bhagabat* is a spiritual man who has already cut his temporary connection with phenomenal nature, and has made himself the inhabitant of that region where God eternally exists and loves. This mighty work is founded upon inspiration and its superstructure is upon reflection. To the common reader it has no charms and is full of difficulty. We are, therefore, obliged to study it deeply through the assistance of such great commentators as Shreedhar Swami and the Divine Chaitanya and his contemporary followers.

Now the great preacher of Nadia, who has been Deified by his talented followers, tells us that the *Bhagabat* is founded upon the four slokes which Vyasa received from Narada, the most learned of

the created beings. He tells us further that Brahma pierced through the whole universe of matter for years and years in quest of the final cause of the world but when he failed to find it abroad, he looked into the construction of his own spiritual nature, and there he heard the Universal Spirit speaking unto him, the following words :-

ज्ञानं मे परमं गुह्यं यद्विज्ञानसमन्वितम् ।

सहस्रं नदङ्गञ्च गृहाण गदितं मया ॥ १

यावानहं यथाभावो यद्गुणकर्मकः ।

तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥ २

अहमेवासमेवाग्रे नान्यत् यत्सदसत्यम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्यहम् ॥ ३

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।

तद्विद्यादात्मनो मायां यथाभासो यथात्मः ॥ ४

"Take, O Brahma ! I am giving you the knowledge of my own self and of my relations and phases which is in itself difficult of access. You are a created being, so it is not easy for you to accept what I give you, but then I kindly give you the power to accept, so you are at liberty to understand my essence, my ideas, my form, my property and my action together with their various relations with imperfect knowledge I was in the beginning before all spiritual and temporal things were created, and after they have been created I am in them all in the shape of their existence and truthfulness, and when they will be all gone I shall remain full as I was and as I am. Whatever appears to be true without being a real fact itself, and whatever is not perceived though it is true in itself are subjects of my illusory energy of creation, such as, light and darkness in the material world."

It is difficult to explain the above in a short compass. You must read the whole *Bhagabat* for its explanation. When the great Vyasa had effected the arrangements of the *Vedas* and the *Upanishadas* the completion of the eighteen *Pooranas* with facts

*Sree Chaitanya's lecture to Prakashananda Saraswati in Chaitanya Charitamrita.

gathered from the recorded and unrecorded tradition of ages, and the composition of the *Vedant* and the large *Mahabharat*, an epic poem of great celebrity, he began to ruminate over his own theories and precepts, and found like Fauste of Goethe that he had up to that time gathered no real truth. He fell back into his own self and searched his own spiritual nature, and then it was that the above truth was communicated to him for his own good and the good of the world. The sage immediately perceived that his former works required supercession in as much as they did not contain the whole truth and nothing but the truth. In his new idea he got the development of his former idea of religion. He commenced the *Bhagabat* in pursuance of this change. From this fact, our readers are expected to find out the position which the *Bhagabat* enjoys in the library of Hindu Theological works.

The whole of this incomparable work teaches us, according to our Great Chaitanya, the three great truths which compose the absolute religion of man. Our Nuddea Reformer calls from them *Sambandha* (सम्बन्ध), *Avidheya* (अभिधेय) and *Prayojana* (प्रयोजन) i. e. the relation between the Creator and the created, the duty of man to God and the prospects of humanity. In these three words is summed up the whole ocean of human knowledge as far as it has been explored up to this era of human progress. These are the cardinal points of religion and the whole *Bhagabat* is, as we are taught by Chaitanya, an explanation both by precepts and example, of these three great points.

In all its twelve *Skandhas* or divisions, the *Bhagabat* teaches us that there is only one God without a second, who was full in Himself and is and will remain the same. Time and space, which prescribe conditions to created objects are much below His Supreme Spiritual nature, which is unconditioned and absolute. Created objects are subject to the influence of time and space, which form the chief ingredients of that principle in creation which passes by the name of *Maya*. *Maya* is a thing which is not easily understood by us who are subject to it,

but God explains, as much, as we can understand in our present constitution, this principle through our spiritual perception. The hasty critic starts like an unbroken horse at the name of Maya and denounces it as a theory identical with that of Bishop Berkley. Be patient in your enquiry is our immediate reply. In the mind of God there were ideas of all that we perceive in eternal existence with him, or else God loses the epithet of omniscient so learnedly applied to Him. The imperfect part of nature implying want proceeded also from certain of those ideas, and what, but a principle of Maya, eternally existing in God subject to His Omnipotence, could have a hand in the creation of the world as it is? This is styled as the *Maya Shakti* of the Omnipresent God. Cavil as much as you can. This is a *truth* in relation to the created universe. This Maya intervenes between us and God as long as we are not spiritual, and when we are able to break off her bonds, we, even in this mortal frame, learn to commune in our spiritual nature with the unconditioned and the absolute. No, Maya does not mean a false thing only, but it means concealment of eternal truth as well. The creation is not Maya itself but is subject to that principle. Certainly, the theory is idealistic but it has been degraded into foolishness by wrong explanations. The materialist laughs at the ideal theory saying, how could his body, water, air and earth be mere ideas without entity, and he laughs rightly when he takes Shankeracharyya's book in his hand as the butt end of his ridicule. The true idealist must be a dualist also. He must believe all that he perceives as nature created by God full of spiritual essence and relations, but he must not

believe that the outward appearance is the truth. The *Bhagabat* teaches that all that we healthily perceive is true, but its material appearance is transient and illusory. The scandal of the ideal theory consists in its tendency to falsify nature, but the theory as explained in the *Bhagabat* makes nature true, if not eternally true as God and His ideas. What harm there can be if man believes in nature as spiritually true and that the physical relations and phases of society are purely spiritual.

No, it is not merely changing a name but it is a change in nature also. Nature is eternally spiritual but the intervention of Maya makes her gross and material. Man, in his progress attempts to shake off this gross idea, childish and foolish in its nature and by subduing the intervening principle of Maya, lives in continual union with God in his spiritual nature. The shaking off this bond is salvation of the human nature. The man who has got salvation will freely tell his brother that "if you want to see God, see me, and if you want to be one with God, you must follow me." The *Bhagabat* teaches us this relation between man and God, and we must all attain this knowledge. This sublime truth is the point where the materialist and the idealist must meet like brothers of the same school and this is the point to which all philosophy tends.

This is called *Sambandha Jnana* (सम्बन्ध ज्ञान) of the *Bhagabat*, or, in other words, the knowledge of relations between the conditioned and the absolute. We must now attempt to explain the second great principle inculcated by the *Bhagabat* i. e. the principle of duty. Man must spiritually worship his God. There are three ways, in which the Creator is worshipped by the created.

वदन्ति तत्त्वत्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।

ब्रह्मेति परमात्मिनि भगवानिति शब्दते ॥

All theologists agree in maintaining that there is only one God without a second, but they disagree in giving a name to that God owing to the different modes of worship, which they adopt according to

* The Padma Poorah thus puts the following expression into the mouth of Shiva, and Chaitanya puts great stress on this text in his denouncement of Shanker's Mayavada :

मायावाद्मसच्छास्त्रं प्रच्छन्नं बौद्धमेव च ।

मयेव कथितं देवि कलौ ब्राह्मणरूपिणा ॥

Maya philosophy is Buddhism in disguise and I (God of *Tama Goona*) have given expression to it in the shape of a Brahmin meaning Shankeracharyya.

the constitution of their mind. Some call Him by the name of *Brahma*, some by the name of *Paramatma* and others by the name of *Bhagawan*. Those who worship God as infinitely great in the principle of admiration, call him by the name of *Brahmo*. This mode is called *Jnana* or knowledge. Those who worship God as the Universal Soul in the principle of spiritual union with him, give him the name of *Paramatma*. This is *Yog*. Those who worship God as *all* in all with all their heart, body and strength, styles Him as *Bhagawan*. This last principle is *Bhakti*. The book that prescribes the relation and worship of *Bhagawan*, procures for itself the name of *Bhagabat* and the worshipper is also called by the same name."

Such is *Bhagabat* which is decidedly the Book for all classes of theists. If we worship God spiritually as *all* in all with our heart, mind, body and strength, we are all *Bhagabatas* and we lead a life of spiritualism, which neither the worshipper of *Brahma*, nor the *Yogi* uniting his soul with (*Paramatma*) the universal soul can obtain. The superiority of the *Bhagabat* consists in the uniting of all sorts of theistical worship into one excellent principle in human nature, which passes by the name of

Bhakti. This word has no equivalent in the English language. Piety, devotion, resignation and spiritual love unalloyed with any sort of petition except in the way of repentance compose the highest principle of *Bhakti*. The *Bhagabat* tells us to worship God in that great and invaluable principle, which is infinitely superior to human knowledge and the principle of *Yog*.

Our short compass will not admit of an explanation of the principle of *Bhakti* beautifully rising from its first stage of application in the form of *Brahmic* worship in the shape of admiration which is styled the *Shanta Rasa*, to the fifth or the highest stage of absolute union in love with God, sweetly styled the *Madhura Rasa* of *Prem Bhakti*. A full explanation will take a big volume which it is not our object here to compose. Suffice it to say that the principle of *Bhakti* passes five distinct stages the its development into its highest and purest form*. Then again when it reaches the last form, it is susceptible of further progress from the stage of *Prem* (love) to that of *Mahabhava*, which is in fact a complete transition into the spiritual universe where God alone is the bridegroom of our soul. (To be continued.)

The Special Characteristics of the Acharyya

(Continued from P. 40, July, 1928.)

THAKUR Bhaktivinode, the great follower of Sri Rupa in fulfilment of the heart's desire of Mahaprabhu, walking closely in the footsteps of his master, also adopted the transcendental power of the Word as the only sure and the greatest weapon for compassing the

good of the whole world. He made the current of the Mandakini of pure devotion to flow again in this age of the dry desert of atheism by refuting in his works the views opposed to devotion, by the performance of the *kirtan* of Hari and promoting the real welfare of the

*This explanation is gathered from what Chaitanya said to Sanatan—vide *Madhyakhanda*, Chaitanya Charitamrita.

†These five stages are called *Shanta*, *Dasya*, *Sakhya*, *Batsalya* and *Madhura*.

people by organised preachings from different 'market of the holy Name, (नामहट्ट), by the restoration of forgotten holy sites and by his personal efforts after the ideal of all-time service of Hari. The perfect lucidity with which Thakur Bhaktivinode has made known to the world the message of the *kirtan* of the holy Name and his detailed analysis of the subject are bound so immensely to benefit all *jivas* who like ourselves happen to be subject to perversion of judgment, intent on deceiving, dispirited and devoid of all worth, that the full significance of the blessing cannot be realised by any except those who have actually been the recipients of it.

To this Age the highest gift of Sri Gaurisundar is the *sankirtan* (congregational chanting) of the Name of Hari which is nothing less than the treasure of the holy love of *Goloka*. Those poverty-ridden children of the old story who failed to find out the treasures of their father after the most laborious search simply for not knowing definitely the spot where it lay buried, had not the least difficulty in securing their father's wealth to which they were the rightful heirs the moment that an extraordinarily merciful and omniscient sage, moved to pity by their miserable plight, acquainted them with the actual site; in like

manner Thakur Bhaktivinode; for the well-being of destitute, unworthy, erring *jivas* like ourselves, appearing on the scene of our miseries as the power of the non-harm-producing mercy of Sri Gaurisundar revelling in diffusing the bliss of devotion (भक्तिविनोद), playing the part of the cleaner of the 'market' of the holy Name, has swept clean the prickly thorns from off the path leading to the highest bequest

Sri Gaurisundar in the shape of the treasure of the holy love of *Goloka*.

Thakur Bhaktivinode's whole life was one arduous striving for turning the direction of the whole current of thought of this materialistic age back upon the inner self. The analytic method of his invaluable works bears eloquent testimony to his noble purpose. His disinterested kindness to *jivas* is without a parallel. There were very few people, indeed, who could recognise one full of such un-ambiguous kindness and in such immense measure. It is true that many persons resorted to him and also repeated their visits. But those who are really desirous of following in his footsteps are very, very rare, indeed. By adopting as his greatest weapon for this Age the *kirtan* of Hari, Thakur Sri Bhaktivinode has consolidated the foundations of the preaching of the Name and love of God.

(To be continued.)

The Supreme Lord Śrī Krishna-Chaitanya

(Continued from P. 12, July, 1928.)

MEANWHILE Sri Gopinath Acharya Sarbabhauma's sister's husband met Sri Mukunda who was an old acquaintance of his and from him came to learn the tidings of the *sannyas* of Sri Chaitanya and His arrival at Puri. The devotees now heard from the people of the condition of Sri Chaitanya and made their way to the house of Sarbabhauma. From Sarbabhauma's house escorted by Sarbabhauma's son Sri Chandaneswar they proceeded to the temple of Jagannath under Sri Nityananda. The external consciousness of Sri Chaitanya now manifested itself having been in abeyance for over nine hours after the return of the devotees from their visit to Jagannath. Whom they saw from a distance. Sarbabhauma had by this time been informed about Sri Chaitanya and now arranged for His stay at the house of the husband of his mother's sister.

Sri Gopinath Acharyya having asserted that Sri Chaitanya was God Himself there was a protracted discussion on the subject between himself on one side and Sarbabhauma and his disciples on the other. In course of this discussion Sri Gopinath Acharyya demonstrated to Sarbabhauma that the knowledge regarding God which was self-

manifest could not be attained except through the mercy of God Himself and was unattainable by worldly learning.

When Sarbabhauma next met Sri Chaitanya he asked Him to attend to a course of lectures on the Vedanta which he would deliver for His benefit. As a *Sannyasi*, said Sarbabhauma, it was also the duty of Sri Chaitanya to listen to the Vedanta. Sarbabhauma used to teach the Vedanta even to the *sannyasis* so great was his reputation as a scholar. Sri Chaitanya agreed to Sarbabhauma's proposal and listened to his dissertations for seven days without uttering a single word. On the eighth day Sarbabhauma asking the reason of His continuous silence Sri Chaitanya replied that He understood clearly enough the meaning of the original *sutras* of Vyasa, but the commentary of Shankara which he followed obscured the natural and easy meaning of the *Brahma sutra*; that the commentary of Shankar was really opposed to the Vedanta and was concocted with the deliberate purpose of misleading the atheists; that the position taken up by the Vedanta as to the relation between the *jiva* and God was one of inconceivable simultaneous distinction and identity; and that the illusionists (*mayavadis*) were disguised athe-

ists. Sarbabhauma attempted to defend his own views, but was forced to confess his defeat and to admit the superiority of the arguments of his adversary.

After this discussion Sarbabhauma requested Sri Chaitanya to explain one of the difficult *slokas* of the Bhagabata viz “आत्मारामाय” etc. Sri Chaitanya asked Sarbabhauma himself to explain it first. Sarbabhauma made the utmost use of his unparalleled knowledge of the science of polemics to extract out of it nine different meanings. After this Sri Chaitanya without taking a single point from any of those nine varieties gave eighteen different explanations of the same *sloka*. Sarbabhauma was filled with the greatest admiration and begged for the refuge of the lotus feet of the Supreme Lord. Sri Chaitanya was pleased with Sarbabhauma and manifested to him His four armed Divine Form and thereafter the two armed Form also. By this Divine grace the true knowledge manifested itself in Sarbabhauma and he forthwith began to praise Sri Chaitanya in a hymn of a hundred *slokas* composed improptu. Gopinath and all the devotees were filled with great joy by witnessing this extraordinary mercy of the Lord towards Sarbabhauma.

Shortly after this occurrence early one morning Sri Chaitanya Himself brought the *Pakal prasad* (cooked rice offered to Jagannath and allowed to stand overnight in water) of Sri Jagannath deva and handed it to Sarbabhauma. The Bhattacharya took it immediately although he had not yet performed his morning wash, all his *smarta* scruples having been completely removed by the grace of Sri Chaitanya. Yet another day Sarbabhauma having enquired as to what was the highest method of worship, the Lord told him to chant the holy Name. On another occasion Sarbabhauma, now a most zealous devotee, having suggested to change the reading of one of the *slokas* of the Bhagabata and proposing to substitute in it the word ‘*bhakti* pada’ in place of ‘*mukti* pada’. Sri Chaitanya intervened and said that the *sloka* of the Bhagabata required no change as the word ‘*mukti* pada’ meant ‘Sri Krishna’. All the people of Puri were amazed by witnessing the Vaishnava zeal of Sarbabhauma and believed that Sri Chaitanya was really no other than Krishna Himself; and Kashi Misra and many others surrendered themselves, body and soul, at the feet of the Lord.

(To be continued)

Who is a Brahmana ?

A TEXT of the Veda quoted by Nilakantha in his annotation of the Mahabharata¹ puts the following confession in the mouth of the Vedic rishis — 'We do not know whether we are Brahmins or not-Brahmins'. The claim of heredity which is the sole test now-a-days is categorically disallowed by the Scriptures. The Mahabharata² says, 'Birth, purificatory ritual, the study of the Vedas or descent, none of these make a Brahmana. The mental disposition is necessary. Even one who may be a *Shudra* by birth attains to the condition of a Brahmana if he possesses the settled disposition that is characteristic of the Brahmana.'

The Bhagabata³ has preserved the account of the origin of the *varnasrama* institution. In the *Satya Yuga* all the people had the same *varna* which had the designation of *hansa*. The three Vedas (*viz Rik, Yajus and Saman*) arose in the beginning of the *Treta Age*. After this arose the four *varnas* of *Brahmana, Kshatriya, Vaishya* and *Shudra*, each order possessing its typical disposition.

Mankind⁴ is divided into four *varnas* according to their nature. Those who are eqable, self-controlled, austere, pure, contented, forgiving, sincere, intellectual, kind-hearted, Godly and truthful, are *Brahmanas*. The *Kshatriyas*, the next order, possess the qualities of heroism, prowess, patience, energy, spirit of sacrifice, mastery over self, forgiveness, magnanimity, cheerfulness and truthfulness. The special characteristics of the *Vaishya* are devotion to the gods, the gurudeva and the Supreme Lord, willingness to support and foster religion and promote the satisfaction of wants and desires, faith in the Vedas, enterprise and skill. The *Shudra* nature exhibits the following traits *viz.* obedience to the

good, purity, loyalty in serving the master, performance of sacrifice without the *mantra*, freedom from any desire to rob other people's wealth, truthfulness, a desire to protect the cattle and the Brahmanas. The Geeta⁵ says that the division into four *varnas* is in accordance with the predominating quality (the qualities being *sattva, rajas* and *tamas*). The Mahabharata⁶ in one passage says explicitly that a Brahmana is made by disposition *alone*. It is stated in the *Sama Veda Samhita* that Gautama on this principle permitted the *upanayana* ceremony, which admits one into the order, to Satyakama for the reason that he possessed the distinctive Brahmana quality of sincerity. This is by no means the only instance of the kind that actually occurs in the *Shastras*.

Any persons possessing the requisite qualities becomes a Brahmana after Vedic initiation. But in the *Kali Yuga*⁷ as persons born of Brahmana parentage resemble the *Shudras* they fail to obtain the necessary purification by the method of the Vedic ritual and can be purified only by the method of the Pancharatra,—because *all* persons are enabled to attain to the condition of a Brahmana by the Satwata Pancharatric initiation 'just as bell-metal is changed into gold by a proper chemical process.'⁸ The initiation is named *diksha* for the reason that it confers the transcendental knowledge and completely destroys all sinfulness.⁹ We are told expressly by the Brihadaranyakopanishad¹⁰ that 'one who departs from this world after becoming acquainted with the Absolute Truth is alone Brahmana'.

5. Geeta 1.—47.

6. Mahabharata Bana Parva 215—(13-15).

7. *vide* dictum of Vishnuyamala quoted in H. Bh. V. 5—3.

8. Tattvasagar quoted in H. Bh. V. 2—7.

9. Vishnuyamala quoted in H. Bh. V. 2—7.

10. Brihad- 3 9—10

1. Bana Parva 180-32

2. Anu Parva 143 50, 51.

3. Bhag. 11—17—10, 12, 13.

4. Bhag. 7—11—21, 24.

Sree Sree Chaitanya Bhagabat

(Continued from P. 48, July, 1928.)

Chapter VIII—(Contd. A.)

- 96 Misra said, 'I have seen a dream to-night,
As if Nimai has shaved off His hair.
- 97 'He wore the garb of a sannyasi which was
so wonderful that no words can describe it.
And laughed, danced and cried always—
calling upon the Name of Krishna
- 98 'Advaita Acharyya and all the devotees
Chanted the *kirtan* making a circle round
Nimai
- 99 'At times Nimai sat on the couch of
Vishnu
And holding up His feet placed them on
the heads of all.
- 100 Four-faced, five-faced, thousand-faced
beings
All sang, 'Victory to the Darling of Sri
Sachi.'
- 101 'There was great joy as all chanted His
Name on every side.
Seeing all this I could not speak any words
for fear.
- 102 'Thereafter I saw that taking with Him
crores and crores of people
Nimai wandered about in every town
dancing.
- 103 'Millions of crores of people ran after
Nimai ;
All of them sang the Name of Hari which
thrilled the Universe.
- 104 'On all sides I heard nothing but singing
of the praises of Nimai
Going toward Nilachal in the company
of all the devotees.
- 105 'This dream has filled my mind with
anxious thoughts
And the fear lest our Son leave the world
and become a *sannyasi*.'
- 106 Said Sachi, 'It is after all only a dream,
Gosain,
Have no anxiety ; Nimai will certainly
remain at home.
- 107 'Nimai knows nothing except His books.
The taste of study is all the religion He has'.
- 108 Thus those two, of a most generous
disposition,
Had many a talk by reason of their affec-
tion for their Son.
- 109 Staying on for a short time longer in this
manner the best of Misras
Withdrew his eternal and pure form from
the view of the people of this world.
- 110 The Lord wept much at the departure
of Misra
Like Raghava at the disappearance of
Dasarath.
- 111 The loving attraction of Gaurchandra is
irresistible ;
Wherefore the life of the mother was
preserved.
- 112 It is sad to dilate on a great sorrow ;
It is very pathetic and so I have been
most brief.
- 113 In this manner, in the company of His
mother, Gaur-Hari,
Restraining Himself, remained scarcely
manifest,

- 114 At sight of the fatherless condition of the
Boy, 'mother Sachi
Ceased to perform all work except tending
her Son.
- 115 If the mother did not see Gaurchandra
for half an hour
Both of her eyes lost their vision and she
became senseless.
- 116 The Lord also evinced constant love for
His mother
And soothed her by cheering words—
- 117 'Listen, mother, harbour no anxieties in
your mind ;
You have all if you have only Me.
- 118 'Even that which is said to be obtainable
with difficulty by Brahma and Siva
I will procure for you with ease.'
- 119 Sachi, too, looking at the beautiful face
of Gaurchandra,
Lost even the memory of her body ; how
could there be any sorrow ?
- 120 By the mere recollection of Whom all
desires are fulfilled—
The Supreme Lord Himself was by her
side as her Son.
- 121 How could there be any sorrow in such
as she ?
The Lord made His mother as joy's own
self.
- 122 In this manner in the guise of a Brahman
child at Navadwip
Abode the Lord of Vaikuntha self-delighted,
- 123 Utter poverty wore a visible form in the
house :
But His commands were as magnificent
as of the Lord of Lords.
- 124 Whether a thing was or not in the house
He recked but little,
If He did not get it for the asking chaos
was let loose,
- 125 The house, doors and windows were
instantly smashed.
He did not trouble about any damage to
His own property.
- 126 Yet Sachi promptly supplied whatever
He demanded,
And with the greatest care, out of affection
for her Son.
- 127 One day as the Lord was going out for
bath in the Ganges
He asked His mother for oil and *amalaki*—
- 128 'Give Me also good garlands and sweet-
scented sandal paste.—
Therewith I want to worship the Ganges
after bath.'
- 129 Said the mother, 'Darling, listen to what
I say.
If Thou wilt wait a little I shall fetch the
garlands'
- 130 No sooner did He catch her words that
the garlands had to be fetched
The Son of Sachi grew terrible like the god
Rudra in His anger—
- 131 'Will you then have to go out for the
garlands ?'—
With these words raging He entered the
room.
- 132 Under the influence of anger He smashed
first of all
The earthen pitchers filled with Ganges
water, that were in the room.
- 133 With a stick in His hand He then broke
All those earthen pots that contained oil,
salt, *ghee*.
- 134 Self-willed God then broke to pieces all
those pots big and small
That happened to be in the room,—
- 135 Oil, milk and *ghee*, husked rice, cotton,
paddy, salt,
Dried cakes of pulse and *mudga*—rolled
on the floor.

136. Snatching away all the hanging *shikas* of rope
The Lord tore them to pieces in His fit
of rage.
137. All the clothing and such other stuff that
He found in the room
He tore them to shreds with both hands.
138. When everything had been smashed and
there remained nothing to break
As a last resort the fury of the Lord was
turned against the house.
139. Pling the big stick with both hands
the Lord showered blows on the rooms,
No one thought it worth his life to forbid.
140. After breaking up the house, doors and
windows
He cudgelled all the trees laying on with
both hands.
141. Still there was no abatement of His wrath !
He rained un-numbered blows on the
ground.
142. Much alarmed Sachi had placed herself
behind a corner of the house ;
In her fear she almost hid herself.
143. The Lord, the Establisher of religion,—the
eternal religion itself,—
Never raised His hand against His mother.
144. He quite forgot Himself in the fury of His
anger to which He chose also to give
full vent,
But yet He did not hurt His mother.
145. Having smashed all things He at last came
out into the yard
And with an angry mind rolled on the
ground.
146. His golden body was enveloped in the
sand ; And, strange though it may seem,
Was a most beautiful sight,—so it
were best left unsaid.
147. Having rolled about on the earth for some
time
The Lord lay still.
148. In that posture He glanced on the power
that lulls God to sleep.
The Lord of Vaikuntha lay on the Earth—
149. Who eternally reposes on the holy form
of Sri Ananta.
And Whose lotus feet are ever served by
Lakshmi !
150. The Lord Who is sought by the four Vedas
Slept in the yard of Sachi !
151. In the cavity of Whose single hair floats
an infinite number of worlds,—
Whose servant creates, maintains and
destroys,—
152. Whose qualities are contemplated with
rapture by Brahma, Siva and the rest,—
The Supreme Lord Himself slumbered on
in the yard of Sachi !
153. In this manner the highest Lord, tasting
the bliss of His own self,
Slept and all the gods laughed and wept
at the sight.
154. Some time passed,—then Sachi Devi
having procured the garlands
And arranged all requisites for the worship
of the Ganges,
155. Softly touching the beautiful body of her
Son with her hands,
Wiping off the dust, tried to rouse Him
from sleep—
156. 'Wake, arise, my Darling, look ! here are
the garlands.—
Betake Thyself to the Ganges and worship
her even as Thou likest.
157. 'Thou hast done well, my Dear, by
breaking all things.
Let those take away Thy ills.'
158. Hearing these words of the mother
Sri Gaurasundar,
Ashmed at heart, went off to bathe,

- 159 While Sachi having first made clean all
the rooms,
Prepared to cook
- 160 Although the Lord often wrought such
mischiefs
Yet it caused no sorrow in the mind of
Sachi.
- 161 Just as the manifold waywardnesses of
Krishna
Were borne by Yasoda in the settlement
of cow-herds.
- 162 All the mischievous pranks of Gauranga
were borne
Constantly, with like spirit, by mother
Sachi
- 163 How tell even the smallest part of the
pastimes of God ?
All His acts were utterly wayward like this.
- 164 The mother bore them all with body,
speech and mind.
Sachi was as patient as the Earth herself.
- 165 After some time, having bathed in the
Ganges
The Lord, ever full of sport returned
home ;
- 166 And, worshipping Vishnu and offering
water to holy *tulasī*.
The Lord sat down to meal.
- 167 The mind of the Lord became cheerful
after meal
And He chewed betel with a smiling face.
- 168 Then gently the mother began to speak—
'For what purpose, Darling, didst Thou
make all this mischief ?
- 169 'The house, doors and windows, all things,
belong to Thee.
The loss is Thine. Does it affect me at all ?
- 170 'I say this as Thou art going out
for Thy studies.
There is nothing in the house. What
wilt Thou eat to-morrow ?
- 171 The Lord laughed hearing these words
of His mother.
He said, 'Krishna nourishes, He will
provide.'
- 172 Saying this and taking His books
in his hand
The Lord of the goddess of learning made
off for study.
- 173 Having spent some time in the sweet
taste of learning,
When it was evening He repaired to the
side of the Jahnavi.
- 174 Stopping a while on the bank of
the Jahnavi
The Lord there-after returned home.
- 175 He called His mother aside to a corner
And put into her hands two *tolas* of
pure gold
- 176 'Behold mother, Krishna has supplied this
precious stuff.
By changing it pay all expenses.'
- 177 With these words the Lord went off to bed.
Utterly amazed the mother thought
within herself—
- 178 'From where does He thus bring gold time
and again ?
I am afraid lest some worse trouble befall.
- 179 'So soon as money gets scarce in the house
He brings gold repeatedly in this manner.
- 180 'Does He borrow,—or know some
magical art ?
Whose gold does He bring ?—and how
does He get it ?
- 181 The mother was most generous and
wholly free from all taint of greed.
She felt many a misgiving even in
procuring a change.
- 182 'Show it to many different persons
and then change'
Such was the instruction of mother Sachi
to her agent.

183. In this manner the Lord, the sovereign
of all the perfect beings,
Lived, concealing Himself, in the heart
of Nabadwip.
184. Never for a moment did He quit His hold
of books ;
The God of love manifest, He studied
in the company of students.
185. The beautiful *tilak* pointing upward
adorned His forehead ;
The head bore a profusion of curls
that took captive the minds of all ;
186. The sacred thread hang across the shoulder
the emblem of the fiery Brahman spirit,
With His beautiful face overspread with
smiles and with bland, exquisite teeth.
187. And the wonder of the pair of those
lotus eyes !
And the marvellous beauty of the cloth
worn with the triple *Kāchchhu* !
188. His beauty fixed the gaze of all beholders
There was none who failed to pay
his homage of praise.
189. So wonderfully did the Lord construe
the texts,
That the joy of the teacher exceeded
all bounds—
190. In the very midst of all his pupils,
taking hold of Him with his own hands,
The teacher made Him take the highest
place.
191. 'My Dear,' he said, 'do Thou read
attentively ;—
I am sure, Thou wilt be the greatest of
teachers.'
192. The Lord replied, 'Whom you bless,
the position
Of the Greatest of teachers is not at all
difficult for Him to attain.'
193. Whatever question Sri Gaurisundar asked
No student could answer.
194. Thereupon Himself construed the *sutra*,
And then refuted His own interpretation.
195. And, when nobody was able to support
the explanation,
Himself established the same in the
proper way.
196. Whether at His bath, at meal, or
or at His walks
The Lord minded nothing but the *Shastras*.
197. Thus did the Lord pass the time in the
sweet taste of learning
And did not yet manifest Himself, such
was the evil lot of the world.
198. The whole world was void of devotion
for Hari—
There was nothing in it but evil society
and wicked ways.
199. They held high festivities in honour of
sons and daughters in many diverse styles,
And except the lusts of the body and family
nothing else had a place in their thoughts.
200. Finding all persons prefer false pleasures
The community of the Vaishnavas felt
sad in their hearts.
201. The entire company of the devotees crying
called upon Krishna,
'Narayana', they prayed, 'have mercy on
all these *jivas*.'
202. 'Having got such a precious body they
have yet no attachment for Krishna !
How long are they to suffer the miseries
of their evil course ?
203. 'The human body which even the gods
covet
Is wasted in the vain pursuit of false
pleasures !

श्रीश्रीगुरुोरङ्गौ जयतः

श्रीसञ्जनतोषणी

षड्विंशः खण्डः { श्रीगौड़ीय मठः, हृषीकेशः, ४४२ गौराब्दः, १८५० शकाब्दः } तृतीया संख्या

श्रीतत्त्वसूत्रम्

[श्रीमद्भक्तिविनोद-ठकुर-विरचितम्]

(पूर्वानुवृत्तम्)

वेदान्तसूत्रस्य गोविन्दभाष्ये,—

प्रलयेऽतिसौक्ष्म्याद्विभागानर्हानुभूतसत्त्वादिगुणा
तमःशब्दिता मूलप्रकृतिरजेत्युच्यते सृष्टिकालेतूद्भूत-
सत्तादिगुणाविभक्तनामरूपा प्रधानाव्यक्तादिशब्दिता
लोहिताद्याकारा ज्योतिरूपेणेति । महानव्यक्ते लीयते-
ऽव्यक्तमक्षरेऽक्षरं तमसोति श्रुतेः ॥

यथा वाज्रसनेयोपनिषदि,—

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।

यथा पुरुषलक्षणे,—

मूलप्रकृतिरचिकृतिर्महदाद्याः प्रकृतिविकृतयः सत ।

षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥

तथा च ब्रह्माणं प्रति भगवद्भाष्यं (भागवत २.५
स्कन्ध ४ श्लोके),—

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।

तद्विद्यादात्मनो मायां यथाभासो यथा तमः ॥

तथा हि शाण्डिल्यसूत्रं,—

तच्छक्तिर्माया जडस्त्रमान्यात् ।

तथा च भगवद्गीतायां,—

मयाध्यक्षेण प्रकृतिः सृजते सचराचरम् ।

हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

तथाहि गीतायां,—

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

कणादसूत्रं चतुर्थ अध्याये द्वितीय आह्निके,—

“सदकारणवन्नित्यम्”

तत्र वैशेषिकसूत्रोपस्कारे,—

निरवयवं द्रव्यमवधिः स एव परमाणुः ।

यथा भागवते श्रीमैत्रेयेणोक्तं,—

चरमः सद्भिरोपाणामनेकोऽसंयुतः सदा ।

परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥

स्वनएव पदार्थस्य स्वरूपावस्थितस्य यत् ।

कैवल्यं परममहान्न विशेषो निरन्तरः ॥

श्रीभगवदुक्तिर्यथा,—

मायां मदीयामुदग्रह्य वदतां किन्तु दूर्ध्वटम् ।

ननु तादृशी शक्तिः स्वयमेव स्वतन्त्रतया जगत्-
कर्त्री भवतु किं परापेक्षयेत्यन आह, —

**जड़त्वात्कृतिशून्या चेतनप्रेरिता
भवति सञ्जाववत् ॥२२॥**

[अतएव चेतनभिन्नत्वेन जड़त्वात्कृतिशून्या
किञ्चिदपि कर्तुमयोग्या किन्तु चेतनेन प्रेरिता प्रवर्त्तिता
स नी अन्युत्तमसञ्जाववत् चेष्टते जगत्कर्त्रीभवतीत्यर्थः ।
मयाध्यक्षेण प्रकृतिः स्रूयते सचराचरमिति श्रीभगव-
द्वचनात् ।]

तथाच श्रुतां, —

स ऐक्षत इमाल्लोकानसृजत ।

तथा हि गीतायां, —

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

तथा च भागवते तृतीयस्कन्धे कपिलोक्तं, —

दैवात्क्षुभितधर्मिण्यां स्वस्यां योनौ परः पुमान् ।

आधत्त वीर्यं साऽसूत महत्तत्त्वं हिरण्मयम् ॥

प्रकृतिः कर्त्री पुरुषस्तु पुष्करपलाशवन्निलैपः ।

यथा भागवते तृतीयस्कन्धे कपिलवाक्यं, —

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवी ।

चेष्टा यतः स भगवान्काल इत्युपलक्षितः ॥

यथा मार्कण्डेयपुराणे चण्डीमाहात्म्ये प्रकृतिं प्रति

ब्रह्मवाक्यं, —

त्वयैव धार्यते सर्वं त्वयैतत्सृज्यते जगत् ।

त्वयैतत्पाल्यते दैवि त्वमस्त्यन्ते च सर्वदा ॥

मायाशक्तेश्चेतनानां बन्धरूपत्वं दर्शयति, —

**सा पराननुरक्तानां काराव-
द्देहादिवन्धनरूपा ॥२३॥**

[सा प्रकृतिः परे परमेश्वरे अननुरक्तानां अनुराग-

शून्यानां स्वतन्त्रस्वभावात्, तत्कृताञ्जालङ्घनपराणां
देहादिवन्धनरूपा भवति । योनिमन्ये प्रपद्यन्ते शरीर-
त्वाय देहिनः । स्थाणुमन्येनुसंयन्ति यथाकर्म यथा-
श्रुतमिति श्रुतेः ।]

तथा कठोपनिषदि, —

पुरमेकादशद्वारमजस्यावकचेनसः ।

गीतायां, —

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

अतएव गीतायां श्रूयते, —

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

कठोपनिषदि, —

अस्य विस्त्रंसमानस्य शरीरस्थस्य देहिनः ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ॥

एतद्वैतत् ।

अतएव भागवते तृतीयस्कन्धे कपिलवाक्यं, —

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।

यद्विदित्वा विमुच्येत पुरुषः प्राकृतेर्गुणैः ॥

**अनादिरनन्ता च परमेश्वर-
शक्तित्वात् ॥२४॥**

[सा प्रकृतिरनादिरनन्ता च परमेश्वरस्य शक्ति-
विशेषत्वात्प्रकृतिं पुरुषञ्चैव विदुष्यनादीह्युभावपीति
स्मृतेः ।]

तथा हि भागवते प्रथमस्कन्धे प्रथमेऽध्याये प्रथमः
श्लोकः, —

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिन्नः स्वराट्

तेने ब्रह्महृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजो वारिमृदां यथा विनिमयो यत्र त्रिसर्गो मृषा

घाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

तस्या अनाद्यनन्ताया अपि औपाधिकीं देशकाला-
वस्थां निरूपयति सूत्रद्वयेन,—

**कालोनार्थान्तरम्बद्धानां प्रकृति-
सम्बन्धरूपत्वात् ॥२५॥**

[कालस्य पृथक्पदार्थत्वं केचिन्मन्यन्ते यथा प्रकृतेः
कालरूपत्वे प्रमाणं मार्कण्डेयपुराणवचनम् । कला-
काष्ठदिरूपेण परिणामप्रदायिनि । तन्मतं निराकरोति ।
कालो नाम न पदार्थविशेषः किन्तु सम्बन्धमात्रम् ।]

चेत्याचितोर्न तृतीयम् ।

भीमद्वागवते तृतीयस्कन्धे कपिलेनोक्तं,—

प्रभावं पौरुषं प्राहुः कालमेके यतोभयम् ।

अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥

सैवाधिष्ठानरूपिणी देशसंज्ञिता ॥२६॥

[सैव प्रकृतिः जीवानां अधिष्ठानभूता आधार-
रूपिणी देशसंज्ञिता भवति । समाने वृक्षे पुरुषो
निमग्नोऽनीशया शोचति मुह्यमान इति श्रुतेः । वृक्षोऽत्र
प्रकृतिमय आधारः ।]

अनेके पृथिव्या आधारत्वे इमं वेदं प्रमाणयन्ति,—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

पूर्वमन्त्रेषु कथयन्ति,—

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ।

मार्कण्डेये,—

आधारभूता जगतस्त्वमेकेत्यादि ।

तथा बद्धानां चेतनानामपि भ्रमबाहुल्यं दर्शयति,—

जडे बद्धस्यानन्दभ्रमो वैकुण्ठ-

भ्रमश्चासङ्गात् ॥२७॥

[बद्धजीवानां जड़पदार्थं देहादौ स्वर्गे च आनन्दः

सुखमिति बुद्धिर्भ्रमएव आसङ्गात् आसक्तिहेतो-
र्भवति । *जडं प्राकृतवस्तुविशेषे भगवल्लोक इति
श्रीभगवानिति भ्रमोपि आसङ्गात् भवति । तथा हि
रजोधिका कर्मपरा दुःखे च सुखमानि इति श्री-
भगवदुक्तिः ।]

यथा कठोपनिषदि,—

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया विभेति ।
उभेतोत्त्वा अशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥

अतएव कठोपनिषदि नचिकेतसोक्तं,—

श्वोऽभावामर्त्यस्य यदन्तर्केतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्यमेव
तवैव बाहास्तव नृत्यगीतम् ॥

पुनश्च मुण्डकोपनिषदि,—

परीक्ष्यलोकान् कर्मचितान् ब्राह्मणो.
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥
इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे सुकृते तेनुभूत्वा
इमं लोकं हीनतरं वा विशन्ति ॥

तथा हि गीतायां द्वितीयाध्याये,—

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

श्रीमच्छङ्कृद्गुणाचार्यभाष्यं,—

सर्वानर्थस्य मूलमुक्तं विपर्याभिधानम् ।

यथा गीतायां भगवदुक्तिः,—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

यथा गीतायां १५ अध्याये,—

अश्वत्थमेतं सुविरूढमूल

ममङ्गशस्त्रेण दृढेन छित्त्वा ।

ततः पदं तप्यग्निमार्गितयं

यस्मिन् गता निवर्तन्ति भूयः ॥

न तद्वासयन् सूर्यो न शशाङ्को न पावकः ।

यद्वत्त्वा न निवर्तन्ते तद्दाम परमं मम ॥

इदानीमुक्तभ्रमनिवृत्तिसाधनं दर्शयति—

विवेकेन ततो विमुक्तिः ॥२८॥

[ततः पूर्वोक्तादुभयविधभ्रमाज्जीवानां विमुक्तिर्विवेकात् जीवात्मपरमात्मनोस्तत्त्वविचारात् भवति । तथा च श्रुतिः आत्मानञ्चेद्विजानीयादयमस्मीति पुरुषः । किमिच्छन् कस्य कामाय शरीरमनुसज्जते । मिथ्ये हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टं परावरे ।]

अधुना भगवद्गीतावाक्येन विवेकप्रणाली कथ्यते,—

श्रेयान् इयमयाद् यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वापरां शान्तिमचिरेणाभिगच्छति ॥

यथा गीतायां,—

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामःक्रोधस्तथा लोभस्तस्मादेतत्तत्र त्यजेत् ॥

चतुर्विधामजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आत्तो जिज्ञासुरर्थार्थी ज्ञानी च भगवत्प्रेम ॥

तथा च भागवतं प्रथमस्कन्धे कुन्तीवाक्यं,—

विपदः सन्तुः ताः शश्वत्तत्र तत्र जगत्पते ।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

तथा नागदपञ्चगात्रे द्वितीयगात्रे द्वितीयाध्याये

श्रीकृष्णभक्तसङ्गं न भक्तिर्भवति नैष्टिकी ।

अनिमित्ता च सुखदा हर्षदास्यप्रदा शुभा ॥

यथा वृक्षलतानाञ्च नवीनः कोमलाङ्कुरः ।

वर्द्धते मेघवर्षेण शुष्कः सूर्यकरणे च ॥

तथैव भक्तालापेन भक्तिवृक्षनवाङ्कुरः ।

वर्द्धते शृङ्गतां याति चाभक्तालापमात्रतः ॥

यथा गीतायां,—

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

यथा गीतायां,—

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

तथा हि गीतायां,—

यहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

श्रीहरिनाम माहात्म्य

हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे॥

हरे राम हरे राम राम राम हरे हरे ॥

भगवान्के पवित्र नामको शास्त्रोंमें कलियुगका मुख्य धर्म बनाया गया है। यद्यपि सत्य, त्रेता, द्वापर—इन तीनों युगोंमें, कलियुग दोषयुक्त और अनीतियुक्त कहा गया है, परन्तु इसमें एक महान् गुण भी है। श्रीमद्भागवतमें कहा है—

कलेर्दोषनिधे राजन्नस्ति ह्यो को महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं व्रजेत् ॥

अर्थात् कलियुगमें एक महान् गुण यहा है कि, केवल नाम सङ्कीर्तनसे जीव बद्ध अवस्थासे मुक्त होकर श्रीपुरुषोत्तम भगवान्के अमय चरणारविन्दकी नित्य-सेवा लाभ कर सकता है।

इस युगका साधन केवल नामसङ्कीर्तन इसी कारण, इस युगको नामयुग कहते हैं। विष्णु-पुराणमें कहा है—

ध्यायन् कृते यजन् यज्ञं स्त्रेतायां द्वापरेऽर्चयन्

यदाप्नोति तदाप्नोति कलौ सङ्कीर्त्य केशवम् ॥

अर्थात् सत्य युगमें ध्यान करनेसे, त्रेतामें यज्ञ करनेसे, द्वापरमें पूजन अर्चना करनेसे जो फल प्राप्त होता है, वही फल कलियुगमें केशवके कीर्तनसे होता है। श्रीभगवान्ने ध्यान तप यज्ञादिकी समस्त शक्ति कलि-हत जीवों पर दयाद्र होकर अपने नाममें सञ्चारित कर दी है। यही नहीं, किन्तु नाम कीर्तनमें एक यह अद्वितीय सुंगमता है कि, इसके लिये देश, काल, पात्र, शुचि, अशुचि इत्यादिका कोई बन्धन नहीं है। चाहे जब, चाहे जिस अवस्थामें सब कोई

भगवन्नाम कीर्तन कर सकता है। भागवत का वचन है, यथा—

न देशनियमो राजन् न कालनियमस्तथा ।

विद्यते नात्र सन्देहो विष्णोर्नामानुकीर्तने ॥

इसके सिवाय, भगवन्नाममें यह भी शक्ति है कि, ज्ञान रूपसे अथवा अज्ञात रूपसे, श्रद्धासे, उपहाससे, या अश्रद्धासे किसी प्रकार भगवन्नाम लिया जाय जीवका कल्याण होता है। महापापी अजामिल ने मृत्युके समय भगवन्नाम के उद्देशसे नहीं, किन्तु नारायण अपने पुत्रको फुकारने के उद्देशसे “नारायण !” कह कर यत् नारायणके उद्देश किया तत् नामाभासके रूपमें उच्चारण किया। वस ! इसी से वह मायामुक्त हो गया।

भगवन्नाम की बड़ी महिमा है। उस का पूर्ण वर्णन करना असम्भव है। इसकी महिमा को केवल वहां जान सक्त है, जिन्होंने सम्पूर्ण रूपसे नामाश्रय किया गया है। वाणी उस वर्णन नहीं कर सकती। क्योंकि यह मूकास्वादनवत् गूंगे के गुड़के समान है, केवल आत्माके अनुभव की वस्तु है।

जो नामके रसिक हैं, जिनको इसके रसास्वादका शुभ अवसर प्राप्त हुआ है, वे प्रभु के प्यारे भाग्यवान् महापुरुषतो फिर दूसरी ओर भूल कर भी नहीं ताकते। न उनको शरीर की परवाह रहती है और न जगत् की मतवाले शरावी की तरह नाम प्रेमोन्मत्त हो करवे कभी हँसते हैं, कभी गाते हैं, कभी नाचते हैं, उनके

लिये फिर कोई अपना पंगया नहीं रह जाता ।
सुन्दरदास जी ने लिखा है

प्रेमलग्नो परमेश्वरसो नव
भूलिग्नो मिगरो घरवार ।
ज्यो उन्मत्त फिर जिन ही नित
नेकु रहीं शरीर संभार ॥
श्वाम उश्वाम उठे सब रोम
चले दृगनार अन्धगिडन धारा ।
सुन्दर कौन करे नवधा विधि
छाकि परयो रस पी मतवार ॥

इस वालि कालमें सिवाय हरिनाम कीर्तनके और कोई उपाय जीवोंके उद्धारका नहीं है । नामाश्रयसे मनुष्यको यो बात ही क्या है ? पशु का भी उद्धार हो सकता है । संसारासक्त खोपुत्रादिकों में ममतायुक्त भोगासक्त, अत्यायू, ज्ञानरहित पापपूर्ण निरुद्धमी प्रमादा और दुराचारी मायावद्ध जीवोंके लिये एकमात्र हरिकीर्तन ही सुगम साधन है । यह बात शास्त्रसिद्ध है, यथा—

नराणां विषयान्धानां ममताकुलचेतसाम् ।

एकमेव हरिनाम सर्वपापविनाशनम् ॥

अर्थात् जो मनुष्य विषयमें अन्ध हो रहे हैं मायाके जालमें फँसे हुए हैं, ऐसे ये जीवोंके लिये केवल हरिनाम कीर्तन ही सहयक है, जो सर्व पापोंको नाश करता है यथा—

कीर्तनादेव कृष्णस्य विष्णोरमिततेजसः ।

दुरितानि विलीयन्ते, तमांसीव दिनोदये ॥

नान्यत्पश्यामि जन्तूनां विहाय हरिकीर्तनात् ।

सर्वपापप्रशमनं प्रार्थयन्तं द्विजोत्तम ॥ (पद्मपुराण)
अर्थात्, अपरिमेय प्रभावशाली श्रीकृष्णके नामकीर्तनसे मनुष्योंके सर्व पाप इस प्रकार नष्ट हो जाते हैं, जैसे सूर्य के उदय से अन्धकार का नाश होता है । हे

द्विजोत्तम ! मनुष्यमात्रके सम्पूर्ण पापों का नाश करने वाला सिवाय हरिकीर्तनके कलियुगमें दूसरा और कोई उपाय नहीं है । इसी प्रकार श्रीगरुडपुराणमें भी प्रभुके पवित्र नामकी बड़ी महिमा कही गई है, यथा -

हरिनामैव या शक्तिः पापनिर्हर्णे द्विज ।

तावत्कर्त्तुं समर्थो न पातकं पातकी जनः ॥

हरिके नाममें पापियोंके पाप नाश करने की जितनी शक्ति है, उनकी पापियोंमें पाप करने की शक्ति नहीं है । इसी लिये नाम सङ्कीर्तन ही कलियुगका मुख्य धर्म माना गया है ।

इस परम पावन नाम का कीर्तन संसारसागरसे पार करनेमें नौका रूप है । तरणिवि तिमिरजलधे-
र्जयति जगन्मङ्गलं हरिनाम । कृष्णनाम कीर्तनकी महिमा नामप्रवर्तनकारी श्रीकृष्णचैत्य महाप्रभुने स्वयं अपने श्रीमुखसे वर्णन की है

चेतोदर्पणमार्जनं भयमहादावाग्निनिर्वापणं

श्रेयः कंठचन्द्रिका वितरणं विद्याबधूजीवनम् ।

आनन्दाम्बुधिचर्जनं प्रतिपदं पूर्णामृतास्वादं

सर्वात्मस्वपनं परं विजयते श्रीकृष्णसङ्कीर्तनम् ॥

श्रीकृष्ण सङ्कीर्तनसे चित्तरूपी दर्पण निर्मल हो जाता है । और विषय वासनाओंकी महादावाग्निके सन्ताप को कृष्णकीर्तन शीतल कर देता है । जिस प्रकार चन्द्रके उदयसे कुमुदनीका फुल विकसित हो जाता है उसी प्रकार कृष्णनाम कीर्तनद्वारा आत्मा का पूर्ण विकसित हो जाता है । हरिकीर्तन से भक्ति विद्यारूप बधुका उदय होता है । अतएव भक्ति विद्याका जीवनदाता है, आनन्दसमुद्रका बढ़ाने वाला है । प्रत्येक पद पद में पूर्णामृतकास्वाद देनेवाला है ।

नाममें रुचि होने से भगवान्में प्रीति होती है, नाममें विश्वास होनेसे भगवान्में विश्वास होता है ।

क्यों कि भगवान् और भगवन्नाम में कोई भेद नहीं है। जो नाम है वही नामी है। भक्तिरसामृतसिन्धुमें लिखा है—

नामचिन्तामणिः कृष्णश्चेतन्यरसविग्रहः ।

पूर्णः शुद्धो नित्यमुक्तोऽभिलष्यन्नानामनामिनोः ॥

कृष्णनाम चिन्तामणिस्वरूपः स्वयं कृष्ण है। चैतन्यरसविग्रह है, पूर्ण है, मायातीत है, नित्य-मुक्त है, नाम और नामीके अभिलष्य के कारण अर्थात् अमेदके कारण जो गुण श्रीभगवान्में है वही उनके नाममें विद्यमान हैं। चैतन्यचरितामृतमें भी लिखा है—

कलिकाले नामरूपे कृष्ण अथवा ।

नाम हैते ह्य सर्व जगत् निस्तार ॥

नाम विना कलिकाले नाहीं आर धर्म ।

सर्व मन्त्र सार नाम एइ शास्त्र मर्म ॥

इस युगमें नामके विना जीव की और कोई गतिहा नहीं है—

हरेनाम हरेनाम हरेनामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ॥

यदि हमको इस असार संसारकी तापदग्ध ज्वालाओंसे बचाकर श्रीभगवान्के शान्तियुक्त सुशीतल चरणारविन्दोंमें आश्रय प्रदान करनेवाला कोई साधन है, तो वह केवल भगवन्नाम कीर्तनही है। इस लिये सदैव जिस तरह से हो सब अवस्थामें आलस्य छोड़ कर श्रद्धापूर्वक उत्साहके साथ निष्काम भावसे निरन्तर श्रीभगवान्के नामका कीर्तन ही मुख्य कर्त्तव्य है।

चारह वेद पुराण अठार चौसठ तन्त्रके मन्त्र विचार ।

तीनसौ साठ महाव्रत सञ्चन मङ्गल यज्ञपुरी पुर सारे ॥

भोग वियोग प्रयोग उपासनमें हरदत्त सभी निरधारे ।

तीनहुँ लोकनके सगरे फलमें हरिनामके ऊपर वारे ॥

धन्य हैं वह जिनके भगवन्नामके श्रवण, कीर्तन और स्मरण मात्र से रोमाञ्च हो जाता है। नेत्रोंमें आँसू भर आते हैं; कण्ठ रुक जाता है—ऐसे पुरुष ही जगतको पावन करते हैं। भगवान् कहते हैं—

वाग्गद्गदा द्रवते यस्य चित्तं,

हृदयर्माक्षणां हसति कचिच्च ।

विलज्ज उद्गायति नृत्यते च,

मद्भक्तियुक्तो भुवनं पुनति ॥

अर्थात् जिसकी वाणी गद्गद हो जाती है, हृदय द्रवित हो जाता है जो बारंबार उच्च स्वरसे नाम ले ले कर भुक्त फुकागता है, कर्मा रोंता है, कर्मा हंसता है; और कर्मा लज्जा छोड़ कर नाचना है ऐसा भक्तिमान् पुरुष अपनेको पवित्र कर इसमें तोवान ही क्याहैं परन्तु वह अपने दर्शन और भाषणादिसे जगत्को पवित्र कर देता है। देखिये निम्नलिखित नामप्रमी सन्तोंने भगवन्नाम की 'माहिमा का कैसा वखान किया है—

नाम रटत नहीं ढलिकर, हरदम नाम उचार ।

अमीमहारस पीजिये, बहुतक बारंबार ॥

(गरीबदास)

दया दास हरि नाम ले, याजगमें यह सार ।

हरि भजने हरि ही भये, पायो भेद अपार ॥

(दयावाई)

पारस नाम अमोल है, धनवन्ते घर होय ।

परख नहीं कङ्काल फूँ सहजे डारें खोय ॥

सहजो जघट नाम है, सो घर मङ्गल रूप ।

नाम विना धिक्कार है, सुन्दर धनवन्त भूप ॥

(सहजोवाई)

सकल शिरोमणि नाम है, सर्व धर्मनके माहि ।

अनन्य भक्त वह जानिये, सुमिरन भूले नाहीं ॥

(चरणदास)

भजन भलो भगवान्को, और भजन सब धन्य ।
तनमग्वर यन हंस है, केसो पूरन चन्द ॥
(केशव दास)

जग आयें जग जागिये, पगिये हरिके नाम ।
बुला कहे विचार के, छोड़ देहु तन धाम ॥
(बुलासाहिब)

धरणी सब दिन सुदिन है, कबहुं कुदिन है नाहीं ।
लाम चढ़ दिशि चांगने, हरि सुमिरन हिय भाहिं ॥
(धरणीदास)

जाके पूजी नाम है, कबहिं न होवै हानि ।
नाम बिहना मानवा, जमके हाथ विकान ॥
(दर्गियादास)

दूलन यहि जग जनमके, हरदम रटना नाम ।
कंवल नाम सनेह विन, जन्म समूह हराम ॥
(दूलनदास)

सुन्दर सतगुरु यो कहाँ, सकल शिरोमणि नाम ।
ताको निशि दिन सुमिरिये, सुखसागर सुखधाम ॥
(सुन्दरदास)

जीवहुं ते प्यारे अधिक, लागै मोही राम ।
विन हरिनाम नहीं मुर्खे, और किसीसे काम ॥
(मल्लूकदास)

दादूनाका नाम है, हरि हिरदै न विसार ।
मूरति मन मांहे बसै, सांस सम्भार ॥
सांसै सांस सम्भालता, इक दिन मिलि हैं आय ।
सुमिरण पैड़ा सहज को, सतगुरु दिया बताय ॥
(ददूदयाल)

रैदास रात न सो इये, दिवस न करिये स्वाद ।
अहनिसि हरिजा सुमिरिये, छाड़ सकल प्रतिवाद ॥
रैदाम कहे जाके हृदय, गहै रैन दिन राम ।
सो भगता भगवन्त सम, क्रोध न व्यापे काम ॥
(रैदास)

भयनाशन दुर्मति हरन, कलिमहं हरिको नाम ।
निसि दिन नानक जो भजे, सफल होय तेहि काम ॥
जिहा गुण गोविन्द भजो, कान सुनो हरि नाम ।
कह नानक सुनरे मना, परहि न यमके धाम ॥
(नानक)

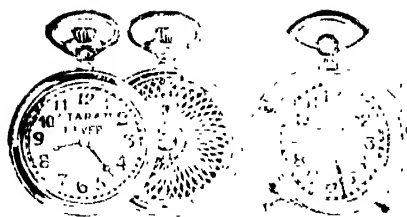
नाम जयतकुष्टी भलो, चुड़ चुड़ परैजु चाम ।
कञ्चन देह केहि कामकी, जामुख नाहीं नाम ॥
सुखके माथे सिल पगौ, (जो) नाम हृदयसे जाय ।
बलिहारा वा फुखकी, (जो) पल पल नाम रटाय ॥
शून्य भरे अजपामरे, अनहद हमरि जाव ।
नाम सनेही ना मरे, कह कवीर समझाय ॥
(कवीर)

नारायण हरिभजनमें, तू जिनदैर लगाय ।
का जाने या दूरमें, श्वास, गहेकी जाय ॥
नारायण तू भजन कर, कहा करैते कूर ।
अस्तुति निन्दा जगतकी, दो उनके सिर धूर ॥
(नारायणस्वामी)

गोविन्दसों पनि पाइ कहा मन अनत लगावै ।
गोपाल भजन विन सुख नहीं जो चहं दिशिधावै ॥
फलकी आशाचित्त धरि जो वृक्ष बढ़ावै ।
महामूढ़ जो मूलतजि, शाखा जलनावै ॥
सहज भजे नन्दलाल को सो सब शुचि पावै ।
सूरदास "हरिनाम" लिए दुख निकर न आवै ॥
(सूरदास)

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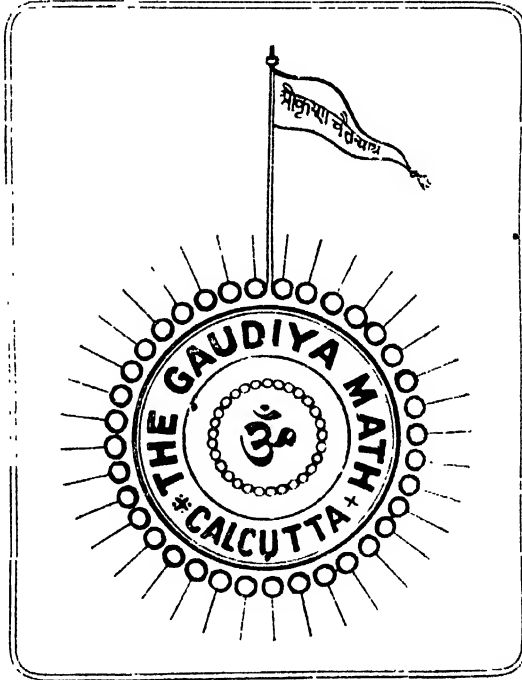
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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

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AND
THE SUPREME LORD ŚRĪ KṚṢṆA-CHAITANYA

SREE
SAJJANA-TOSHANI
OR
THE HARMONIST

VOL. XXVI. }

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NO. 4.

Sonhood of God-head.

THE Western savants will be startled when they come across the above heading. They are naturally trained up with the theistic idea of the Father-hood of God-head. They have practised the devotional culture of offering their active enterprise towards an object who at first sight proves to be venerable in every respect. To think in such a light is natural. In human society we find our parents nurturing their children from the beginning of their existence and they continue to do so till the latter stand on their own legs. From this illustration people may be likely to subscribe to the opinion of considering the object of their worship in the Father-hood of God-head. But there is some other loftier thought

that can convince them as well of the other counterpart as the true centre of devotion. If the epistemologic view of Bhakti is properly scrutinised, the idea of concentrating their devotion towards their Father may tend to target the very thing to their most loving children. The three different ideas, that are prevailing among the enquirers of the next world in a theistic mood, will tell us the positions of elevationists, salvationists and devotees. In other words, their respective systems may be branded as the medium of actors, of stupefiers of manifestation and of God-lovers. The elevationists are found to secure the fruition of their desires as they are in need of removing their manifold wants, but their proposition

would fail when they run fast. When such enterprisers are disgusted with their multifarious trade, they want to cut off all connection with their aspiring engine and they want an eternal peace for their final location. Here we find two different tracks that are trodden by salvationists, *viz.* (1) one of these strives to have the final goal in nonspecification of material phenomena and (2) the other finds it prudent to target the termination in an unspecified object which has been congealed by extreme temperature. The latter wants to diffuse his plan by asking the people to follow him and to neglect the three different situations of observed, observation and observers. The third system of devotion has got a different denotation when the final end is taken into account which can only differentiate his position from the other two. The first two were engaged in ameliorating their condition whereas the last one in view is apathetic to such misconceived selfishness. The former were busy to aggrandise their ugly interests; 'ugly'—because wrong, selfish motives are present in their attempts. But the latter from the very beginning and during his whole course clings tenaciously to the interests of the Personal Godhead, incorporating his self with Him; whereas the process of isolation is prominent in the former two. The salvationists may question how they are guilty of

advocating the principle of detachment when they are always attempting to merge with the Absolute Impersonality. The very idea of Impersonality is tantamount to innate impression of isolation from the true Personality of Godhead. The limited brain of an elevationist is never given an opportunity by a copper-plate inscription to target a supersensuous thing which he has not experienced by his so-called senses and decisions before; moreover, he was simply driven by the phenomenal reasons that surround him, as he has been fully under the clutch of the Octopus Maya. But the case is different with a devotee when we scrutinise the relative position of the three impartially.

The school of devotees may clearly be reached if we study it in reference to the comparative positions along with the other two. The first, *viz.* the Elevationists are busy with their temporal activities; whereas the other sections are eager to have an eternal rest. The latter thoughts have got their distinctive merits in impersonality and vague conception. The predilection of an impersonalist detests the devotee by assigning on him the evershifting mundane phenomena in the attempt to fix himself on the path of eternal personified standard; but the God-lover is not likely to deviate from the loving Fountainhead. The devotee does not advise the sal-

vationist to give up his claim as a knower having been tempted and deceived by phantasmagoria of natural transitory phenomena. He does not advise him further to hanker after a hallucinative peace which may have no true existence as per his surmise. All that a salvationist wants is to get rid of the unpleasantness offered to him by the defective atmosphere of Nature, so he need not be indulging in total abnegation of the eternal world behind the phenomena. The salvationist might be disappointed if he seeks the counsel of an elevationist who has had no more property beyond Nature. The best thing for a salvationist is to seek the counsel of a devotee who has much to do with an atmosphere far off the speculative range of animation which is strictly confined to things of three dimensions. The devotees as well as the salvationists do not confine their visual range within the horizon of phenomena. Limitations of time and space no doubt permit the human scope to conceive a person who creates time and space and objects therein and can keep himself aloof from his created objects. Yet the Personality with His Almighty Power conceals Himself from the puppy brains of pedants rejecting the fertility of the poor designing brain. The devotees point out to the agnostics, sceptics and atheists various clues of removing the clutch of the Octopus

which has shackled them by the iron chains of defective, finite observations. The unsettled conception of space and time, as of objects of more than three dimensions as well as of the meeting point of hyperbolic and parabolic curves of infinitesimal microscopic objects, of macroscope, is not in a position to appease our hunger of knowledge, though we may deceive ourselves with settled views in our present logic. Reason can prevail on atheists to solve the indeterminate unknown when they experience innumerable miseries in everyday life. They cannot deny the tangible fact of a supersensuous agent whom they can at the worst designate as a lifeless thing, but they can as well single Him out whenever they get sufficient light of the cosmic creation. The aphorisms of Vyasa have disclosed many a fact which can enlighten every rationalist in having clue of the tract through which he can proceed towards the personality. Here we find that the salvationist and the devotee differ by their respective views. The former thinks it proper to designate this personality to his hallucinative impersonal views as he cherishes unpardonable aspiration of monopolising the situation of Godhead in him; but it proves to be ineffectual. Such illusory theory is not tenable by the school of devotion which is confident of the Absolute Truth. The extreme idealist may run fast to compromise with the realistic

devotees, but the latter cannot agree with him when he confines his method of suggestion to mundane things only.

Hitherto we have been dealing with the three different conceptions to reach three different goals, and in the course of comparison we have shown our predilection to chalk out the path of devotion which will best serve us in the progress of our eternal life. The next thing we are to determine is the object of devotion. As rational men, we have shown the course of our taste to lie in the three directions. If we have confidence in a devotee we are naturally supposed to enquire, 'where does his destination terminate?' Our guide in devotion shows different apparels at different times to help us from our particular phase of love. When the object of love is fixed in the all-embracing figure of the Loving, we naturally show our inattention to worldly phenomena that were guiding us in our human existence. The spontaneous attachment towards ephemeral things requires a change in the guidance of a devotee; so we, in order to follow our guide, should regulate, to adhere to his heart-felt injunctions, the direction as well as know the final point of our present mission. In the school of devotion we are taught to direct all our energy towards the infinite Fountain-head of everything Who has attracted by His love all detachable elements which consider themselves to be a different integer instead of a part

of the all-loving centre. Now we naturally ask our preceptor who has had experience of loving Him with all his heart the question of the name, size including the colour, His distinctive qualities, His paraphernalia and His exploits. The devotional absolutist in answer to our question delineates the different names, different colour and size, the distinctive features, qualifying Him for our comprehension, His different locations, the whereabouts of His satellites and His different achievements, in different atmosphere. These varieties should not puzzle us in targeting the absolute monopoly of the all-pervading spirit, namely the position of God-head. Language, circumstances and other similar barricades may stand against our prosecution of the present studies, but with the aid and kindly help of the generous director we can tide over these petty difficulties which evil spirits might put in the form of counsels against making our actual progress towards the Spiritual Kingdom. Our present empiric atmosphere has compelled us to take recourse to analogical attempts, but this analogy may either help us or stand against our progress. God is one and without a second and this idea need not bar our access to innumerable simultaneous transcendental figures in Him. As our object of investigation was not accepted as a finite sensuous object, we should refrain from showing a misdirected

activity with our present acquisitional intelligence. If we do not disturb our attention in thoughts detrimental to our cause we are sure to strengthen our position in admitting ourselves to the undisputed region transcendent. Here we are to adopt the process of the descending order of the Absolute Truth and not to make an irregular move towards diverse finite things. If we are relieved by proper instruction not to meddle with sensuous objects we have taken the longest journey to approach the Absolute Truth in Person.

Our dire experience of this dusty atmosphere leads us to submit ourselves to offer reverence to the powerful great and to persons of whom we beg for something. With this idea we make a division of things we come across in a scale of graduations. When we point out one side of a rod we ignore the specification of the other extremity; the intermediate gap is measured by graduated metre. The two extreme points are named and their directions, size, colour, attributions, neighbouring values and efficacy are also defined. In the present case the object of worship and veneration bars us at the first sight to consider the object in a different mood. In the infinite existence of God-head it is natural to accept Him as the greatest object of veneration, but this adoration when macroscopically enlarged is metamorphosed into a transcendental

predicament which may be called the Ocean of love. In other words, love when disfigured and contaminated by unhealthy dirt, is worded in hundred different styles. Love devoid of confidence gives the result of less loving activity from the proper. Want of love is found in different shapes in the worldly tie which is but a misnomer of the transcendental word, love. When the integer is scrutinised diverse fractional parts or distinctive impressions are offered by the same integral standard. The different fractions are incorporated in the integer by ties which go by the name of tie of love. The idea of absolute monism is confined in an idealist and that idealist cannot keep up his dogma when a stern realist examines his monistic thought. Idealistic monism shows the result of distinctive and differentiative monism in analytical standard. We are speaking of ties just now which are called the tying potency of the All-loving towards His loved millions. If we are not sanguine to investigate the All-loving and His perpetual faculty we will be at a loss to approach Him properly. His transcendental existence, His love and His loved—all have got the indispensable existence of love, and this is to be singled out from varieties of phenomena and of transcendental manifestation. The mundane phenomena have got some distinctive quality by which we can give a direction of

eternal manifestation that lies behind the material world in an inexplicable condition. The rupturous condition of the pessimistic view is remedied by his opposite school by the tie which goes by the name of love. Whenever we miss this tie our existivive corporation fails to trace out our connection with the infinite absolute Truth. We cannot call this to have a chaotic fountain-head.

All-loving centre attracts His comrades lying on the circumference, and these circumferences, due to the elongation of the radii are situated at their respective distances, and hence this is called "Goloka" or the transcendental circular Region. "Goloka" is eternal and ever-manifested, whereas "Bhuloka" is created and ever-changing. The changes that form the progress of the manifestation of "Goloka" are in no way defective and can not be identified with mundane scope. So human range is confined to the universe and the spirit of super-mind or soul or Over-soul is extended to an unlimited and uninterrupted space where unadulterated love reigns with all sublimity, beauty and in super-excellency.

People who are apt to maintain their over-cautious sentiments drag along with them the idea of veneration which is less confidence when they

are to come in contact with the All-loving God-head. If they are disregarding the hard and fast rules of veneration they might with all audacity venture to approach God-head with a greater confidence and can render fuller unadulterated service through the tie and in a closer touch. This is love proper and there is no alloy to contaminate the atmosphere of love by foreign defective impressions which are inherent in this temporal plane. When a devotee recollects the majesty, valour (power), properties, amazing beauty, knowledge and dispelling potency in his object of worship he cannot part with his innate veneration for Him; but he can bid adieu to those when he is confident in the all-loving principle of the All-lover and can easily shake off the demarcating line of veneration from closer love. The devotee was confined to serve his lover with the exoteric principle of service, but he finds in himself enough strength when his pass-port of reliance delegates more power than what he could imagine. We can in this position justify the transcendental realisation of Son-hood of God-head in lieu of his Father-hood. This Sonhood is ascribed by the savants who have had access to a region where various degrees of veneration did not offer derision, in the estimated poverty of graduation.

The Gift of Sri Chaitanya.

UNDER the auspices of the Gaudiya Math a huge meeting was held in the Albert Hall, Calcutta, on Sunday the 19th August. In it assembled people representing different races and holding different religious views, namely the Bengalee, the Mahratti, the Marwari, the Gujrati, the Madrasi, the Hindu, the Mahomedan, the Parsee etc.

Pandit Sreepad Sundarananda Vidyavinode B. A., the Editor of the Gaudiya, delivered his third and last lecture on the above subject. The meeting was a grand success. Never before a religious discussion attracted such a large audience, and never before a lecture was attended with such rapt attention. The eloquence and the lucid exposition of the subject-matter kept the audience spell-bound for more than three hours.

The famous leader Srijukta Pandit Shyamsundar Chakravarty was elected president. The following notabilities were among the audience—Mr. W. C. Banerjee, Babu Satish Chandra Bose, Babu Haridas Halder, Babu Sris Chandra Vidyaratna, Babu Dinanath Dutta, Prof. Surendra Nath Bhattacharya, Babu Charu Chandra Bose, Mr. S. C. Ray, Mr. J. B. Dutta, Babu Narendra nath Seth, Babu Pulin Behari Halder, Mr. Abdulla Jayraj, Mr. I. N. Kundanji.

After the two opening kirtans had been over, the lecturer rose amidst loud acclamations to speak. The substance of his speech is as follows.

The gift of Sri Chaitanya, said the speaker, in one word means the gift of freedom. It is Chaitanya Deva who realised it and taught one and all how to seek it. The word 'swadhinata' is compounded of two words 'swa' and 'adhinata'. This 'swa' means 'atma' and 'adhinata' means 'subjection'. 'Swadhinata' then means 'subjection to Atma'. This Atma manifests Himself as two entities, of which one is Paramatma or the whole and the other the Jivatma, the part. This part—atma is the Jiva. They being two are yet one. Their relative position is a matter of realisation and not of speculation. They have their own characteristics. The part is ever subject to the whole. Subjection is its freedom. So long as a jiva owns his Lord, he is free. This is his true and perfect freedom. This is natural condition.

In matter there is no freedom. Jivas have not embraced this mundane life out of their own sweet will, but have been compelled to accept it under punishment. This world is a prison-house. The freedom that we seek within the limits of this prison is not freedom. It is merely changing of rooms.

Abandonment of one subjection leads us to a greater subjection. We always remain dependent. But one who owns his allegiance to his Lord—in the language of Upanishad—**आप्नोति स्वराज्यं, आप्नोति स्वराज्यं**, enjoys freedom. When Yama offered Nachiketa the sovereignty of the world, the latter rejected it, and prayed for the service of his Lord. One was bondage and the other was freedom. He knew the difference between what appears to be good and what is really good.

Sri Chaitanya Deva taught the world the easiest means of achieving this freedom. The means which he suggested are not different from the end. Krishna-Kirtan is His means and Krishna-Kirtan is His end; or in other words, service is His end and service is His means. He has eschewed all other means to regain freedom, as imperfect and insufficient. Weapons are not to be used and blood is not to be shed to gain this freedom. Loving you gain love and serving you gain service. Krishna-Kirtan is this love. In it we get full manifestation of freedom. This is His gift—the greatest of all gifts that were hitherto promised by any.

Soon after the disappearance of Sri Chaitanya Deva Bengal again sank into rank materialism. In abuse of this freedom people began to misinterpret His message. Misinterpretation led to misconception. Things went on in this way till the last vestige of truth was lost.

Now there is no semblance of truth in what His so-called followers practise and preach. None of them now know the difference between love and lust, guidance from knowledge and guidance from blood, religion and profession, following and imitating, physical changes due to feeling and those due to motive. Thirteen evil doctrines such as 'aul', 'boul' 'sahajia' etc. have come to be incorporated with the doctrine of Sri Chaitanya. The once sacred relation between the preceptor and the disciple has come to be confounded with that between a master and a servant. This is nothing but a slave industry as was once prevalent in the western countries.

The followers of these sects say what Sri Chaitanya never said, and do what He never did. Corrupt practices, ignorance, deception, and, above all, irrationality has completely arrested the current of Chaitanya's teaching.

Soon after the disappearance of Sri Chaitanya six Goswamis stepped into His place and preached His doctrine with unabated zeal. After them came Srinibash Acharya, Narottam Thakur, Shyamananda and Rashikananda who, under the leadership of Srijiba Goswami, began to preach this doctrine of freedom in Bengal and Orissa. This however did not prevent speculation which favoured admittance of alib into the doctrine. Adwaitacharya could foresee this adulteration and gave a hint to Mahaprabhu in the form of a riddle—

'Rice did not sell in the market'. The disappearance of this band of preachers, namely, Srinibas, Narottam, Shyamanda, Ganganarain Chakravarty, Ram Krishnacharya and Rasikananda made adulteration complete. The last vestige of His doctrine was lost sight of. That is a dark era in the history of Vaisnava religion in Bengal.

At the time when Raja Ramnohan Ray laid his hand on Hindu philosophy, there were none among the Vaisnavas who could give him any information about this doctrine. Vaisnavism then came to be taunted as the religion of the women, the weak and the wicked. The learned men from the west noticed this picture of Vaisnavism in all its nakedness and dared cast many severe sarcastic reflections on it.

This state of things continued for a very long time, when Thakur Bhaktivinode made his appearance on the scene. With great vigour and energy he began to preach this doctrine of freedom. He wrote many books and made many speeches, and himself followed it with great eagerness and sincerity. This was a landmark in the history of Vaisnavism in Bengal. By preaching the doctrine of Sri Chaitanya he showed that Vaisnavism is for the weak to become strong, and for the bound to become free.

Following the leadership of this Acharya, the devotees of the Gaudiya Math have undertaken to preach the gospel of freedom from village to village and from door to door. The determination that characterises their every effort, and the noble zeal that they display for the cause fill my heart with pride and make me declare that it will soon be accepted as the universal religion. The flood of love will soon inundate the hearts of the admiring world, and, fulfil the prophecy of Sri Chaitanya Deva which runs as follows—

In all the village, that are on the earth
Will My Name be preached.

In India let those who are born as men,
Prove life worth the name doing others
highest good.

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The Bhagabat : Its Philosophy, its Ethics and its Theology.

[A Lecture by Thakur Bhaktivinode in 1869.]

(Continued from P. 62, August, 1928.)

THE voluminous *Bhagabat* is nothing more than a full illustration of this principle of continual development and progress of the soul from gross matter to the All-perfect Universal Spirit who is distinguished as personal, eternal, absolutely free, all powerful and all intelligent. There is nothing gross or material in it. The whole affair is spiritual. In order to impress this spiritual picture upon the student who attempts to learn it, comparisons have been made with the material world, which cannot but convince the ignorant and the impractical. Material examples are absolutely necessary for the explanation of spiritual ideas. The *Bhagabat* believes that the spirit of nature is the truth in nature and is the only practical part of it.

• The phenomenal appearance of nature is truly theoretical, although it has had the greatest claim upon our belief from the days of our infancy. The outward appearance of nature is nothing more than a sure index of its spiritual face. Comparisons are therefore necessary. Nature as it is before our eyes, must explain the spirit, or else the truth will ever remain concealed, and man will never rise from his boyhood though his whiskers and beard grow white as the snows of the Himalayas. The whole intellectual and moral philosophy is explained by matter itself. Emerson beautifully shows how all the words in moral philosophy originally came from the names of material objects. The words heart, head, spirit, thought, courage, bravery, were originally the common names of some corresponding objects in the material world. All spiritual ideas are similarly pictures from the material world, because matter is the dictionary of spirit, and material pictures are but the shadows of the spiritual affairs, which our material eye carries back to our

spiritual perception. God in his infinite goodness and kindness has established this unfailing connection between the truth and the shadow in order to impress upon us the eternal truth which he has reserved for us. The clock explains the time, the alphabet points to the gathered store of knowledge, the beautiful song of a harmonium gives the idea of eternal harmony in the spirit world, to-day and to-morrow and day-after-to-morrow thrust into us the ungrasped idea of eternity and similarly material pictures impress upon our spiritual nature the truly spiritual idea of religion. It is on these reasonable grounds that Vyasa adapted the mode of explaining our spiritual worship with some sorts of material phenomena, which correspond with the spiritual truth. Our object is not to go into details, so we are unable to quote some of the illustrations within this short compass.

We have also the practical part of the question in the 11th book of *Bhagabat*. All the modes by which a man can train himself up to *Prem Bhakti* as explained above, have been described at great length. We have been advised first of all, to convert ourselves into most grateful servants of God as regards our relation to our fellow brethren. Our nature has been described as bearing three different phases in all our bearings in the world. Those phases are named *Sattwa* (सत्त्व), *Raja* (रज), *Tama* (तम). *Sattwa Guna* is that property in our nature, which is purely good as far as it can be pure in our present state. *Raja Guna* is neither good nor bad. *Tama* is evil. Our *Probnittis* or tendencies and affections are described as the main spring of all our actions, and it is our object to train up those affections and tendencies to the standard of *Sattwa Guna*, as decided by the

moral principle. This is not easily done. All the springs of our actions should be carefully protected from *Tama Guna*, the evil principle, by adopting the *Raja Guna* at first, and when that is effected, man should subdue his *Raja Guna* by means of the natural *Sattwa Guna* which is the most powerful of them when cultivated. Lust, idleness, wicked deeds and degradation of human nature by intoxicating principles are described as exclusively belonging to *Tama Guna*, the evil phase of nature. These are to be checked by marriage, useful work and abstinence from intoxication and trouble to our neighbours and inferior animals. Thus when *Raja Guna* has obtained supremacy in the heart, it is our duty to convert that *Raja Guna* into *Sattwa Guna* which is pre-eminently good. That married love, which is first cultivated, must now be sublimated into holy good and spiritual love, i. e., love between soul and soul. Useful work will now be converted into work of love and not of disgust or obligation. Abstinence from wicked work will be made to lose its negative appearance and converted into positive good work. Then we are to look to all living beings in the same light in which we look to ourselves, i. e., we must convert our selfishness into all possible *disinterested* activity towards all around us. Love, charity, well-doing and devotion to God will be our only work. We then become the servants of God by obeying His High and Holy wishes. Here we begin to be *Bhaktas* and we are susceptible of further improvement in our spiritual nature, as we have described above. All this is covered by the term *Abidheya* (अभिधेय), the second cardinal point in the supreme religious work, the Bhagbut. We have now before us, the first two cardinal points in our religion, explained somehow or other in the terms and thoughts expressed by our saviour who lived only four centuries ago in the beautiful village of Nadia, situated on the banks of the Bhagirathi. We must now proceed to the last cardinal point termed by that great Reestablisher "प्रयोजन" or prospects.

What is the object of our spiritual development,

our prayer, our devotion, and our union with God ? The *Bhagabat* tells that the object is not enjoyment or sorrow, but continual progress in spiritual holiness and symmetry.*

In the common-place books of the Hindu religion in which the *Raja* and *Tama Gunas* have been described as the ways of religion, we have descriptions of a local heaven and a local hell ; the Heaven as beautiful as anything on earth and the Hell as ghastly as any picture of evil. Besides this Heaven we have many more places, where good souls are sent up in the way of promotion ! There are 84 divisions of the hell itself, some more dreadful than the one which Milton has described in his *Paradise Lost*. These are certainly poetical and were originally created by the rulers of the country in order to check evil deeds of the ignorant people, who are not able to understand the conclusions of philosophy. The religion of the *Bhagabat* is free from such a poetry. Indeed, in some of the chapters we meet with descriptions of these hells and heavens, and accounts of curious tales, but we have been warned somewhere in the book, not to accept them as real facts, but as inventions to overawe the wicked and to improve the simple and the ignorant. The *Bhagabat*, certainly tells us of a state of reward and punishment in future according to deeds in our present situation. All poetic inventions, besides this spiritual fact, have been described as statements borrowed from other works in the way of preservation of old traditions in the book which superseded them and put an end to the necessity of their storage. If the whole stock of Hindu Theological works which preceded the *Bhagabat* were burnt like the Alexandrian Library and the sacred *Bhagabat* preserved as it is, not a part of the philosophy of the Hindus except that of the atheistic sects, would be lost. The

*Roop Gossami, one of the disciples of Mahaprabhu Chaitanya says :—

भुक्तिमुक्तिस्पृहा यावत्पिशाची हृदि वर्तते ।

तावद्भक्तिसुखस्यात्र कथमभ्युदयो भवेत् ॥

Bhagabat therefore, may be styled both as a religious work and a compendium of all Hindoo history and philosophy.

The *Bhagabat* does not allow its followers to ask anything from God except eternal love towards Him. The Kingdom of the world, the beauties of the local heavens and the sovereignty over the material world are never the subjects of Vaishnab prayer. The Vaishnab meekly and humbly says, "Father, Master, God, Friend and Husband of my soul! Hallowed be thy name! I do not approach You for anything which You have already given me. I have sinned against you and I now repent and solicit Your pardon. Let Thy Holiness touch my soul and make me free from grossness. Let my spirit be devoted meekly to Your Holy service in absolute love towards Thee. I have called You my God, and let my soul be wrapped up in admiration at Your greatness! I have addressed You as my master and let my soul be strongly devoted to your service. I have called You my friend, and let my soul be in reverential love towards You and not in dread or fear! I have called you my husband and let my spiritual nature be in eternal union with You, for ever loving and never dreading, or feeling disgust. Father! let me have strength enough to go up to You as the consort of my soul, so that we may be one in eternal love! Peace to the world." !!!

Of such a nature is the prayer of the *Bhagabat*. One who can read the book will find the highest form of prayer in the expressions of Prohlad towards the universal and omnipresent Soul with powers to convert all unholy strength into meek submission or entire annihilation. This prayer will show what is the end and object of Vaishnab's

*In the third Skandha of the *Bhagabat* Kapila tells his mother :—

मालोक्य सार्धं सामीप्य सारूप्यैकत्वमप्युत ।

दीयमानं न गृह्णन्ति विनामत्सेवनं जनाः ॥

God offers all sorts of happiness to his servants but they do not want them except His Holy Service.

Life. He does not expect to be the king of a certain part of the universe after his death, nor does he dread a local, fiery and turbulent hell, the idea of which would make the hairs of young Hamlet stand erect like the forks of a porcupine! His idea of salvation is not total annihilation of personal existence as the Buddhists and the 24 Gods of the Jains procured for themselves! The Vaishnab is the meekest of all creatures devoid of all ambition. He wants to serve God spiritually after death as he has served Him both in spirit and matter while in life. His constitution is a spirit and his highest object of life is divine and holy love.

There may be a philosophical doubt. How the human soul could have a distinct existence from the universal soul when the gross part of the human constitution will be no more? The Vaishnab can't answer it, nor can any man on earth explain it. The Vaishnab meekly answers, he feels the truth but he cannot understand it. The *Bhagabat* merely affirms that the Vaishnab soul when free from gross matter will distinctly exist not in time and space but spiritually in the eternal spiritual kingdom of God where love is life, and hope and charity and continual ecstasy without change are its various exhibitions.

In considering about the true essence of the Deity, two great errors stare before us and frighten us back to ignorance and its satisfaction. One of them is the idea that God is above all attributes both material and spiritual and is consequently above all conception. This is a noble idea but useless. If God is above conception and without any sympathy with the world, how is then this creation? This Universe composed of properties? The distinctions and phases of existence? The differences of value? Man, women, beast, trees, magnetism, animal magnetism, electricity, landscape, water and fire? In that case Shankaracharyya Mayavad theory would be absolute philosophy.

The other error is that God is all attribute, i. e. intelligence, truth, goodness and power. This is also a ludicrous idea. Scattered properties can

never constitute a Being. It is more impossible in the case of belligerent principles, such as Justice and Mercy and Fulness and Creative Power. Both ideas are imperfect. The truth, as stated in the *Bhagabat* is that properties, though many of them belligerent, are united in a spiritual Being where they have full sympathy and harmony. Certainly this is beyond our comprehension. It is so owing to our nature, being finite and God being infinite. Our ideas are constrained by the idea of space and time, but God is above that constraint. This is a glimpse of Truth and we must regard it as Truth itself: often, says Emerson a glimpse of truth is better than an arranged system and he is right.

The *Bhagabat* has, therefore, a personal, all-intelligent, active, absolutely free, holy, good, all-powerful, omnipresent, just and merciful and supremely Spiritual Deity without a second, creating, preserving all that is in the Universe. The highest object of the Vaishnav is to serve that Infinite Being for ever *spiritually* in the activity of *Absolute Love*.

These are the main principles of the religion inculcated by the work, called the *Bhagabat*, and Vyasa, in his great wisdom, tried his best to explain all these principles with the aid of pictures in the material world. The shallow critic summarily rejects this great philosopher as a man-worshipper. He would go so far as to scandalise him as a teacher of material love and lust and the injurious principles of exclusive asceticism. The critic should first read deeply the pages of the *Bhagabat* and train his mind up to the best eclectic philosophy which the world has ever obtained, and then we are sure he will pour panegyrics upon the principal of the College of Theology at Badrikasram which existed about 4,000 years ago. The shallow critic's mind will undoubtedly be changed, if he but reflects upon one great point, i. e. how is it possible that a spiritualist of the school of Vyasa teaching the best principles of Theism in the whole of the *Bhagabat* and making the four texts quoted in the beginning as the foundation of his mighty work, could have

forced upon the belief of men that the sensual connection between a man with certain females is the highest object of worship! This is impossible. dear Critic! Vyasa could not have taught the common Vyragi to set up an *Akhra* (a place of worship) with a number of females! Vyasa, who could teach us repeatedly in the whole of *Bhagabat* that sensual pleasures are momentary like the pleasures of rubbing the itching hand and that man's highest duty is to have spiritual love with God, could never have prescribed the worship of sensual pleasures.* His descriptions are spiritual and you must not connect matter with it. With this advice, dear critic, go through the *Bhagabat* and I doubt not you will, in three months, weep and repent to God for despising this Revelation through the heart and brain of the great Badarayan.

Yes, you nobly tell us that such philosophical comparisons produced injury in the ignorant and the thoughtless. You nobly point to the immoral deeds of the common Vyragis, who call themselves "The followers of the *Bhagabat* and the great Chaitanya". You nobly tell us that Vyasa unless purely explained, may lead thousands of men into great trouble in time to come. But dear critic! Study the history of ages and countries! Where have you found the philosopher and the reformer fully understood by the people? The popular religion is fear of God and not the pure spiritual love which Plato, Vyasa, Jesus, and Chaitanya taught to their respective peoples! Whether you give the absolute religion in figures or simple expressions, or teach them by means of books or oral speeches, the ignorant and the thoughtless must

*Vyasa himself apprehended these stupid critics and with a view to prevent degradation of his spiritual principles, he gave the following text to the mouth of Kapila in the third Skandha:—

न तथास्य भवेन्मीहो बन्धाश्चान्यप्रसङ्गतः ।

योषित्सङ्गादयथा पुंसो यथा तत्सङ्गिसङ्गतः ॥

The company of a woman or that of a man who cultivated friendship with woman, with an immoral heart, is very injurious to the man of a religious temperament.

degrade it. It is indeed very easy to tell and swift to hear that absolute truth has such an affinity with the human soul that it comes through it as if intuitively. No exertion is necessary to teach the precepts of true religion. This is a deceptive idea. It may be true of ethics and of the alphabet of religion, but not of the highest form of faith which requires an exalted soul to understand. It certainly requires previous training of the soul in the elements of religion just as the student of the fractions must have a previous attainment in the elemental numbers and figures in Arithmetic and Geometry. Truth is good, is an elemental truth, which is easily grasped by the common people. But, if you tell a common patient, that God is infinitely intelligent and powerful in His spiritual nature, He will conceive a different idea from what you entertain of the expression. All higher Truths, though intuitive, require previous education in the simpler ones. That religion is the purest, which gives you the purest idea of God, and the absolute religion requires an absolute conception by man of his own spiritual nature. How then is it possible that the ignorant will ever obtain the absolute religion as long as they are ignorant? When thought awakens, the thinker is no more ignorant and is capable of obtaining an absolute idea of religion. This is a truth and God has made it such in His infinite goodness, impartiality and mercy. Labour has its wages and the idle must never be rewarded. Higher is the work, greater is the reward is an useful truth. The thoughtless must be satisfied with superstition till he wakes and opens his eyes to the God of love. The reformers, out of their universal love and anxiety for good work endeavour by some means or other to make the thoughtless drink the cup of salvation, but the latter drink it with wine and fall into the ground under the influence of intoxication for the imagination has also the power of making a thing what it never was. Thus, it is that the evils of nunneries and the corruptions of the *Akhras* proceeded. No, we are not to scandalise the Saviour of Jeru-

salem or the Saviour of Nadia for these subsequent evils. Luthers, instead of critics, are what we want for the correction of those evils by the true interpretation of the original precepts.

Two more principles characterise the *Bhagabat*, viz. liberty and progress of the soul through-out eternity. The *Bhagabat* teaches us that God gives us truth and he gave it to Vyasa, when we earnestly seek for it. Truth is eternal and unexhausted. The soul receives a revelation when it is anxious for it. The souls of the great thinkers of the by-gone ages, who now live spiritually, often approach our enquiring spirit and assist it in its development. Thus Vyasa was assisted by Narada and Brahma. Our Shastras, or in other words, books of thought do not contain all that we could get from the infinite Father. No book is without its errors. God's revelation is absolute truth, but it is scarcely received and preserved in its natural purity. We have been advised in the 14th Chapter of the 11th Skandha of the *Bhagabat* to believe that truth when revealed, is absolute, but it gets the tincture of the nature of the receiver in course of time and is converted into error by continual exchange of hands from age to age. New revelations, therefore, are continually necessary in order to keep truth in its original purity. We are thus warned to be careful in our studies of old authors, however wise they are reputed to be. Here we have full liberty to reject the wrong idea, which is not sanctioned by the peace of conscience. Vyasa was not satisfied with what he collected in the *Vedas*, arranged in the *Puranas* and composed in the *Mahabharata*. The peace of his conscience did not sanction his labours. It told him from inside "No, Vyasa! you can't rest contented with the erroneous picture of truth which was necessarily presented to you by the sages of bygone days! You must yourself knock at the door of the inexhaustible store of truth from which the former ages drew their wealth. Go, go up to the fountain-head of truth where no pilgrim meets with disappointment of any kind. Vyasa did it and obtained what

he wanted. We have been all advised to do so. Liberty then is the principle, which we must consider as the most valuable gift of God. We must not allow ourselves to be led by those who lived and thought before us. We must think for ourselves and try to get further truths which are still undiscovered. In the 23rd text, 21st Chapter 11th *Skandha* of the *Bhagabat* we have been advised to take the spirit of the Shastras and not the words. The *Bhagabat* is therefore a religion of liberty, unmixed truth and absolute love.

The other characteristic is progress. Liberty certainly is the father of all progress. Holy liberty is the cause of progress upwards and upwards in eternity and endless activity of love. Liberty abused causes degradation and the Vaishnab must always carefully use this high and beautiful gift of God. The progress of the *Bhagabat* is described as the rise of the soul from Nature up to Nature's God, from Maya, the absolute and the infinite. Hence the *Bhagabat* says of itself :—

निगमकल्पनरोगलितं फलं

शुक्लमुखादमृतद्रवसंयुतम् ।

पिवन् भागवतं रसमालयं

मुहुर्हो रसिका भुवि भावुका ॥

"It is the fruit of the tree of thought, mixed with the nectar of the speech of Sukhdeva. It is the temple of spiritual love ! O ! Men of piety ! Drink deep this nectar of *Bhagabat* repeatedly till you are taken from this mortal frame !"

Then the Sharagrahi or the progressive Vaishnab adds :—

सुरस सारयुतं फलमत्र यत्

विरसतादि विरुद्धगुणश्च तत् ।

त्यज विरागमितो मधुपायिनः

रसिक साररसं पिव भावुक ॥

"That fruit of the tree of thought is a com-
position, as a matter of course of, the sweet and the

opposite principles. O ! Men of piety, like the bee taking honey from the flower, drink the sweet principle and reject that which is not so."

The *Bhagbat* is undoubtedly a difficult work and where it does not relate to pictures description of traditional and poetical life, its literature is stiff and its branches are covered in the garb of an unusual form of Sanskrit poetry. Works on philosophy must necessarily be of this character. Commentations and notes are therefore required to assist us in our study of the book. The best commentator is Sreedhar Swami and the truest interpreter is our great and noble Chaitanyadeva. God bless the spirit of our noble guides.

These great souls were not like comets appearing in the firmament for a while and disappearing as soon as their mission is done. They are like so many suns shining all along to give light and heat to the succeeding generation. Long time yet when they will be succeeded by others of their mind, beauty and calibre. The texts of Vyasa are still ringing in the ears of all theists as if some great spirit is singing them from a distance ! Badrikasram ! What an awful name ! The seat of Vyasa and the selected religion of thought ! The pilgrim tells us that the land is cold ! How mightily did the genius of Vyasa generate the heat of philosophy in such a cold region ! Not only heated the locality but sent its ray far to the shores of the sea ! Like the great Napoleon in the political world, he knocked down empires and Kingdoms of old and by-gone philosophy by the mighty stroke of his transcendental thoughts ! This is real power ! Atheist philosophy of Shankho, Charbak, the Jains and the Buddhists shuddered with fear at the approach of the spiritual sentiments and creations of the *Bhagabat* philosopher ! The army of the atheists was composed of gross and impotent creatures like the legions that stood under the banner of the fallen Lucifer ; but the pure, holy and spiritual soldiers of Vyasa, sent by his Almighty Father were invincibly fears to the enemy and destructive

of the unholy and the unfounded. He that works in the light of God, sees the minutest things in creation, he that works the power of God is invincible and great, and he that works with God's Holiness in his heart, finds no difficulty against unholy things and thoughts. God works through his agents and these agents are styled by Vyasa himself as the Incarnation of the power of God. All great souls were incarnations of this class and we have the authority of this fact in the *Bhagabat* itself :-

अवताराहसंख्येया हरेः सत्त्वनिधेर्द्विजा ।

यथा विदासिनः कृत्याः सरसः स्मुः सहस्रशः ॥

“O! Brahmins! God is the soul of the principle of goodness! The incarnations of that principle are innumerable! As thousands of watercourses come out of one inexhaustible fountain of water, so these incarnations are but emanations of that infinitely good energy of God which is full at all times.”

The *Bhagabat*, therefore, allows us to call Vyasa and Narada, as *Shakti-veshi Avatars* of the infinite energy of God, and the spirit of this text goes far to honour all great reformers and teachers who lived and will live in other countries. The Vaishnab is ready to honour all great men without distinction of caste, because they are filled with the energy of God. See how universal is the religion of *Bhagabat*. It is not intended for a certain class of the Hindoos alone but it is a gift to man at large in whatever country born and whatever society bred. In short Vaishnabism is the Absolute Love binding all men together into the infinite, unconditioned and absolute God. May its peace reign for ever in the whole universe in the continual development of its purity by the exertion of the future heroes, who will be blessed according to the promise of the *Bhagabat* with powers from the Almighty Father the Creator, Preserver, and the Annihilator of all things in Heaven and Earth.

Sri Krishna-Chaitanya is Godhead Himself.

IN regard to the proposition as to whether Sri Krishna-Chaitanya is Godhead Himself the only evidence that is admissible is that of the Veda, the only function of which is to proclaim the Godhead to all *jivas*. The Veda the Word of God, is identical with God Himself. The Word exists eternally in the form of the transcendental sound that is always revealing God, i. e. Himself, to those who are privileged to hear. There is no other way of knowing God open to sinful *jivas*. What they see, hear, taste, smell, think, are relative and limited and impermanent phenomena known as material objects. The sceptics are right in holding that it is not possible for any one by means of his (materialised) mind to have any knowledge of the Absolute. Revelation is properly enough

objected to on the ground that the limited mind of the *jiva* is constitutionally incapable of receiving the unlimited. Such is the unanimous testimony of all empiricists who are the present leaders of thought in regard to the phenomena of this world. They are quite consistent in refusing to speculate on the Absolute.

But the Word of God is as a matter of fact *not* heard by the organ of hearing of sinful *jivas*. There are also *sinless persons* whose ears possess the power of catching the transcendental sound and who have recorded the Word of God for the benefit of fallen *jivas*. The Word is there in the books but its meaning is not intelligible to us. All we can do is to take it on trust, *provisinally and listen attentively*. If we do this, say the Scriptures, the meaning will

in due course dawn upon our *emancipated* understanding. But we must not try to understand the Word of God in the light of our worldly knowledge. If we do so we are sure to misunderstand everything. We must agree to believe that the plain meaning of the Word is the true meaning however fantastic it may seem to us at first sight.

So there is a *plain* meaning of the words of the Veda which is the only testimony we possess in regard to the proposition which we shall endeavour to establish. This is not dogmatism. It is not anybody's *un-supported opinions* which the reader is asked to accept blindly. It is the *experience* of a minority of the best people of this world which *he* is asked to believe to be true *as experience* and to accord to it his serious consideration. It will not go against any of his beliefs or practices because it refers to things of another world. It is worth listening to as this minority of the people claim that it *is* the Absolute Truth which is ordinarily believed to be either non-existent or unattainable.

Once the right formula is known we can verify its truth by application. If it can actually give us what it promises we might admit its real existence although we may not be allowed to reach it by our own efforts. We can also obtain thereby a view of the relative value of our own synthesis, if any, at least in regard to this world which happens to be the limit of our vision.

But we claim a much larger measure of indulgence from our readers than mere tolerance. Because there is no explicit Vedic evidence in support of the proposition that we have undertaken to prove with its help. We have, therefore, to depend also on the candour and unbiased judgment of the reader. There is no Vedic text which says directly that Sri Krishna-Chaitanya is the Godhead Himself. The reader must not understand by Veda only the present Vedic *Samhitas*. By Veda he is to understand, as the *rishis* themselves understood, something much wider. The *Puranas*, according to their

own authority, explain and *supplement* the Veda and are, therefore, a part and parcel of the revealed literature. One who has taken the trouble of carefully studying the *Puranas* knows very well that they are not really opposed to one another and are graded into three distinct groups. One of these groups treat mainly of the transcendental reality. The *Srimad Bhagabata* is the most elaborate work of this group. I have said that the Veda does not explicitly state that Sri Krishna Chaitanya is the Godhead Himself. This omission is, however, deliberate. In the *Srimad Bhagabat* Prahlada says, 'Krishna, Thou maintainst in this manner the realms (*lokas*) of men, *tiryaks*, *rishis*, *devas*, fishes, etc., etc., and destroyest the enemies of the world. Thou, Great Person, wilt Thyself proclaim the *dharma* of the *kirtan* of the holy Name which is appropriate for the *Kali* Age by concealing Thy identity. It is for this reason that Thy Name is *Triyuga* (belonging to the three ages). Thou art so named because *no Shastras* make this 'Thy hidden appearance' known explicitly. In the *Adi Purana* God Himself says 'This My Form, which I keep concealed, is eternal. *Hiding My identity* I Myself ever protect all the *lokas* by establishing the *dharma*, assuming for the purpose the form of the devotee of Myself.'

The above texts of the *Puranas*, and there are a few more, point to the promulgation, in the *Kali* Age, of the *kirtan* of the holy Name by God Himself Who assumes for the purpose the form of the devotee of God concealing His own identity. Under the circumstances we cannot expect to find in the Veda anything more than *overt* references to this particular appearance of God. In the *Mundaka Upanishad* (3/3) we have the following,—'When one beholds the Lord of the world, the Person Who is the source of the universe, of golden complexion he attains to the state of purity and equanimity by virtue of the transcendental knowledge which washes away

all conceptions of good and evil that are the products of the un-spiritual worldly experience.' There is no other form of the Supreme Lord possessing the golden complexion. The epithet *Mahāprabhu* which was for the first time applied to Sri Chaitanya by His associates appears as the designation of God in the *Svetasvatara Upaniṣad* (3/12).

In the Veda the reference is to Sri Krishna, as being the Godhead. The Bhagabata Purana identifies Sri Chaitanya with Sri Krishna. The explicit identification is contained in the following *śloka*s of the Bhagabata, — 'All persons possessed of good judgment worship by the sacrifice of the *samkīrtana* the Great Person in Whose mouth there are always these two letters *vi*, 'Kṛī' and 'śhrī', whose beauty is non-dark (*i e.* yellow). In this manner they worship Him in the company of His *angas* (limbs), *upāngas* (minor limbs), *astras* (weapons) and *parshadas* (associates) by whom He is always surrounded' (Bhag. 11.5-31). And again, — 'This son (Krishna) of yours (Nanda) assumes the hues of white, red and yellow in the other three Ages. At present (*i e.* in *dvāpara*) He has assumed the dark colour'.

This much as regards the direct testimony. The indirect evidence is abundant and this is only natural as God chooses deliberately to conceal His Identity in this case. This indirect testimony also appeals far more strongly even than direct evidence, to people in this speculative Age. Sri Krishna-Chaitanya taught the religion of un-conventional love for Sri Krishna which forms the central subject of the Śrīmad Bhagabata. According to the Bhagabata there does not exist any higher religion than the love which characterized the milk-maids of Braja. No Avatar of the Supreme Lord, is capable of conferring this love of Braja. Even Sri Krishna Himself in His *līla* of the *dvāpara* Age did not bestow it on the *undeserving*. The un-conventional love for Sri Krishna of the milk-maids

of Braja would have remained for ever un-attainable to the fallen *jīvas* but for the *cause-less* mercy of Sri Krishna-Chaitanya which made Him bestow it on those who did not deserve it. In other words the supreme excellence of the *dvāpara līla* of Sri Krishna would have been of no benefit to the sinful world but for the teaching of Sri Chaitanya which thus forms the necessary supplement of the other. Sri Krishna Chaitanya is, therefore, none other than the Supreme Lord Himself concealed in the guise of His devotee appearing in the Kali Age to promulgate the *samkīrtana* of the holy Name which is identical with the un-conventional love of Braja. He is not the Avatar of Sri Krishna. He is Sri Krishna Himself. Because no Avatar of Krishna can confer the un-conventional love for Himself, — it being the highest, the fullest service which is necessarily the exclusive due of the Godhead Himself, the Source of all Avatars. Such love cannot be inspired by any except Sri Krishna Himself. Sri Krishna did not, however, exhibit this activity in His *dvāpara līla* as He chose to appear on that occasion in the *undisguised* form of the Godhead Himself, the Object of the highest devotion of all *jīvas*. There is no limit to the power of God. But He has given perfect freedom of choice to the *jīvas* and accepts only their voluntary service. The fallen *jīvas* owe their plight to their natural disinclination to serve the Supreme Lord. The terrible consequence of this abuse of their freedom of choice was that they failed to recognise the Supreme Lord when He actually appeared in their midst in this sinful world in His own eternal form and without disguise. The direct method of the *dvāpara līla* thus failed to reclaim the sinners. Sri Krishna then laid aside His form as the Godhead and assumed the guise of the servant of God. Devotion to Himself was not valued by sinful *jīvas* because they had lost all memory of it through *sensuous* existence of countless ages. God chose to appear in their

midst as the Teacher of the eternal religion that had been forgot and for this purpose assumed the exterior of the greatest of all His devotees *viz.* Sri Radhika, the premier milk-maid of Braja. No one can be a teacher of religion, say the *Shastras*, who does not practise the same himself. God is the supreme Teacher of religion. His eternal form as Teacher of the religion is that of the ideal devotee *viz.* Sri Krishna-Chaitanya. God as Teacher is the most devoted of His servants, appearing as worshipper by concealing His identity as the Object of worship. The ideal devotee is respected by sinful *jivas* on account of his humility. He does not claim their service for himself and this pleases their vanity and disarms their hostility. By this clever ruse God makes sinful *jivas* unconsciously forget their aversion to Himself (disguised as devotee). He demonstrates to them by His own example which melts the stoniest of hearts, that in the case of the *jivas* the privilege of rendering service to God is infinitely higher than the privilege of receiving any service and that the service of God is superior to the unreal lordship coveted by sinners over material nature. The *jiva* soul is an infinitesimally small fraction of the spiritual power of God. It has no affinity with God's material power. The *jiva* soul is superior to matter because the spiritual power of God is superior to His material power which stands to the former in the relation of shadow to substance. This is quite opposite to what their relation seems to be to our perverted understanding. If the *jiva* soul wants to rule over the spiritual power of God to which it is subordinate by constitution it falls into the clutches of the illusory, *i. e.* material, power of God and becomes subject to all the miseries of a false existence. The *jiva* can never be God. But God is *simultaneously* great and small. In Sri Krishna-Chaitanya the small face of the Divinity which the *jivas* can recognise is exposed to them. God

in this manner shows to the *jiva* the *jiva's* own ideal form which is also eternally part and parcel of Himself. The *jiva* can be great not by the assertion of his native littleness but by agreeing to serve the Great. This is the teaching by precept and example of Sri Krishna-Chaitanya.

God as Teacher of religion is Sri Krishna-Chaitanya. As Sri Krishna-Chaitanya He is the eternal world-Teacher Whose words are to be listened to and obeyed. Sri Krishna-Chaitanya followed His own teaching in order to teach us how to follow Him. By following Sri Krishna-Chaitanya we would attain to the loving service of the milk-maids of Braja, and not by *imitating* the transcendental *gopis*. This is the highest form of service. The worship of Sri Krishna by the milk-maids of Braja cannot be realised in the sinful state. It can be realised only after all sin has left us. There is no way of attaining to this perfectly pure state except by following the teachings of Sri Chaitanya as exemplified by the *practice* of Himself and His associates *and specially the latter*. This is the purpose of Sri Krishna's appearance as Sri Krishna-Chaitanya in the Kali Age.

No Avatar or prophet has bestowed on sinful creatures the *free loving* service of the Godhead. The highest they did was to teach sinful *jivas* the service of God that is characterized by distant reverence, the only form of service which is least likely to be grossly misunderstood in the sinful state. But mere reverence is not acceptable to Sri Krishna Who always dwells in the transcendental realm of Braja full of eternal bliss where reverence itself is subordinated to love. This loving service of Braja is the gift of Sri Krishna-Chaitanya to all the sinful *jivas* of this world and He guarantees it to all who sincerely follow His teaching. These considerations explaining as they do the significance of the appearance of God in this world, as testified by the *shastras*, supply the indirect evidence of the Divinity of Sri Krishna-Chaitanya.

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.]

(Continued from P. 63, August 1928.)

BUT the ample gift-basket filled with the ripe fruitage of eternal well-being that had been brought down into this world from the Divine Tree on high would never have been unpacked and the life-giving fruits would have remained un-tasted inside the sealed baskets of the immortal works of Thakur Sri Bhakti-vinode if the task of their dissemination had not been bequeathed to a successor worthy of shouldering the high responsibility. Sri Siddhanta Saraswati Thakur is verily the manifestation of the goddess of pure learning engaged in expounding the Word of God at all time. Hailing from Sri Purusottama Kshetra in Utkal, the place of his auspicious appearance in this world, this best-beloved of Mukunda, in fulfilment of the prophecies of the scriptures that 'the pure religion will spread from Purusottama in Utkal', and 'the holy Name of Sri Gaursundar will be preached at all places', is successfully occupied in the superhuman work of carrying to all parts of the world the priceless gift of the non-harm-producing mercy of Sri Bhakti-vinode Thakur which renders accessible to all *jivas* the shoreless Ocean of bliss. He has

disclosed to the astounded vision of humanity the substantive form of a most wonderful edifice of universal harmony, crowned with the triumphantly waving banner of victory reared with complete success on the broad base of preaching of the holy Name and love of God securely laid by Thakur Sri Bhakti-vinode.

Thakur Sri Siddhanta Saraswati, like the great Acharyyas of former times, has set before us the ideal of carrying out the wishes of Sri Chaitanya by the same four-fold method that was so successfully adopted by themselves as has already been stated. To this Divine task he has wholly consecrated all his super-human energies that are never satiated by their ceaseless efforts to serve Krishna in all time, —recalling the ardour of Sri Rupa who prayed for a billion-fold increase of the senses to enable him to realise the sweetness of the service of the Lord.

Whenever Srila Siddhanta Saraswati Thakur happens to journey to a new place the very first thing that he proposes on arrival is the establishment of printing presses for the publication of devotional literature and its wide circulation among all classes of the

people,—the object, being to prepare the way for the descent of the transcendental sound by silencing the vocal efforts prevailing in the worldly atmosphere. The same purpose marks the attempt that he is making to cause the seat of spiritual learning long vanished to reappear at Gaudapur. If the pliant, inquisitive, serving child is afforded an opportunity of realising at that early stage the identity of the transcendental sound with the object denoted by it by the process of the conveyance of the direct meaning of such sounds to the spiritual understanding the thirst for the whole time *Kirtan* of Sri Radha-Govinda is likely to be aroused in him. The prevalence of in-harmonious efforts which are the offspring of the meaning directly conveyed by worldly sounds to the perverted intellect, which are the parents of fears, selfish enjoyments and malice, are the obstacles in the way of the *Kirtan* of Hari which is possible only when one is enabled to realise that the only function of his proper self is the service of Sri Gurudeva, i. e. of Krishna and His devotees, in the realm of the spirit.

Srila Siddhanta Saraswati Thakur has vindicated the high position of the true Brahmana and Vaishnava by the propagation of the pure *Kirtan* of Krishna. He has proved the freedom of all activities of the Vaishnava *guru* from all defects due to their complete permeation by the will of Krishna.

This synthesis has been accompanied by the most decisive refutation of all current un-spiritual views that are apposed to un-alloyed devotion ;—such as masked psilanthropism ; *smarta* views upholding materialistic activities ; psilanthropism proper which attempts to effect a compromise between the perfect, spiritual effort which is identical with the object to be gained and the defective, un-spiritual methods conceived as means to an end which is different from itself ; the view that the spiritual is the product of the material ; the view which gives rise to the vanity that leads those who belong to the status of disciples or are even unfit for discipleship to pass as spiritual preceptors ; the fatal error that is responsible for laboriously artificial efforts to imitate the transcendental conduct of the *paramahansas*. He is ceaselessly employed, as Acharyya of the eternal religion, in defending the method of auricular transmission of the transcendental sounds (*Sranta* path) ; Krishna ; the devotees of Krishna ; the objects employed in the worship of Krishna ; the expansion of Krishna's own Form in the shape of His holy realm (*dhama*) ;—against the attacks of the enemies of Krishna who is identical with the knowledge Absolute that admits of no alternatives (*advaya jnana*).

In pursuance of these efforts this transcendental Acharyya has apparently exposed himself to the risk of being

maligned, insulted, persecuted and endangered in countless ways, like Sri Nityananda and Thakur Haridas in similar circumstances, at the hands of the world which is opposed to Vishnu to the points of its hair and the tips of its fingernails; but he has firmly persevered in the most vigorous prosecution of all his beneficent activities. His attitude has been misunderstood by the atheists as one of unmitigated arrogance. But where are we to look for another person who has shown a higher ideal of the service of the devotees of God?

The insatiable desire of Srila Siddhanta Saraswati Thakur for worshipping and honouring the Vaishnava Acharyyas has been shown by his comprehensive tour a few years back of Gaudamandal, by his journeys all over India for the purpose of visiting personally and doing homage to the holy sites sanctified by the activities of the former Acharyyas. He has in course of his tours visited Udupi Kshetra of Srimad Madhvacharyya; Kanchi and Perambalur of Srimad Ramanujacharyya; Nimbagram, Selimabad etc. of Srimad Nimbacharyya; the *gadi* of Galtā immortalized by the victory of the author of the Govinda Bhasya. He has unearthed numerous records

regarding Sri Vishnuswami. He has visited all those places that were trod by the holy feet of Sri Gaursundar in His exhibition of the *lila* of the Acharyya and has made definite provision for the preservation of the memorials of the Lord's visit to the different places and for reviving the teachings of the Acharyyas. He has instituted the worship of the Acharyyas at Sri Chaitanya Math in Sridham Mayapur, the place of advent of Sri Gaursundar. He has arranged for the due celebration of the appearance and disappearance anniversaries of the Acharyyas at all the Maths that he has established in different parts of the country. The nature and value of such service will be brought home to the reader if he remembers that practically no one in Bengal was aware of the very existence of Srimad Madhvacharyya before Srila Prabhupad made him known to this country. It will be no exaggeration to state that the philosophies of Srimad Madhvacharyya and Srimad Ramanujacharyya have been made familiar to the people of Bengal by the exertions of Srila Siddhanta Saraswati Thakur. These are among the proofs of his wholehearted worship of the Vaishnava Acharyyas.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P: 72, August, 1928.)

CHAPTER IX

Summary:—In this Chapter are described the childish pastimes of Sriman Nityananda, up to his twelfth year, in imitation of the Divine activities of Sri Krishna, Rama, Vamana and the other Avatars of Vishnu, and his subsequent pilgrimages which lasted till the twentieth year of his age.

By command of Sri Gaur-Krishna Sri Anantadeva had already made his appearance in the village of Ekchaka in Radh. Nityanandachandra issued like the Moon from the sea of the womb of Sri Padmavati, the consort of Haro Ojha, dispelling by his auspicious appearance all the ills that afflicted the land of Radh.

Sriman Nityananda as a child played constantly with the other children imitating in all his pastimes the doings of Sri Krishna. At one time he formed the assembly of the gods at which on petition for relief from the pressure of evils being made by one of the children dressed as the Earth groaning under the heavy weight of demonic oppression, Sriman Nityananda, taking with him the distressed Earth and the children who were the members of the assembly of the gods, repaired to the river bank and there addressed God resting in the *Kshiroda* (Ocean of milk). Thereupon one of the children from his hiding place unobserved by the others acting as the *Reposit* in the *Kshirod* replied, 'I shall shortly be born in Mathura-Gokul to lighten the burden of the Earth.'

Nityananda then imitated the various *lilas* of Sri Krishna of the *Doopara* age viz. the marriage of Vasudeva and Devaki, the birth of Sri Krishna in the prison, the journey of Vasudeva to Nanda-Braja carrying Krishna, Vasudeva's return from there taking back, in lieu of Krishna, Mahamaya who had appeared just then as daughter of Yasoda, the slaying of Patana, the breaking of the cart, the thefts by Krishna of the bitter of milk from the homes of the milkmen, the slaying of the *Asurus* Dhenuk, Agha and Baka, pasturing the cows, the holding aloft of Gobardhan, the theft of the cloth, Krishna's mercy to the spouses of the sacrificing Brahmins, the tendering of secret counsel in the guise of Narada to Kamsa and the killing of the elephant Kabalaya, of the wrestlers Chanar and Mashtika and finally of Kamsa himself.

Nityananda sometimes played at deceiving, in the form of the Dwarf, the great King Bali, bridging the ocean by his army of boys acting as monkeys in imitation of the *lila* of Sri Ram-chandra, as Sri Lakshman bow in hand repairing to Sagariva, as Sri Raghava breaking the pride of Parashuram, as Lakshman killing Indrajit, reigning to swoon as Lakshmana hit by the powerful dart of Ravana, having medicine brought by Hanuman and undergoing recovery from unconsciousness on the administration of medicine by Hanuman etc., etc.

Sriman Nityananda spent twelve years in this kind of pastimes. He then sanctified by his visit to those places the holy *tirthas* of both Northern and Southern India under the pretext of going on a pilgrimage. He was occupied with such journeys till he attained his twentieth year when he came to Nabadwipa to his own Lord, Sri Gaurisundar.

In course of his pilgrimage Sriman Nityananda met Sriman Madhabendra Puri, Sripad Iswara Puri and Sripad Brahmananda Puri. Nityananda passed some days in the bliss of Krishna-talk in the company of Sri Madhabendra Puri and his disciples. He then visited Setubandha, Dhanutirtha, Mayapuri, Avanti, Godavari, Jior Nrisingha, Devapuri, Trimalla, Kurmakshetra etc. etc. and at last arrived at Nilachal (Puri) where the sight of Sri Jagannathideva moved him most profoundly. From Srikshestra (Puri) he returned again to Mathura.

The Chapter closes with an explanation of the abstinence of Lord Nityananda who is identical with the mighty Baladeva from manifesting during this period the *lila* of preaching the holy Name and love of God and an account of his greatness.

- | | |
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| 1 All glory to Sri Krishna Chaitanya,
Ocean of mercy ! | 3 Glory to Biswambhar, son of Jagannath
and Sachi ! |
| All glory to Nityananda, the friend of
the helpless ! | All glory to the Beloved and Follower of
the company of His devotees ! |
| 2 Glory to the heart's treasure,—the life
of Advaita chandra ! | 4 Ere this, by command of Chaitanya,
Lord Ananta |
| Glory to the support of Srinibash and
Gadadhar ! | Had appeared in Radh for the Divine
drama. |

- 5 His father bore the name of Haro Ojha,
his mother was named Padmāvatī ;
Ekchaka, the village where he appeared,
was in the territory of the king of Gauda.—
- 6 From infancy possessed of a cool disposi-
tion and excellent judgment and all good
qualities,
In him dwelt all the graces. In beauty
he surpassed million-fold the god of love.
- 7 From that moment there forthwith
appeared in the realm of Radh every
form of well-being,
And famine, poverty and all distempers
were removed.
- 8 On the day that Goarchandra made
His appearance at Nabadwip,
From Radh Nityananda acclaimed with
a mighty voice.
- 9 The measureless orb was pervaded by
the sound of 'hum',
And the whole world seemed bereft of
consciousness.
- 10 Many a person said, 'The thunderbolt
has descended on the Earth.'
Many realised the occurrence of a
mighty disturbance.
- 11 Some said, 'We know the cause of it.
The Lord who rules Gauda spoke in
thunder.'
- 12 In this manner different persons gave
out different opinions;
By the force of the illusory power of God
no one recognised Nityananda.
- 13 Thus, concealing all manifestation
of himself,
Joyously played Nityananda in the
company of children
- 14 In all the games that the Lord played
with the children
There was to be found nothing save the
activities of Sri Krishna.
- 15 With the children the Lord holds the
assembly of the gods.
One of the children acting the part of the
Earth presents the petition.
- 16 Thereupon all of them betake themselves
along with the Earth to the river-bank
Where all join in a fervent prayer.
- 17 One of the boys who is in hiding then
speaks with a loud voice,
'I will shortly be born in the cowherd
settlement of Mathura'.
- 18 Another day in the company of the
children during night
He celebrates the marriage of Vasudeva
and Devaki.
- 19 Having built the prison-chamber, at
dead of night
When no one is awake he brings about
the birth of Krishna.
- 20 He builds the cowherd-settlement and
takes Krishna thither,
Deceives Kamsa by bringing away the
goddess of illusion and placing her
in the place of Krishna.
- 21 He dresses up a certain child as Putana
While another boy climbing his body
sucks at his breast.
- 22 Another day having built a cart of reeds
With the help of the children he breaks
the same.
- 23 At the dwellings of the milkmen of the
neighbour-hood
He commits thefts at the head of the
children.
- 24 Those boys never leave his company nor
return to their homes,
They play night and day in the company
of Nityananda.
- 25 Neither those grumble whose sons they are,
But all hold him to their bosom with
affection.

- | | |
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| <p>26 All declare "We have never beheld such
 goodly pastimes.
How, indeed, has the child learnt all
 these activities of Krishna ?</p> <p>27 One day having made serpents of leaves
 of trees
He conducts the children to a pool of
 water.</p> <p>28 One of them plunges into the water and
 remains motionless,
Whereupon Nityananda restores him
 to his senses.</p> <p>29 Another day taking the children into
 a wood of <i>tal</i> trees
Feeds on the <i>tal</i> fruit after killing Dhenuk.</p> <p>30 Proceeding to the pasturage he there
 plays many a game with the children ;
And after making the <i>asuras</i> Baka, Agha,
 Batsa, kills them</p> <p>31 With his followers he returns home
 in the afternoon,
All the while blowing the horns with
 all the children</p> <p>32 One day he exhibits Krishna's <i>lila</i> of
 holding aloft Mount Gobardhan,
Another day after building Brindaban
 there he plays,</p> <p>33 He steals one day the clothes of the
 milkmaids,
One day he pays a visit to the spouses
 of the sacrificing Brahmins !</p> <p>34 One of the children acts as Narada
 with a beard,
Gives counsel to Kamsa sitting with
 him in a solitary place.</p> <p>35 One day one of the boys in the guise
 of Akruv
By command of Kamsa takes away Ram
 and Krishna,</p> | <p>36 He himself cries in grief in the mood
 of the milk-maids ;
A stream flows from his eyes in the view
 of all the children.</p> <p>37 No one recognises, overpowered by the
 illusory power of Vishnu,
All the children thus play in the company
 of Nityananda.</p> <p>38 Building Madhupuri he roams in it,
 with the boys,—
Some of them turn gardeners, some put
 on the garlands.</p> <p>39 He dresses up one of them as Kubja and
 gets himself perfumed by her ;
Making a bow he breaks it with a
 thundering noise.</p> <p>40 After slaying the elephant Kubalaya and
 the wrestlers Chanura and Mushtika
He drags away by the hair some one
 who has been made Kamsa and fells him
 to the ground.</p> <p>41 Having killed Kamsa he dances merrily
 with the children ;—
The pastimes of the boy make all the
 people laugh.</p> <p>42 In this manner he imitates in his pastimes
 The activities of all the Avatars.</p> <p>43 One day Nityananda acting as Vamana
 and making another child King Bali,
Deceives him into making a gift of the
 world.</p> <p>44 One of them in the guise of an old man
 as Sukracharyya forbids the gift ;
The Lord after accepting the alms of Bali
 mounts on his head.</p> <p>45 One day Nityananda builds the bridge
 across the ocean,
All the children acting as monkeys.</p> |
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- 46 He chops *veranda* plants and casts them
into the water,
The children shouting in a chorus,
'Victory to Raghunath !'
- 47 Assuming the form of Sri Lakshman
the Lord himself,
Bow in hand, makes his way to Sugrib
in a fit of anger,—
- 48 'Thou wretched monkey, my Lord is
distressed ;
If I am, indeed, to spare thy life hasten
thither with all speed.
- 49 'My Lord is weighed down with grief
on Mount Malyaban.
And thou rascal makest merry with thy
females !'
- 50 Another day in anger to Parasuram, —
'Bipra, I am not to blame if thou dost not
flee at once !'
- 51 In the mood of Lakshman the Lord
does so :
'The children in their ignorance take
it for play ;
- 52 Some of the children roam about as the
five monkeys.
Being himself Lakshman the Lord asks,
- 53 'What are ye monkeys, who roam the
forests ?
'Tell me ; I am the servant of Raghunath.'
- 54 They say, 'We wander thus through fear
of Bali.
Show us Sri Ramchandra, we take the
"dust of your feet."
- 55 Taking them into his arms he leads them on
And falls prostrate at the feet of Sri Ram.
- 56 One day he kills Indrajit ;
Another day as Lakshman he himself is
beaten by him.
- 57 Having made one of the boys Bibhishan
he leads him to the presence of Ram ;
He installs him as the King of Lanka.
- 58 A child shouts, 'Lo ! Here I come as Ravan
I discharge my mighty dart, let Lakshman
parry the blow !'
- 59 With this he hurls at him the lotus flower.
The Lord drops senseless in the mood of
Lakshman.
- 60 The Lord has swooned away in the mood
of Lakshman.
The boys try to rouse him but he does
not rise
- 61 There is no sign of life in any part of
his body ;
All the children put their hands to their
heads and cry.
- 62 Hearing their cries the father and mother
hasten to the spot ,
They find that there is no life in their child
- 63 Both of them drop down on the ground
senseless ;
All the people gather and gaze on the
scene amazed.
- 64 The children narrate all that has happened
One from the crowd says, 'I now under-
stand the cause.
- 65 'An actor in old times in the mood of
Dasarath
Gave up his life on hearing of the exile
of Rama to the forest.'
- 66 Says another, 'The boy is only acting his
part.
He will recover when Hanuman adminis-
ters the medicine.'
- 67 The Lord had already told so to the
children,
'As soon as I fall down all of you make a
circle round me and cry ;

- 68 'After a short interval send away Hanuman ;
 • My life will return if the medicine is
 applied to my nose.
- 69 No sooner, however, the Lord in his
 • proper mood became unconscious,
 The children were much upset at the
 occurrence.
- 70 They lost their judgment and no one
 could remember his instruction ;
 They only cried and called aloud, 'Brother,
 get up.'
- 71 The bystander's remarks make them
 remember the advice.
 One of the children now walks off as
 Hanuman.
- 72 Another child as an ascetic puts himself
 in his way
 And greets Hanuman with offer of roots
 and fruits.
- 73 'Tarry a while, dear, to bless my humble
 retreat ;
 By great good fortune one obtains the
 company of such as yourself.'
- 74 Says Hanuman, 'The work is urgent, I
 • must make all haste,
 I cannot stop, I needs must bid adieu.'
- 75 'You must have heard of Lakshman, the
 • younger brother of Ram,
 Ravan has struck him senseless by his
sakti-dart.
- 76 'Wherefore I am hastening to Mount
 Gandhamadan ;
 His life will be saved on my fetching the
 proper medicine.'
- 77 Says the ascetic, 'If you must depart
 Resume your journey after bathing and
 eating something.'
- 78 The child says all this as schooled by
 Nityananda ;
 All the people look on in astonishment.
- 79 At these words of the ascetic Hanuman
 makes off to a tank to bathe,
 Another child catches hold of his feet
 from under the water.
- 80 In the guise of a crocodile he pulls him
 into the water
 The child who is Hanuman drags him
 to the bank.
- 81 The crocodile is worsted in the fight.
 Then Hanuman encounters a more
 formidable foe.
- 82 One of the children in the guise of a
 Rakshasha
 Runs after Hanuman and threatens to
 eat him up.
- 83 'You have beaten the crocodile, now try
 to beat me.
 Who will restore life to Lakshman if I eat
 you up ?'
- 84 Hanuman answers, 'Your Ravan is a dog,
 I hold him utterly worthless. Take to
 thy heels and begone.
- 85 In this manner the two begin the quarrel
 Till each has the other by the hair, and
 the fist comes into play.
- 86 Having conquered the Rakshasha by this
 sport which lasts awhile
 Hanuman makes his way to Mount
 Gandhamadan.
- 87 There the boys turn up as *gandharbhas*
 With whom there is free fight for
 some time.
- 88 After defeating the whole troupe of the
gandharbhas
 Hanuman brings away Mount Gandha-
 madan on his head.
- 89 One of the children acting as physician
 Recollecting Sri Ram applies the medicine
 to the nose of Lakshman

श्रीश्रीगुरु गौराङ्गी जयतः

श्रीसञ्जनतीषणी

॥ १ ॥

षड्विंशः खण्डः

श्रीगौडीय मठः, पञ्चनामः, ४४२ गौराब्दः, १८५० शकाब्दः

चतुर्थी संख्या

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठकुर-विरचितम्]

(पूर्वानुवृत्तम्)

न च प्राकृतवदिन्द्रियग्राह्यत्वं
वैकुण्ठस्याधोक्षजत्वात् ॥२६॥

[ननु वैकुण्ठं तदधिष्ठानं द्रष्टुन्ते मुनयो गता-
इत्यादौ . अनेकदैवर्षिब्रह्मर्षिप्रभृतीनां वैकुण्ठलोकगमनं
श्रीभगवद्दर्शनं पुनः प्रत्यागमनादिकं वर्णितमस्ति
कथमुच्यते अज्ञानजन्य एष भ्रम इत्याशङ्कां निराकर्तुः
मुनत्रिंशसूत्रमारब्धवान् श्रीसूत्रकारः न चेति । न च
प्राकृतघटपटादिविषयवत् इन्द्रियगोचरत्वं वैकुण्ठस्य
भगवल्लोकस्य भगवतो वा भवति अधोक्षजत्वात् तस्य
अतीन्द्रियत्वात् इत्यर्थः । तत्र ह इन्द्रियगोचरत्वेन
वर्णितास्तत्त्व वैकुण्ठादयस्तु मायाकल्पितवैकुण्ठ-
पराः वैकुण्ठः कल्पितो येन लोकोलोकनमस्कृत इति
स्मरणात् । अन्यथा पुनः प्रत्यागमनं न स्यात्स्याच्चेत्
यद्वत्त्वा न निवर्त्तन्ते तद्धाम परमं मम, मामुपेत्य तु-
कौन्तेय पुनर्जन्म न विद्यते इति श्रीमुखोक्तिरप्यन्यथा
स्यात् । यतो वाचो निवर्त्तन्ते इति श्रुतिश्च ।]

यथा,—

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

तत्र प्रमाणं,—

वैकुण्ठः कल्पितो येन लोकोलोकनमस्कृतः ।

यथा नारदपञ्चरात्रे सदाशिववाक्यं,—

गोलोको नित्यवैकुण्ठो यथाकाशो यथा दिशः ।

तथाहि श्रीमद्भागवते द्वितीयस्कन्धे ब्रह्मणो वैकुण्ठ-
दर्शनं वर्णितं,—

तस्मै स्वलोकं भगवान् सभाजितः

सन्दर्शयामास परं न यत्पदम् ।

व्यपेतसङ्गेशविमोहसाध्वसं

खड्गद्विध्वंसि पुरुषैरभिष्टुतम् ॥

प्रवर्त्तते यत्र रजस्तमस्तयोः

सत्त्वञ्च मिश्रं न च कालविक्रमः ।

न यत्र माया किमुतापरे हरे

रनुव्रता यत्र सुरासुरार्चिताः ॥

तद्दर्शनाद्वापपरिप्लुतान्तरो
हृष्यन्तनुः प्रेमभराश्रुलोचनः ।
ननाम पादाम्बुजमस्य विश्वसृग्
यत्पारमहंस्येन पथाधिगम्यते ॥

तत्रैव दशमस्कन्धे ब्रह्ममोहापनोदने ब्रह्मस्तोत्रे
द्वितीयश्लोकः—

अस्यापिदेवपुत्रो मदनुग्रहस्य
स्वेच्छामयस्य ननु भूतमयस्य कोऽपि ।
नेशे महि त्यवसितुं मनसान्तरेण
माक्षात्तवेच किमूतात्मसुखानुभूतः ॥

यथा भुण्डकोपनिषदि—

हिरण्यमे परंकोशे विग्नं ब्रजनिष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्वदात्मविदोविदुः ॥

यथा चैतन्यप्रभुधृत भागवतवचनं—

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।
ब्रह्मं हि परमात्मेति भगवानिति शब्दते ॥

नारदपञ्चरात्रे,

ज्योतिरभ्यन्तररूपमतुलं श्यामसुन्दरम् ।

ब्रह्मसंहितायां, —

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोचिन्दः सर्वकारणकारणम् ॥

अतएव वेदै, —

सपत्यगाच्छुक्रमकायमव्रण
मत्ताविरं शुद्धमपापबिद्धम् ।
कविर्मनीषी परिभूः स्वयम्भूः

दार्थातथ्यतोऽर्थान्दध्याच्छाश्वतीयभ्यः समाभ्यः ॥

ब्रह्माण्डपुराणे राधाहृदये देवस्तुतिः, —

सदेव सौम्येदमग्र आसीन्माध्यन्दिनो जगुः ।
त्वं हि नत्परमं ब्रह्म तुभ्यं नित्यं नमो नमः ॥
हो विधं वेदिनव्ये च शब्दब्रह्म पस्त्रयत् ।
तत् त्वंहि शब्द परमं ब्रह्म तस्मै नता घयम् ॥

एकमेवाद्वितीयं यद्वृहदारण्यकोऽब्रवीत् ।

नदैकं ब्रह्म त्वं देव तस्मै नित्यं नमो नमः ॥

एको वै पुरुषो यो हि नित्यं सदसदात्मकम् ।

श्रुतिद्वयस्य विषयं त्वां नौमि पुरुषोऽव्ययम् ॥

अप्राकृतस्य वैकुण्ठस्य पूर्वोक्तमथोक्षजत्वं स्थिरी-
कर्तुमिन्द्रियादीनां प्राकृतत्वं प्रकटयति,—

**इन्द्रियाणि तद्विषयास्तज्जात-
भावाश्च मनसा सह प्राकृताश्चि-
दुपाधित्वाजन्यवान् ॥३०॥**

[इन्द्रियाणि ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च तेषां
विषयास्वरसादयः विषयपदमुपलक्षणं कर्मेन्द्रियविहित-
गत्यादिक्रियाश्च तज्जातभावाः विषयेन्द्रियसम्बन्धजनित-
मानसविकाराश्च मनसा सह सङ्कल्पविकल्पात्मकं मनो-
ऽपि सर्व एव एते पदार्थाः प्राकृताः प्रकृतिसम्बन्धिन
एव चिदुपाधित्वात् इति श्रुत्यर्थोपाधय एते जन्यत्वाच्च
सृज्यकार्यवर्गत्वात् । एवमेतस्मादात्मनः सर्वे प्राणाः
सर्वेन्द्रियाणीति तन्मनोऽसृजत इत्यादि श्रुतेश्च ।]

कठोपनिषदि,—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धे रात्मा महान् परः ॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।

पुरुषाश्च परं किञ्चित्सा काष्ठा सा परा गतिः ॥

सम्बन्धप्रकरणम्

‘अथ चित्रप्रकरणनिर्णीतानां जीवानां सच्चिदानन्द-
पूर्णपरमेश्वरप्राप्त्युपायप्रदर्शनाय स्वतःसिद्धसम्बन्ध-
घोतकं चतुर्थप्रकरणमारभते तत्र भक्तेः सिद्धान्त
लक्षणमाह,—

भक्तिः पूर्णानुरक्तिः परे ॥३१॥

[परे परमेश्वरे पूर्णा अव्यवच्छिन्ना अवलोकिता

अनुरक्तिरेव भक्तिरितिभक्तैर्लक्षणं रसो हो वैयस्सं
लब्धवानन्दी भवतीति श्रुतेः ।

नत्वा प्रभुपदाम्भोजं प्रेमानन्दप्रकम्पितं ।
सञ्चितोमि प्रयत्नेन चिन्दून भक्तिसुधाम्बुधेः ॥
नित्यानन्दमहं नौमि तथा सोतोपतिं प्रभुम् ।
हरिदासं वेष्णवाग्र्यं परिडितञ्च गदाधरम् ॥
श्रीरूपं तद्भ्रातरञ्च वन्दे भक्तान् महाजनान् ।
येषां कृपाजलोत्सिक्ता श्रोतृष्णरुणालता ॥
नरोत्तमादीन् वन्देऽहं प्रेमभक्तिप्रवर्त्तकान् ।
साध्वेभ्योमि स्वरूपञ्च गोविन्दादीन् प्रभोः प्रियान् ॥
वाल्मीकिञ्च वशिष्ठञ्च नागदं देवदर्शनम् ।
व्यासं वैयासकिं सूतं भवं प्रह्लादमुद्धवम् ॥
सनकादीन् शानकादीन् विष्णुरातं महोदयम् ।
भीष्मञ्च कपिलं देवं ध्रुवं प्राचीनवर्हिषम् ॥
अम्बरीषं महात्मानं नच योगेश्वरगंस्तथा ।
सर्वान् भागवतान् वन्दे प्राचीनान् भक्तिकोविदान् ॥
एतेषां विश्वमान्यानामधिरेणुप्रसादतः ।
मम मन्दमतेरस्तु भक्तिय्याख्यानदक्षता ॥]

तथा हि तलवकारोपनिषद्भिः—

तद्ध तद्धनं नाम तद्धनमित्युपासितव्यं स यत्र
तदेवं वेदाभि हैनं सर्वादि भूतानि संयाञ्छन्ति ॥

तथा च नारद पञ्चरात्रे,—

सर्वोपाधिविनिर्मुक्तं तत्परत्वेन निर्मलम् ।
हृषीकेण हृषीकेशसेवनं भक्तिरुच्यते ॥

तथा हि भागवते तृतीयस्कन्धे,—

अहैतुकप्रयवहिता या भक्तिः पुरुषोत्तमे ।

तथा च तत्रैवं,—

देवानां गुणलिङ्गानामनुश्रविककर्मणाम् ।
सत्त्व एषैक मनसो वृत्तिः स्वाभाविको तु या ।
अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ॥

तथा च भक्तिरसामृतसिन्धो श्रीमद्रूपगोखामिवाक्यं,—

अन्याभिलाषिताशून्यं ज्ञानकर्म्मधनावृतम् ।

आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ॥

तथा च शारिङ्गलपसूत्रं,—

सा परानुरक्तिरीश्वरे ॥

एवं लक्षितायाः परभक्तेः सर्वत्रानुरक्त्येवधिकारि-
भेदेन भक्तिभेदं निरूपयति ।

तस्याः स्वरूपं फलमुपायश्चेति ॥३२

[जीवानां मुक्तवद्भावस्थाभेदादधिकारभेदेन भक्ति-
स्वरूपं द्विविधं फलभक्तिसाधयभक्तिश्चेति तत्र मुक्त-
जीवेषु फलभूता भक्तिः सिद्धिरूपा प्रेमभक्तिर्मुखा
बद्धजीवेषु उपायभक्तिस्तु भक्त्युपायभूतसाधनरूपा
किन्तु आयुर्धृतमित्यादौ आयुस्कारणे घृते आयुस्तादा-
त्म्यमिव भक्तिसाधनेषु भक्तिरिति व्यपदेशो गौण एव
यथा सततं कीर्तयन्तो मां जपन्तश्च दृढव्रताः । नम-
स्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते इत्यादौ कीर्तन
जपनमस्कारादीनां भक्तिसाधनत्वकथनात् भक्तेः पृथ-
क्त्वं प्रतिपादितमिति ।]

गीतायां,—

विविक्तसेवी लब्धाशी यतवाकायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वं ।

ततो मां तत्त्वतो ज्ञात्वा विरते नदनन्तरम् ॥

तथा हि नारदपञ्चरात्रे नैष्ठिकीभक्तिकथने सदा-

शिवेनोक्तं,—

अनिमित्ता च सुखदा हरिदास्यप्रदा शुभा ।

इदानीं परभक्तेरनन्यपेक्षितां दर्शयति,—

**फलभक्तं नान्यदङ्गमेकत्वात्
स्वतःसिद्धत्वाच्च ॥३३॥**

[फलभक्तेरनन्याङ्गापेक्षा नास्ति एकत्वात् अद्वितीय-
त्वात् रागवृत्तित्वेन स्वतःसिद्धत्वाच्च न साधनापेक्षे-
त्यर्थः । नित्यसिद्धस्य भावस्य प्राकट्यं हृदिसाध्यतेति
भक्तिसिद्धान्ते दर्शनात् आनन्दं ब्रह्मणोरूपमिति श्रुतेश्च]
तथा हि भक्तिरसामृतसिन्धौ रूपगोस्वामिवाक्यं,—

‘सम्मतं भक्तिविज्ञानां भक्त्यङ्गत्वं न कर्मणाम् ।
ज्ञानवैराग्ययोर्भक्तिप्रवेशायोपयोगिता ॥
इष्टप्रथममेवेति नाङ्गत्वमुचितं तयोः ।
यदुभे चित्तकाठिन्यहेतुप्राये सनां मते ।
सुकुमारस्वभावेयं भक्तिस्तद्वे तुरीरिता ॥

तथा हि भागवते,—

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्ता ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥

भागवते प्रथमस्कन्धे सूतेनोक्तं,—

यदनुध्यासिना युक्ताः कर्मप्रग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदस्तस्य को न कुर्यात्कथारनिम् ॥

भागवते,—

शुश्रूषोः श्रद्धधानस्य वासुदेवकथारुचिः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥

अतएव गोपीगीतायां गोपिका वचनं,—

सुरतबद्धं नं शोकनाशनं
स्वरितवेणुना सुष्ठुचुम्बितम् ।

इतररोगविस्मरणं नृणां

वितर वीर नस्तेऽधरामृतम् ॥

किन्तु एवं परभक्तिं निरूप्य उपायभक्तिं निरूपयितु-
मारभते,—

**उपायभक्तेः परानुशीलनं प्रत्या-
हारश्चाङ्गम् ॥३४॥**

[परानुशीलनं परस्य ईश्वरस्य अनुशीलनं आनु-
कूल्येन अनुचिन्तनं प्रत्याहारः इन्द्रियजयादिरूपं वैराग्यञ्च
उपायभक्तेः अङ्गं साधनमित्यर्थः । मन्मना भवमद्वक्तो
मदुयाजी मां नमस्कुरु इति भगवदुपदेशात् ।]

भागवते,—

मुक्तिर्हि त्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।

भक्तिरसामृतसिन्धौ,—

क्षुद्रकौतूहलमयी चञ्चला दुःखहारिणी ।
रतेश्छाया भवेत्किञ्चित्तत्सादृश्याबलम्बिनी ॥

भागवते,—

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्ता ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥

रूपगोस्वामिवाक्यं,—

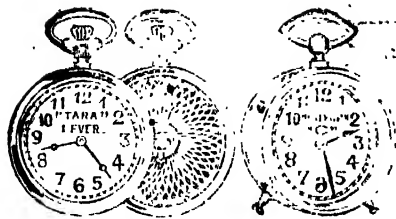
किन्तु ज्ञानविरक्त्यादि साध्यं भक्त्यैव सिद्ध्यति ।
रुचिमुद्वहत्तत्र जनस्य भजने हरेः ।
विषयेषु गरिष्ठोऽपि रागः प्रायो विलीयते ॥

श्रीरूपगोस्वामिवाक्यं,—

क्षान्तिरव्यथेकालत्वं विरक्तिर्मानशून्यता ।
आशाबन्धः समुत्कण्ठा नामगाने सदा रुचिः ॥

(क्रमशः)

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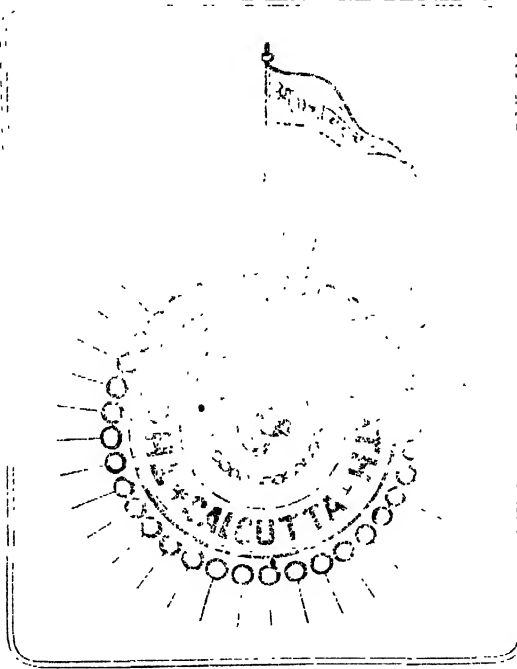
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October

1928



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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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OCTOBER, 1928, 442 Chaitanya-Era. }

NO. 5.

Monotheism.

IT is a common belief prevalent among the uninformed circles that the Vedantins are all monotheists, but the critics can demarcate the line of distinction between monotheistic vedantins and henotheistic vedantins. Some are apt to confound that the henotheistic thought of Impersonality of Godhead has created the view of personal Godhead. They are surely mistaken. Monotheism strictly dismisses the idea of henotheistic view of different mundane figures of the Impersonality, the subjective existence of which is no other thing than symbolisation of the Infinite Impersonality within the cavity of human senses by material components. The henotheistic idea has misguided the true conception

of monotheism which has to establish the Unity and Personality of Godhead together not in the mundane but in transcendental sphere whereas, the Impersonalists differ from the former by assuming the idea of abstraction from concrete matter. This particular turn of mind of the latter misunderstands the true figure of Godhead beyond phenomena and wants to accommodate the figure of the Absolute Truth into something inconceivable and indistinct. The distinctive monism has shown clearly that the indistinctive nature of concocting the subjective existence of the Personal Godhead is rash and foolish.

The impersonal idea of monism being a part and parcel of the mundane

idea of unending Space and Time has no *locus standi* when numerical difference is not welcome and by his meddling with numerical difference, he has forfeited the chair of his unalloyed monism. The supreme fountain-head has got the potency of manifesting His Nature in temporal and perpetual existences. The indistinctive view of monism has explained the phenomena in non-realistic Idealism. In the Chicago Parliament of Religions held a few years ago one henotheistic calling himself a pioneer of Hindu Preachers had cut a good figure which had been appreciated by the then congregational community. This propagation work on the opposite side of the globe has decidedly got a footing in everyday talk of India's advancement in philosophic speculation. But the idea of monism has been distorted to some extent by the said messenger of Bengal. He had not done full justice to अचिन्त्यभेदभेद or the theory of inconceivable simultaneous difference and non-difference advanced by the Supreme Lord, Sree Chaitanya Dev whose line of interpretation is quite contrary to the alleged ideas of the indefinite absolute school that start their arguments from sensuous philosophical speculations. The preacher of unalloyed absolute monotheism had a different line of progress from what is maintained by the sensuous argumentators. His Epistemology has been traced to Vedic source instead of free

admission of challenging everything, be it Absolute or flickering. Many a monist under the shelter of henotheism has more or less exposed himself to a point which may pass as 'polytheism', the henotheists though declaring themselves to be monotheists in their final reach.

Now what did the henotheist preacher alleging him-self to be a monotheist give which was considered by the Chicago Assembly as the highest gift? What did he speak which made the nations of the world respectful to Hinduism of which they had known very little a little before and which they had looked down upon with great contempt? It was the so-called Vedantism of the *Mayavadi* school, expounded by Sankaracharyya and not the true Vedantism warranted by the shastras which is explained by the Vaishnava Acharyyas. We have already pointed out that the theistic sages of by-gone days condemn the pantheistic philosophy of Sankaracharyya which ignores the fundamental distinction between God and His servants. It has also been explained in these pages that Vaishnavism is not sectarianism as is wrongly supposed by people in general. Hinduism simply means the religion of some particular local community viz. Hindus. It is not the universal religion. Whereas Vaishnavism means, literally as well as in fact, the service of Vishnu, the all-pervading Supreme Lord, by

all eternal individual souls. It is not the religion of Hindus only but of all manifested beings of the world,—a universal religion in the true sense of the word. It embraces Christianity and Mahommadanism as well. He whom Christ and Muhammad designate as God and Allah respectively is essentially a partial concept of Sri Krishna. But the names God and Allah which are symbols to designate the unmanifested Reality do not belong to the same category as the Name by which He manifests Himself. The Name Krishna is the actual Name of the Ultimate Reality or the Positive Absolute, and not a mere designation like God or Allah. Whoever is actually privileged to hear and see God, hears and sees Him, as Krishna. Those who have not seen God and therefore, do not really know Him, strive to designate Him by any names in their vocabulary that they imagine to be sufficiently expressive of the unknown Reality. These man-given designations are changeable as regards their form and import but the transcendental vocabulary in which the denizens of the spiritual realm speak and which is identical with the Name Krishna possesses eternal and indivisible form and import. Hence the Name Krishna like the Personality of the Godhead is the unchangeable Reality both of them being identical, a relationship which is inconceivable to the empiricist and possible only in the Ab-

solute. Christ and Muhammad did not see or hear God. Both of them conversed with Him through a medium. This medium in the case of Christ was the Holy Ghost, and it was Zeyrail in the case of Muhammad. Zeyrail mercifully took up Muhammad on the back of a borak (a species of animal ?) and made him see the 'Nur Elahi' or the Light of God. At the sight of this 'Light of God' Muhammad fainted and could not see what was there in the Light. Our scriptures say that in the Light there is Krishna. He is discernible only to the eyes chastened by willing selfless service of His most loving devotees. The service of the unknown God is necessarily vague and devoid of that real love and life which characterise the service of the concrete Absolute *viz.* Krishna. This real love of Krishna which is the highest and only duty is self-manifest as the eternal function of the individual souls. The Christian and the Muhammadan have, therefore, no cause to differ from the Vaishnava. Every being, be he Christian, Muhammadan or Hindu, man, woman, tree or cat, is potentially a Vaishnava. The only difference between one individual soul and another consists in the greater or less degree of realisation of love towards the real, personal God *viz.* Sri Krishna. None need then quarrel with a true Vaishnava. All apparent religious differences are truly adjusted in Vaishnavism. What the true Mubarg-

madans and Christians find in the Koran and the Bible is fully and properly realised in the transcendental perfection of the religion of the Bhagabat. All those historical religions will one day admit that they are approaches towards the fully manifest eternal religion embodied in the Bhagabat only a glimpse of whose distant reflection they have been enabled to attain.

The Bhagabat proclaims Sri Krishna as the Supreme Lord. 'Hari or Krishna is the Lord of Maya or the phenomenal world, whereas Siva, Sakti and the other gods and goddesses are comprised within the created world.' 'As watering at the roots of a tree nourishes its trunk, branches and twigs, and as food offered to the vital principle bring about the nourishment of all the senses, so only by the worship of Krishna all the gods and goddesses are properly served.' This is corroborated by the Geeta. 'Krishna is the sole Lord and Enjoyer of sacrifices. Those who think of other gods as His rivals and as existing independently of Him, do not really know Him and fall into error.' 'Those who worship loyally other gods and goddesses worship, indeed, Krishna, but in a wrong way. Such worship enables its votaries to attain the transitory regions of those gods and goddesses. It does not lead them to the spiritual and eternal realm of God.' The Rik Veda says, 'The transcendental suris (seers)

always see Vishnu manifesting Himself, just as the sun is visible in the sky'. 'Krishna', says the Brahma Samhita, 'is the Supreme Lord, His form consisting of the principles of existence, cognition and bliss, and is the cause of all causes.' All this is summed up by the Chaitanya Charitamrita, 'Krishna is the Lord of all, the Supreme Ruler of the world ; the other gods and goddesses are His servants.'

Quotations can be culled from all the Shastras to prove the scriptural unanimity regarding the absolute overlordship of Krishna. The existence of the holy hierarchy of the gods and goddesses does not desecrate the monotheistic doctrine of true *Vedantism* or *Vaishnavism* any more than the presence of the Son, the Holy Ghost and a hierarchy of angels in the case of Christianity or that of Nabis, Zebrail and a host of Forrestas in the case of Muhammadanism demolishes the monistic character of those religions.

The Shastras furnish us with a connected history of the worship of Krishna through the Ages. The Scriptures divide a cycle into four *yugas* viz. Satya, Treta, Dwapara and Kali. We live in the Kali yuga. In the Satya yuga there was no distinction of caste or varna. There was only one homogenous community the name of which was 'hansa'. Vishnu was the only God worshipped by this community whose spiritual guide, went by the name of

'Paramahansa'. Towards the latter part of this yuga the tastes of the people in matters spiritual came to differ. Some in quest of material prosperity began to worship other gods and goddesses. This deviation gave rise to the terms '*daiva*' and '*asura*'. "The devotees of Krishna were designated '*daiva*' and those who did not worship Him were called '*asura*'." (—Padma-purana). Thus while Prahlad is called a '*sura*' i.e. one belonging to the '*daiva*' class, his father Hiranyakasipu is named '*asura*' for his hostility towards Vishnu (Krishna). In the Treta Age this variation of tastes became wider and gave rise to the division of the four *varnas* of Brahmana, Kshatriya, Vaisya and Sudra. The Brahmanas were those who worshipped only Vishnu (Krishna). Those people of the other *varnas* who developed this tendency to strict monotheism were also freely admitted into this class. Thus the Brahmana Vasistha admitted the Kshatriya Viswamitra into his class when the latter showed Brahmanic tendency. The '*sura*' or '*daiva*' class of the Satya yuga now came practically to be represented by the Brahmana *varna*. In the Dwapara yuga, this progressive variation of tastes became still more extensive in

consequence of which the different castes and creeds had their origin and there appeared sub-groups within the class of the Brahmanas also. Charvaka, a Brahmana by class, held non-Vaishnavite ideas for which he was contemptuously called by the other theistic Brahmanas as an Atheist or *rakshasa* (a demon). This scornful epithet was also given to Ravana in the Treta yuga for his enmity towards Rama Who is same as Krishna. Due to this degradation of the Brahman class very few even of those who called themselves Vaishnavas retained the characteristics of the original 'hansa' community. The mass of the Brahmanas ceased to designate themselves as Vaishnavas and to be the repositories of the Vaishnavite tradition. Thus we find Ramaharan and his son Suta, not hereditary Brahmanas explaining the Bhagavadgita to a huge assembly of leading Brahmanas. It is very difficult now-a-days to find a Vaishnava possessing the pure monotheistic religion of the original 'hansa' community, although there are crores of people in India at the present who profess hereditarily to believe in the overlordship of Krishna, the Positive, Ultimate, Absolute Reality, Knowledge and Bliss.

Sri Krishna is the Ultimate Principle (*Para-tattva*).

§ **SRI** Chaitanya Charitamṛta has the following transmitted word (*anvaya*) regarding Sri Krishna (Madh. 20-146), —‘The Vedas everywhere expound Krishna only, sometimes directly, sometimes indirectly, in some parts by the synthetic or positive method elsewhere by the differential or negative method, —but they always expound Krishna and nothing except Krishna.’ And again (Adi 2—106, 65, 24-26), ‘Krishna is Godhead Himself. Krishna is the support of all. Krishna is the Supreme Lord. This is the declaration of the *Shastras*. In His own proper self Krishna is non-bifurcious (*advaya*) knowledge and also the Entity that is the Object of knowledge. *Brahma* (the Great), the supreme soul (*paramatma*) and *Bhagaban* (God as Possessor of supreme power and majesty) are His three different forms. The Vedas, Bhagabat, Upanishad and Agama declare Him to be the complete Object of Knowledge, Who has no equal, Who is seen by devotees by the process of loving service in the same manner as the sun’s own form, as distinct from its rays and the luminous ball, is visible to the *devas*. Those who worship Krishna by the methods of *yoga* and empiric knowledge realize Him as the Supreme Soul (*paramatma*) and *Brahma*

(the undifferentiated Great One) respectively.

The following texts of the *shastras* bear out the above statements of the Sri Chaitanya Charitamrita regarding the characteristics of the Supreme Lord. The Svetasvetar Upanishad (5-4 mantra) says ‘that He is worshipped by all. He is present as the supporter of existence of every entity that has birth.’ Whence in the Bhagabat (1-3-28) we have it that ‘the Avatars whose activities have heretofore been described are some of them fractional parts of Maha-Vishnu Who reposes in the causal Ocean (*karnarnaba*), while the others are manifestations by Divine superimposition. But Krishna, the Son of Nanda is the Godhead Himself.’ The Geeta (7-7 & 15-15) says, ‘O Dhananjaya, there is no one higher than Myself.’ ‘I am the Object of knowledge of all the Vedas.’ Sri Gopal-tapani Upanishad (Purbatapani mantra 21) declares that ‘therefore Sri Krishna alone is the Supreme Lord. Such is Krishna. Meditate on Krishna, chant only His Name, serve and worship Him alone. Krishna Who is all-pervasive, is the Lord of all, should alone be worshipped by all. Although He is one yet He manifests Himself in many Forms such as the fish,

Tortoise etc., Vasudeva, Samkarshan etc., the Purusha of the Ocean of cause, He of the ocean of conception etc. Those equable personages, like Sukadeva, who worship God's holy Image resident in His proper realm are alone enabled to attain the state of eternal bliss. None of those who worship Brahma (the Great) or Paramatma (Supreme Soul), obtain such bliss.' This is still further explained by the Karika, 'Sri Krishna alone is the only Lord of all lords. The supreme soul is a fractional part of Him. Brahma is the glow of His body. Narayana, the Lord of *para-byom*, is the manifestation of His Majesty as the Sovereign paramount. There is not the least doubt regarding this as it is specifically declared by the Vedas and the *shastras*.' The Taittiriya Upanishad contains the following (2-1).—'Brahma is the Truth Itself, the spiritual and limitless principle. The *Paramatma* is the Entity that always abides in the innermost recess of the heart as seer of the heart. Narayana is located in *parabyom* or *Vaikuntha* (*i. e.* the transcendental realm). One who knows this attains all blessing in the presence of Bipaschit (possessed of superior knowledge) Brahma [*i. e.* Sri Krishna Who is the superior (or, literally, 'versed in the Divine lore, erudite') Brahma]. This possession of superior knowledge or learning is one of the principal of the sixty-four qualities of Sri Krishna.

This list of His qualities is given below. (Bh. Ras. Sin. D. B. 11, 11-17) :

'The hero Krishna is (1) of a most pleasing appearance, (2) possessed of all auspicious features, (3) very beautiful, (4) possessed of force of personality, (5) strong, (6) in the first bloom of youth, (7) versed in various and strange languages, (8) truthful, (9) agreeable in speech, (10) skilled in speech, (11) a good scholar, (12) intelligent, (13) possessed of genius, (14) full of humour, (15) clever, (16) skilful, (17) grateful, (18) very firm of resolve, (19) acquainted with the nature of the place, time and person, (20) possessed of the *shastrie* vision, (21) pure, (22) the master of His senses, (23) calm, (24) self-controlled, (25) forgiving, (26) profound (reserved), (27) patient (persevering), (28) impartial, (29) generous, (30) pious (31) heroic, (32) merciful (33) ready to honour others, (34) open-handed, (35) gentle, (36) bashful, (37) the supporter of His dependents, (38) happy, (39) friend of His devotees, (40) liable to be won by love, (41) the promoter of the happiness of all, (42) awe-inspiring, (43) possessed of fame, (44) beloved of the people, (45) partial to the good, (46) winner of the hearts of females, (47) worshipped by all, (48) opulent, (49) superior to all, and (50) possessed of kingly magnificence.

The above qualities are found in Krishna in vast measure. Rarely they are also found to exist in *jivas* but in

a very, very small degree. All of them are fully manifest in Krishna. There are five other qualities which are found in Siva and others who possess partially Divine natures, in addition to the above fifty. These five ultra qualities are (1) the characteristic of always existing in one's own proper condition, (2) omniscience, (3) perpetual newness, (4) the possession of the full concentrated blisses of existence, self-consciousness and joy, and (5) control over all success. In addition to the above fifty-five qualities there are five more to be found in Narayana viz. (1) inconceivably great power, (2) a body that accommodates billions of worlds, (3) the germ from which spring all the Avatars. (4) the power of bestowing salvation to slain enemies and (5) the capacity of attracting those who are contented with the joys of their own selves. There are four more wonderful qualities in Krishna viz. (1) the surging ocean of the most wonderful and exquisite pastimes, (2) the circle of His beloved ones hallowed by matchless, delicious love, (3) the profuse strain of the music of His flute that draws to itself the minds of all the dwellers of the three worlds, and (4) the beauty of His form that has neither equal nor superior and which is the greatest marvel to all things animate and inanimate. The difference between Narayana and Sri Krishna is indicated by the epithet '*bipaschit*' in the passage of the Taittiriya quoted

above. Krishna is '*bipaschit*' Brahma. He is superior to Brahma who is identical with the immensity of the praises of Krishna that lights up every place in the form of transcendental brightness. For this reason Brahma is specifically defined in the same passage by the qualities of truth, knowledge and infinitude. Brahma should not also be identified with the Paramatma (the Supreme Soul) which is differentiated by the words of Sri Krishna Himself in the Geeta (10-42), 'O Arjuna, what more need I say? A part of Myself entering the boundless universe exists as the Supreme Soul.' The Supreme Soul is the internal, self-conscious regulating principle of the universe. It is one aspect of Sri Krishna. That Brahma is the radiance emanating from Krishna is stated explicitly in the Brahma Sambhita (5-40),—'I worship the primal Person Govinda from Whose radiance has sprung the un-specifiable Brahma of the Upanishads who appears as the unified, infinite, endless principle as different from the billions of crores of shining manifestations that are comprised in the great sphere of the universe.' The Karika commenting on this says, 'In the holy form of Sri Krishna which comprises existence, self-consciousness and bliss there exist no such differences as those between the body and the inhabitant of the body, between the quality and the possessor of the quality, that are found

in the case of *jivas* with material bodies. In the Person of the Absolute knowledge the Body is the same as the Possessor of the Body, the Quality is identical with the Entity to which it belongs. Krishna's own proper Self notwithstanding its specific location and medium dimension, exists everywhere in all its fullness. The last point is affirmed by the Brihadaranyaka (ch. 5, 'Purnamadah etc'). 'From the plenary Source of avatars the avatar himself makes his appearance who also possesses the quality of fullness. By such appearance of the avatar who is fully divine from the full Source of avatars in fulfilment of the *Lila* of the Divinity the Source is not depleted of Its plenary character in any way but retains the quality of undiminished fullness. Similarly on the cessation of the transcendental activities of the avatars there is no increase in the quality of fullness of the Source' The Narada-Pancharatra contains the following, 'God has a rot

Forin of His own which is full of the qualities of freedom from defect, omniscience, etc., etc. The Body of God is not devoid of self-consciousness like physical bodies, nor is It characterized by the triple conditions of birth, life and death. On the contrary His Body is self-conscious, free from all material qualities, transcendental and full of spiritual bliss, or in other words, every Limb of His is unmixed joy itself. All through there exist no differences as between the body and its possessor, quality and substance, self and non-self, being Itself the Supreme Soul'.

It will appear from the above that the scriptures declare Sri Krishna to be possessed of a Body of His own which consists of the principles of existence, cognition and bliss. He is the Supreme support of Brahma and He is the Lord of all those who possess any authority.

(To be continued).

The Solar Eclipse at Kurukshetra.

THE vast scale on which the celebrations on the occasion of the Solar Eclipse at Kurukshetra have been organised would appear to many persons as a huge and unpardonable waste of the none too sufficient resources of the poorest country of the world. The Solar Eclipse as an astronomical phenomenon has been fully explained by science and no one in this twentieth century can be par-

doned if he seriously pretends to be ignorant of its real explanation.

The observance of bathing in the sacred pool of Shyamanta Panchak on the occasion of the Solar Eclipse is an ancient pan-Indian institution. It rests on a wellknown legend. The Brahma Kundu was formed by the blood of Kshatriyas who were exterminated, for their ambition to dominate over the

Brahmanas, by Parashurama one of the secondary Avatars of Vishnu who also did not scruple to kill his own mother in the cause of the eternal religion. For this reason the pool possesses the quality of freeing the bathers from all sin. It is not a question of astronomical explanation of the occurrence of the solar eclipse, which changes with the growing empirical knowledge of man. It is invested by the will of God declared in the Shastras in defiance of all worldly logic, with efficacy to free from sin. All who believe in the shastras—the elevationists (*Karmakandins* or *Smartas*), the salvationists (such as the *Panchopasakas* and *Yogis*), and the theists (*Vaishnavas*)—have honoured the holy custom by its pious observance from time immemorial.

The vast gathering on the occasion of the Eclipse provides a great stimulus to trade and industry and to propaganda of all kinds besides affording an opportunity, which is to be deplored, to a host of perfectly worthless people for exploiting the credulous superstitions of rich and poor alike in the name of religion. Modern Economists are so wholly occupied in regarding everything exclusively from the point of view of Pound, Shilling and Pence and are so proud of their wisdom in doing so that they would feel scandalised if they are told that the so-called superstitious masses assembled for the expiation of their sins by a dip in the water of the sacred pool of Brahmakunda are no less profoundly or purely economic in their instincts than they themselves profess to be.

The *Karmakandins* or *Smartas* hope for securing the enjoyments of Heaven as the reward of their pious acts. The Shastras declare that those enjoyments are more pleasant than anything which is procurable by love or hard cash in this miserable world. The *yogis* and the *panchopasakas* in their turn are not content to be mere passive recipients of favours from God but cherish the bolder hope of becoming God themselves and as such the possessors by proprietary right of all the good things of this and all other worlds. Both of these also believe

firmly that these extraordinary advantages can be purchased at a comparatively trifling cost in the shape of a dip in the holy pool. Nor is such apparently irrational faith altogether foolish as the worldly-wise may hastily suppose it to be. If God chooses to invest a thing with a quality that happens to perplex our limited reason who can question the competence of the Supreme Lord in such matters? If the Economists choose deliberately to shut their eyes to possibilities that lie beyond the scope of this temporary existence and disbelieve in the clear promise of the *shastras* they have to thank only themselves and their want of faith in the word of God for losing a capital opportunity of enjoyments that they would not otherwise forego.

No impartial judge can fail to be struck by the superior logic of the *Smartas* and the *Yogis*, and for the matter of that the Epicurean religionists of any age or country and admit the baselessness of the charge of superstition pure and simple that is unconditionally brought against them by the grosser materialists who rely wholly on present expedients for procuring enjoyment now and here. The two methods do not really differ from one another as regards their ultimate object and should be regarded as supplementary to each other. Scientific researches that are already in progress hold out a reasonable hope of effecting this reconciliation in the long run between the two methods and indicate the wisdom of the ancient sages of India in the quest of enjoyment without upsetting the plans and prospects of the most rabid economist of this selfish Age. The Economist will be wrong if he supposes that the *Karmis* (elevationists) and the *Jnanis* and *Yogis* (Salvationists) care entirely, or even partially, for any truly spiritual issue any more than they themselves. All the three aim at the enjoyment of all good things and unmixed happiness in the worldly sense which is miscalled spiritual by those who either deliberately or unconsciously choose to believe that there is no hard and fast line of demarcation between the spiritual and the material, or confound the changing conclusions of mental

speculations of men with the Absolute Truth. The difference that divides these schools is only one of method and degree. The purely economic, or frankly worldly, attitude may, therefore, logically enough claim to be a more definite and more sincere pursuit of selfish worldly enjoyment which very thing passes by the ambiguous name of religion among the superstitious sections of the people referred to above who profess elevationist or salvationist principles. The Economists can hardly be blamed if they cherish the hope that all those superstitious people will one day frankly admit a unity of purpose with themselves and adopt their methods at least for the purpose of securing and multiplying the opportunities of present and prospective enjoyment in this world. The deep prejudice that rightly prevails among the cultured classes against the so-called spiritual claims of these religionists rests on this disingenuous attempt on the part of the elevationists and salvationists to use the scriptures for the furtherance of the scope of selfish enjoyment. They are perfectly within their rights in objecting to recognise distinction that does not really exist.

But it is one thing to blame or define the character of the practices of particular sects or individuals and quite another thing to hold the view that the *Shastras* have, therefore, nothing new to teach or that there is no such thing as spirit or soul as distinct from matter or body which is located beyond the ken of our present limited experience. The theists proper claim that the *Shastras* contain much information on the subject of the soul and matters pertaining to the soul. If we want to make a real attempt to think rationally on the subject it would be necessary in the first place to know what those have really to say who have formed their views by a careful study of the scriptures verified by practice ; although it must be admitted at the same time that it is difficult to find a person who strictly follows the spirit and the letter of the shastras in actual practice.*

The account of the Shyamanta Panchak Tirtha

and 'the neighbouring pool' is found in the Puranas. Bathing in the 'Brahmakunda' during an eclipse of the sun is declared in the Mahabharata to have the effect of conferring on the bather whatever he desires. Periodical visits to the holy tirthas have their communal value in the non-sectarian sense as directing the mind to great personalities of the past and providing thereby a bond of fellowship with those who once trod the same path of pious observances. They further serve to keep alive our faith in the holy scriptures. All this would be good and reasonable if we could be sure that it is worth our while to believe in and follow the *Shastras*.

There are very few persons who are of the opinion that the whole body of the *Shastras* of this ancient land deserves to be suppressed wholesale. Certain exceptions are allowed even by persons who hold the most decided views on the subject. But the codification of the vast mass of the *Shastras* on truly rational lines is no easy task and would seem to be hardly practicable. To name a few of the difficulties that stand in the way of such an attempt,—most of the *Shastras* appear to agree about fundamentals ; they have to be understood by reference to one another ; it is neither feasible nor desirable to proscribe a work that explains the practices of any existing sect before the practices themselves are reformed or suppressed. Despite these apparently insuperable difficulties a codification of them was actually carried out in the past by Sri Vyasadeva. His great work the Mahabharata has been universally recognised as the Encyclopaedia of the religious beliefs and practices of India. But Sri Vyasadeva was not a mere mechanical compiler of the *Shastras*. The Mahabharata, read between the lines, offers a brilliantly successful theistic rehabilitation of the religious opinions and practices of that period. In this respect Sri Vyasadeva resembles the French Encyclopaedists who were animated with the opposite spirit. Sri Vyasadeva also attempted a direct synthesis by an impartial and exhaustive examination of all the

facts collected by his labours. This synthesis is put in the middle of the body of his great work, and is known to all the world as the Bhagabata Geeta. In the Geeta Sri Vyasadeva makes Sri Krishna explain to His devotee, Arjuna, how all the different practices and theories treated in the body of the work possess simultaneously a wrong and a right aspect and how the realisation of the right view solves all opposition and inconsistency. The Mahabharata is not a collection of a large body of mutually hostile opinions and practices. Its version of them successfully harmonised the differences that divided the various sects.

The conclusion arrived at in the Geeta may be summed up in a few words. 'The right way of doing anything is to do it in order to please Sri Krishna.' It is not necessary to trouble about any other thing except pleasing Sri Krishna. This conclusion is established by an exhaustive rational exposition of all the current opinions and practices. The wrong view according to the Geeta is that which considers an act as possessing any value for the real self independently of reference to Sri Krishna. An act can be performed only in one of two ways viz. (1) either in order to please Sri Krishna, or (2) to please oneself. If it be performed in order to please Krishna it is spiritual or religious. If it be done in order to please oneself it is an worldly act or sin. Complete submission to Krishna is the key to the spiritual world. The Geeta stops at this point. It does not proceed further to tell us wherein the pleasure of Krishna actually consists. It directs all those who are really anxious to know to the good preceptor and learn from him by the methods of humble submission, loyal questioning and by actual service.

From the above it would not be unreasonable to infer that Sri Vyasadeva himself did not regard any of those practices and theories that he had described in the body of his great work as constituting the religion proper. What he had done was simply to warn the different schools against

leaving out or minimising the reference to Krishna in anything they might undertake.

But the subject does not admit of any compromise. The wrong view positively shuts out the right view. In the great battle of Kurukshetra Sri Krishna contrives the total destruction of the forces of the different pseudo-religious creeds who are opposed to such unconditional submission to Krishna. Sri Krishna Himself has thus described His work at Kurukshetra, -- 'Whenever, O Arjuna, religion, which is one, declines and atheism comes to prevail I make My appearance in this world of My own free will. I come down into this world in every Age for the purpose of completely delivering My devotees and for effecting the destruction of evil-doers.'

To please Krishna and Him only is the whole duty of man. If the *Shastras* are rightly interpreted, says the Geeta, they would yield this meaning as the significance of all prescribed rituals. It was on the battle-field of Kurukshetra that Sri Krishna Himself taught this eternal and only religion of all individual souls to Arjuna and also, by the agency of the five Pandava brothers who were His servants, brought about the utter destruction of the powerful adherents of all other rival creeds.

The Mahabharata and the Geeta led up to the Srimad Bhagabata which gives us from the pen of Sri Vyasadeva the connected history of the Avatars of Vishnu and the transcendental activities of Vishnu and His devotees. The central theme of this greatest of all theistic works is the account of the deeds of Sri Krishna in the Dvapara Age. The method of treatment of the subject in the Srimad Bhagabata is strikingly different from that of the Mahabharata. Sri Krishna is undoubtedly the Hero of the Mahabharata. But He appears there in the character of the ideal statesman, warrior, king, the Terror of all evil-doers, the friend of the good, the Establisher of civic order and the Harmoniser of religious discord. The beneficent motive of these activities can be grasped, at any rate to a certain extent, by the

reason of man although particular acts and ways may not always meet with his approval. The transcendental character of the activities of the Divinity when He chooses to appear on the plane of this material universe is more or less latent in the Mahabharata. This reserve was adopted by Sri Vyasadeva in order to secure a hearing from those who are not sufficiently spiritually enlightened to accept without opposition the plain story of the deeds of Sri Krishna. This reserve is thrown off in the Srimad Bhagabata which presents us with the unambiguous narrative of Krishna's transcendental deeds in which His pastimes in boyhood and early youth in the cowherd settlement of Braja occupy the place of honour. The highest form of the service of the Lord is that of the cowherds and milkmaids of Braja who worship the youthful Son of the chief of Braja by the method of perfectly pure unconventional, selfless love. Krishna Who is All-love and All-holiness and accepts no other service than that of the denizens of Braja. The other modes of service do not reach the level of the Divinity, and that which does not reach Krishna is not the eternal religion (*sanatan dharma*). They are lacking in the quality of that perfect self-surrender to Krishna which is the sine qua non of the service that is acceptable to the Supreme Lord. In other words Krishna can be really served only on the highest level of the spiritual plane which is absolutely free from all self-seeking. Anything which lacks the absolute perfection of the pure spirit finds no admittance into the realm of spiritual love which is the eternal dwelling place of Krishna. Everyone is capable of attaining the service of Krishna if he seeks for it by the method of complete reliance and submission. Thus we see that the Geeta which sums up the teaching of the Mahabharata forms the stepping stone that leads into the realm of Braja where Krishna is eternally served by all pure souls by the method of exclusive and self-denying love.

Sri Krishna was also served lovingly at Dwaraka. But love at Dwaraka was of the conventional kind.

Sri Krishna was served at Dwaraka by parents, elders, sons, consorts, friends and followers. They loved and served Him as in duty bound. This plane of dutiful love was reached also by the Acharyyas such as Sree Ramanuja, Sree Madhava, etc. But love characterised by reverence and the sense of duty which involves the idea of obligation for favours received or expected, is not altogether free from selfishness and falls short of the ideal.

The Srimad Bhagabata has preserved in a short chapter the account of a meeting between the denizens of Dwaraka and those of Braja on the plains of Kurukshetra whither Sri Krishna and the Yadavas had repaired for the purpose of ablution in the holy pool of Shyamanta Panchak on the occasion of a solar eclipse. This meeting with Sri Krishna after long separation for which the cowherds and the damsels of Braja had longed when it actually took place fell short of their expectation. They sorely missed at Kurukshetra the atmosphere of pure, unconventional love of Sri Brindaban. Kurukshetra appeared to them in spite of the Yadavas a dreary waste where selfishness masqueraded as loving service under the cover of form and magnificence. The Brajabasins felt that Sri Krishna who accepts no service except what is spontaneously offered by the perfectly pure and loving heart that is free from all taint of self-seeking, was left really unserved in the midst of all that show of devotion. This pained the cowherds and milkmaids of Braja who were accustomed to the unreserved service of Krishna.

This episode was adopted by Sri Chaitanyadeva as the basis of His practice and teaching. His condition as the ideal devotee was that of the damsels of Braja pained at meeting Sri Krishna surrounded by the pompous show of worship at Kurukshetra. The *jiva*-soul which by its constitution can be satisfied only by whole-hearted service of Krishna finds itself constantly thwarted by the barriers and misunderstandings of this world. Krishna is not served by the physical body and materialised mind. He can be consciously served

only in the spirit. Those who succumb to the fatal charms of the flesh lose sight of Sri Krishna. This is the normal condition of all fallen souls. In their delusion they think that Krishna can be served by gross or subtle forms of worldliness. They think that it is possible for the worldly-minded to understand the nature of the service of the denizens of Braja.

Sri Chaitanyadeva taught and practised the religion of love and by His practice and teaching made it comprehensible to fallen souls like ourselves. It is not possible to understand the eternal religion of all souls unless and until we choose really to listen to His voice. The practice and teaching of Sri Chaitanyadeva reveal to our blinded understanding the real meaning of the scriptures and the theistic philosophy of Sri Vyasadeva. The life of Sri Chaitanya is the living commentary of the Srimad Bhagabata, which those who run may read. Those who think that the stream of revelation ever ceases to flow are sadly mistaken. Those who suppose that this life and its concerns are all in all to man disbelieve in the perennial exercise of Krishna's mercy to wean us from the quest after sensuous pleasures that are by their very nature elusive and transitory. The *jiva*-soul is the eternal servant of Krishna. By its very constitution it can never be master on its own account. Those who refuse to serve Him voluntarily are deluded into the belief that this world has been created by Krishna for their enjoyment. In the attempt to lord the universe they are unconsciously but pitilessly driven into the depths of sin and ignorance. The mock homage that is paid to the Divinity by the Elevationists and Salvationists is a terrible self-deception. They do not want to serve Him but pray to Him that He should serve them. If Krishna is fatuously supposed to have the power providing all sorts of enjoyment, He need not be supposed as lacking the power of supplying us with that sincerity of understanding that is both willing and able to distinguish between the functions of the servant and the master and prefer the former.

Sri Krishna is always present everywhere. We do not see Him for the simple reason that as the Supreme Lord He does not submit to serve anybody. Those who want really to serve Him can never lose sight of Him. But the mere pretence of service is never acceptable to Him. In order really to serve Him it is necessary to submit to be enlightened by Him. This is the path of revelation. Sri Vyasadeva explains this method in his immortal works. Sri Chaitanyadeva in our age practised the religion of loving service revealed to Sri Vyasadeva and unambiguously recorded by him in the Srimad Bhagabata. The unenlightened can follow Sri Chaitanyadeva without the chance of missing the real significance of the inspired words of Sri Vyasadeva. The teachings of Sri Chaitanyadeva and His own practice have been faithfully and minutely recorded for our benefit by some of His most eminent associates and followers. But the teachings of Sri Chaitanyadeva Himself have also fallen into neglect and have been grossly misrepresented by ignorant and interested persons. The current practice of His so-called followers does not correspond to His real teaching. Anyone who is anxious to find it out should read the original works of His associates comparing them with those of Sri Vyasadeva. The Sri Chaitanya Math has been established at Sridham Mayapur, the birth place of Sri Chaitanyadeva, for the purpose of giving the widest publicity to the real teachings of Sri Chaitanya. Who is undoubtedly the greatest practical theistic exponent of the *Sanatan dharma* in this age.

The denizens of Braja came to Kurukshetra on the occasion of a solar eclipse ostensibly for bathing in the holy pool of Shyamanta Panchak but really to have a sight of Sri Krishna. The pure devotees of Braja set no value on any gain for themselves in this world or the next. They had no other thought than to please Sri Krishna. The people of Dwaraka who accompanied Sri Krishna on that occasion to Kurukshetra bathed in the holy pool with the prayer that they may thereby be enabled to attain to devotion for Sri Krishna. But

the conventional love of the people of Dwaraka and the reverential homage paid to Sri Krishna by the assembled people from all parts of India did not appeal to the taste of the denizens of Braja. The formal atmosphere of Kurukshetra with all its pomp and protestation was lacking in the essentials of the highest form of service, viz. freedom, spontaneity and exclusive love which characterized the devotion of the Brajagopis. Such devotion can only be properly practised in the absolutely pure and selfless atmosphere of Sri Brindaban. The Brajagopis, therefore, wanted to take Sri Krishna back to Sri Brindaban where alone He is properly served. Sri Krishna Who is All-love and All-holiness does not accept anything short of this highest service that can be rendered only by the perfectly pure heart which is found only on the plane of the Absolute.

This episode forms the basis of the worship that was practised by Sri Chaitanya and His associates and explained by them in their numerous published works for the benefit of all souls. Sri Krishna can only be truly served in the spirit. In the spirit He is served in two ways viz. (1) directly or by the method of union and (2) indirectly or the method of separation. The meeting at Kurukshetra made possible a third method which is higher than the two former viz. the realisation of separation in union. There is no more exquisite form of loving worship than this. But as it is the highest form of worship it is also at the same time the least susceptible of misunderstanding even in the sinful state. Sri Chaitanvadeva teaches us that Sri Krishna can only be worshipped in this world if we eschew all desire of our own happiness and never try with the physical body and worldly mind to imitate the pastimes of the Brajagopis. The pastimes of Sri Brindaban can only be properly realised in the form of pure spiritual longing for union with Sri Krishna Who is All-love and All-holiness, which is not possible of actual realisation in this corrupt world. The highest worship that is possible in this world is therefore

essentially negative in character viz. abstention from all selfish enjoyment and submission to the good preceptor in order to obey the theistic scriptures which are unintelligible to our worldly intellect and which enable our souls to realise the nature of the only form of worship that is acceptable to Krishna. No one in this corrupt age need be considered a fit spiritual preceptor who does not himself follow with all his heart the practice recommended by the shastras as interpreted by the mercy of Sri Chaitanyadeva, Who has made it intelligible even to fallen souls who care to know.

The devotees of the Vyas Gaudiya Math accordingly undertook to celebrate the Re-union of Sri Radha-Govindaji which is situated in the premises of the Math on the bank of the Lakshmi-kunda on the auspicious occasion of the ensuing Solar Eclipse, and explain its significance to the pilgrims assembled at Kurukshetra for bathing in the holy pool of Shyamanta Panchak. They earnestly invited all sincere souls to favour them with a visit to the Sree Vyas Gaudiya Math and not to miss the opportunity of joining them in bringing about the Re-union of Sri Radha-Govindaji and listen to the exposition of the ultimate purpose of all holy observances viz. the realisation of the union of Sri Radha-Gobindaji under the lead of the Brajagopis. No observance that is not performed for promoting the happiness of Sri Radha-Govindaji has any spiritual value. The realisation of this will establish the peace of conscience by harmonising all sectarian differences that distress the world. Real harmony is the inseparable quality of the pure spirit whose eternal and only function (*Sanatan dharma*) is to promote the happiness of Sri Radha-Govindaji under the lead of the Brajagopis who follow Sri Radhika the Embodiment of the spiritual Power of Sri Krishna. The tiny soul of the *jiva* is enabled to serve Sri Krishna only when it realises the necessity of absolute submission to the confidential agents of the Spiritual Power of Sri Krishna viz. the Braja-gopis by whom alone it can be initiated into the loving service of the

Absolute Personality. The devotees of the Vyasa-Gaudiya Math have dedicated their lives for the purpose of enabling everyone irrespective of age, sex, caste, creed or colour, to realise the absolute truth of this eternal religion of all pure souls

which may be defined as the unconditional loving service of Sri Radha-Gobin lñji, the concrete, absolute Personality manifested as the Divine Pair in order to receive the service of all *jiva*-souls.

The Special Characteristics of the Acharyya

[BY PROF. NISHU KANTA SANYAL, M. A.]

(Continued from P. 91, September 1928.)

THIS truly great Acharyya has been indefatigable in his efforts for the establishment of the *daira* society. The present *asura samaj* is so grossly deluded by the fatal charms of the filth of selfish worldly enjoyment that it is altogether unable to understand the mercy of the Acharyya who is trying to lift it out of the sink of sensuousness. On the contrary it is rather inclined to regard him as its enemy, and justifies its attitude by charging him with the sinister design of a deliberate attempt to disturb the social order. Marvellously great, indeed, is the power of the illusory energy of God that guards with such perfect certainty the jewel of the Truth against all approaches of sinful persons. It is not possible for any except those who have truly submitted to the spiritual guidance of this Acharyya to realise properly the ideal of the spiritual society in which everything is consecrated to the eternal worship of the

Supreme Lord. The ideal is no less perfectly incomprehensible to the renunciationists than to the elevationists. Unless society is prepared to obey sincerely the rules of conduct laid down in the Sruti, Smriti, Puranas and the Pañcharatras its present disorders can never be cured, nay they are bound to multiply, by the adoption of every other method including that of zeal to serve God in accordance with the dictates of one's own corrupt fancies. This transcendental Acharyya is most vigorously employed in laying the solid foundations of the spiritual society which is sure to guide in due course all the peoples back to order and safety from their present chaotic social condition. Not till after the accomplishment of this much needed reform shall we be enabled to realise the beneficent purpose of God's special mercy that is manifesting itself in the manifold efforts of this great Acharyya for the real and lasting uplift of fallen

humanity ; and then, when it may already be too late, we may perhaps be roused to a clear perception of our foul ingratitude towards the truest friend of all humanity and repent that the opportunity of beholding and honouring him had been so callously missed.

Sri Siddhanta Saraswati Thakur is the only preacher of the religion of service to the transcendental Godhead in this degenerate age. He alone really follows the Bhagabat, which expounds the devotion to God as the eternal religion of all *jivas*, as explained by the former Acharyyas. His own contributions to the elucidation of the *suddha sanatana dharma* constitute a distinct literature which marks a definite and immense advance of the general position. He is the sole propounder of real theism in this age of almost universal atheism often masked under the profession of various selfish and worldly aspirations. His efforts attain the ideal of conduct that is actuated by complete submission to the teachings of Sri Rupa, Sanatan, Raghunath and Jiva, that is to say, to those who were specially authorised by Himself to carry out the wishes of Sri Krishna Chaitanya.

All this presents a most wholesome contrast to the perverse and impious efforts of certain persons of these days who, led by the vanity of speculative instinct, do not hesitate to assign a higher place than that of God Himself

to the man of their individual choice or Maya. There are to be found in our very midst persons so utterly deluded that they feel no scruple in maintaining the most profane views, e. g. that their *gurudebs* (?) are greater than Sri Chaitanya and the Goswamis. In as much as Sri Chaitanya merely made men dance but their *gurus* can make even the grass and creepers to do the same,—Sri Chaitanya delivered only India but their *gurus* have delivered the world,—Sri Chaitanya attains His fullness on being joined to Nityananda and Advaita but their *gurus* are Gaur, Nityananda and Advaita combined in one and are, therefore, greater than Mahaprabhu for which reason they style themselves as *maha mahaprabhus*!—etc. etc. No one need quarrel with these people who are so badly misinformed about the nature of the issue itself and also choose, for reasons of stupidity, vanity or malice, to remain ignorant. The pity is that they are not content to keep these blasphemies to themselves but have a knack of zealously spreading them among innocent, thoughtless people. Strangely enough these agents of *maya* succeed wonderfully well in preventing the generality of people from understanding, or even giving their serious attention to, a subject that is so indispensable to their well-being.

(To be continued)

Sree Sree Chaitanya Bhagabat

(Continued from P. 100, September, 1928.)

Chapter IX—(Contd.).

- 96 All the children giving up parents and home
Were constantly at play in the company
of Nityananda.
- 97 manifold obeisance at the feet of all those boys
Who thus played with Nityananda.
- 98 Such were the pastimes of great Nityananda :
From infancy nothing pleased him except
the *lila* of Krishna.
- 99 Who has power to describe the sports of Ananta ?
Of their own accord they manifest them-
selves by his mercy.
- 100 Nityananda stayed thus at home for the
space of twelve years,
Then he went on pilgrimage.
- 101 As pilgrim he wandered about till his twentieth year,
Thereafter he at last appeared before
Chaitanya.
- 102 Listen, in this First Part, to the account
of the pilgrimages of Nityananda,
The Lord whom wicked, sinful *pashandas*
slander ;—
- 103 The selfsame Lord who delivered the whole world ;
Who is the ocean of mercy, like whom
there is no other ;
- 104 By whose mercy I know the truth regarding Chaitanya ;
By whose means the greatness of Chaitanya
has been proclaimed.
- 105 Listen how the best-beloved of Sri Chaitanya
Travelled to all the holy *tirthas*.
- 106 The Lord went first to the *tirtha* of Bakreswar,
And from there all alone to the grove of
Baidyanath.
- 107 After visiting Gaya he repaired to Kashi,
the seat of Siva,
Where the current of the Ganges flows
northward.
- 108 Nityananda-rai was gladdened by the sight
of the Ganges,
He bathed in the Ganges and drank its
water and knew no satiety.
- 109 He performed the morning bath at Prayag
in the month of Magh,
Thence he went to the place of his
previous birth, Mathura.
- 110 Having sported in the water of the
Bisramghat of the Yamuna
The Lord roamed delighted over Mount
Gobardhan.
- 111 He wandered over Sri Brindaban
And all the twelve woods one after another.
- 112 The Lord saw the house and settlement
of Nanda at Gokul ;
And sitting down on the spot cried very
much.
- 113 Making his obeisance to Madan-Gopal
The Lord journeyed to Hastinapur, the
home of the Pandavas.
- 114 On beholding that seat of devotees the Lord shed tears.
While the dwellers of the *tirtha* for want
of devotion did not understand.

- 115 He bowed at the sight of the glories of
Balaram at the city of Hastina,
Exclaiming with rapture 'May the Holder
of the plough deliver us !'
- 116 Then Nityananda made his way to Dwarka
Where he bathed in the sea and was happy.
- 117 He went to Siddhapur which is the seat of
Kapila ;
And at the *tirtha* of the fish gave away
cooked rice at the great festival.
- 118 Nityananda visited Siva-Kanchi and
Vishnu-Kanchi ;
And laughed witnessing the bitter strife
that divided their followers.
- 119 He went to Kurukshetra, Prithudaka,
Bindusarobar,
Prabhash and Sudarsana Tirtha.
- 120 After paying a visit to the great *tirtha*
of Tritakup he went to Nisala,
Thence to Brahmatirtha and to Chakra-
tirtha.
- 121 The Lord then went to Pratisrota near
which is Saraswati of the west ;
From where the magnanimous one
travelled to Naimisharanya.
- 122 Then Nityananda proceeded to the town
of Ayodhya
And cried much on beholding the birth-
place of Rama.
- 123 Then he went to the kingdom of Guhak
Chandal,
Where Nityananda sank into a profound
swoon
- 124 At recollections of Guhak Chandal,
And was unconscious for the space of
three days.
- 125 In all those woods where revered Ram
Chandra had stopped
Nityananda rolled on the ground in the
agony of separation.
- 126 He repaired to the bank of the Sarayu
and bathed in her stream,
Thence he went to Koushiki and from
there to the retreat of Poulasta, sacred site.
- 127 After bathing in the *tirthas* of Gomati,
Gandak and Son
He climbed to the summit of Mount
Mahendra.
- 128 Having made obeisance there to Parasuram
He proceeded to Haridwar, the place of
birth of the Ganges.
- 129 He then visited Pampa, Bheemrathi and
Sapta-Godavari
After bathing in the *tirthas* of Benva and
Bipasa.
- 130 The great Nityananda then had a view
of Kartika
And went to the Mount of Sree where
dwelt Mahesha and Parvati.
- 131 In the forms of a Brahmana and his
consort both Mahesha and Parvati
Resided on the top of the Mount of Sree.
- 132 Both of them recognised their own
cherished deity
Who thus journeyed to the *tirthas* in the
guise of super-ascetic.
- 133 Both highly rejoiced on beholding their
guest ;
And the goddess with her own hands
joyfully cooked his food.
- 134 Then those two offered him their alms
of food with great regard
Lord Nityananda smiling did obeisance
to both.
- 135 The confidential talk which they held
among themselves is known to Krishna,
Then Lord Nityananda went off to Dravida
- 136 After visiting Venkatanath, Kamakoshthi-
puri
And Kanchi he arrived at the famed
stream of the Kaveri.

- 137 Thence he repaired to the holy site of
Sri Ranganath ;
And from there made his way to Hari-
kshetra.
- 138 He went to Mount Rishava, to south
Mathura,
Kritanala, Tamraparni and northward
to the Yamuna.
- 139 He visited the home of Agastya on Mount
Malaya,
Those people were filled with joy on
beholding the large hearted one.
- 140 Their hospitality was accepted by Nitya-
nanda ;
And from there he travelled with pleasure
to Badrikasram.
- 141 Nityananda stayed for a while in the
abode of Nara-Narayan
And passed the time in the greatest
seclusion.
- 142 Thence he journeyed to the residence
of Vyasa
Who recognised the mighty Balarama.
- 143 Appearing in a visible form Vyasa wel-
comed his guest ;
The Lord prostrated himself in obeisance
to Vyasa.
- 144 Then Nityananda travelled to the seat
of the Buddhists ;
Where the Lord found them sitting
together in company.
- 145 He questioned but no one made reply.
Being angered the Lord kicked them on
the head.
- 146 The Buddhists with laughter scattered
in a flight ;
Nityananda roamed the forests undismayed.
- 147 Then the Lord arrived at the town of
Kanyaka,
And after visiting Durga Devi travelled
to the Southern Sea.
- 148 Thereafter Nityananda went to the town
of Sri Ananta
And thence to the pond of the five
dancing nymphs.
- 149 The Lord next visited the temple of Siva
called Gokarna.
He wandered from door to door over
Kerala and Trigarthia.
- 150 After beholding the honoured spouse of
Dvaipayana
Nityananda-rai travelled to Nirbindhya,
Payoshni and Tapti in course of his
Divine activities.
- 151 He visited Reba, the town of Mahismati
and Mallatirtha.
Then the Lord turned westwards journey-
ing by way of Supparaka.
- 152 Nityananda-rai was devoid of all fear.
On his travels he was never afraid of
any one.
- 153 His body was rendered listless by reason
of ceaseless absorption in Krishna.
He laughed and cried at intervals. Who
can understand his moods ?
- 154 Such was the travels of Lord Nityananda.
He now met Madhabendra quite by
accident.
- 155 The body of Madhabendrapuri was
surcharged with love for Krishna ;
He was accompanied by all his disciples
who were full of love for Krishna.
- 156 Madhabendra tasted no other food except
the mallow quality of Krishna.
Madhabendra's body was the arena of
manifestation of the pastimes of Krishna.
- 157 The Great Advaita Acharya was his
disciple
Than which there cannot be greater
praise of his love for Krishna.

- 179 By the sweet taste of love no one knew
when it was night or day ;—
A long time elapsed but no one was aware
of the passing of a moment.
- 180 The talk that the Lord held with
Madhabendra
Who knows ? Krishna-chandra is the
witness.
- 181 Madhabendra could not bear to part
with Nityananda.
He revelled in the constant company
of Nityananda.
- 182 Madhabendra said, 'I found love no-where.
There are all the *tirthas* for me where such
love as yours is found.
- 183 'I now know that Krishna is merciful to me
Having obtained the company of such
a friend as Nityananda.
- 184 'Whatever the spot where the society of
Nityananda is obtained
Contains all the *tirthas* with Vaikuntha.
- 185 'If one only hears of such a devotee
as Nityananda
He is sure to attain to Krishna-chandra.
- 186 'Who cherishes the least aversion to
Nityananda
Is never loved by Krishna, even if he be
His devotee.'
- 187 Madhabendra declared thus to
Nityananda night and day
And served him with love and attention.
- 188 Towards Madhabendra the great
Nityananda
Cherished only such thoughts as were
proper towards the *guru*.
- 189 Thus employed the two great souls
did not know
When it was night or day for love of
Krishna,
- 190 After passing some time with Madhabendra
Nityananda set out on his journey to the
Bridge of Rama.
- 191 Madhabendra went off to visit the Sarayu.
Neither of them remembered aught of
himself being possessed by Krishna.
- 192 Thus was life preserved in that agony
of separation.
Can one survive such parting if external
consciousness remain ?
- 193 Whoever listens to this account of
Nityananda and Madhabendra
Obtains the treasure of love for Krishna.
- 194 In this manner Nityananda wandered
about in the ecstasy of love ;
And after some time had passed arrived
at Rama's Bridge.
- 195 After bathing in the Dhanu *tirtha*
he went to Rameswar
From there he came to Vijaynagar.
- 196 Having visited Mayapuri, Avanti and
Godavari
The Lord arrived at the seat of Jior
Nrisinghadeva.
- 197 He visited Trimalla and the sacred shrine
of Kurmanath,
And at last set out for a sight of the
Moon of Nilachal.
- 198 No sooner did he enter the city of the
blissful Lord of Nilachal
Than he fainted at the sight of the banner
of the Lord.
- 199 He then beheld Jagannath in the
four-fold form,
Fully manifest in all His joyousness with
the whole body of His servants.

200. He was bereft of consciousness by joy
at the sight,
Recovered and lost it many a time.
- 201 Shivering, perspiration, tears of joy,
violent falls, thundering ejaculations,—
And other perturbations of Nityananda
who can describe ?
- 202 After spending some time in this manner
at Nilachal
The Lord resumed his journey and with
zeal visited the place where the Ganges
meets the Ocean.
- 203 Who can fully describe all his
pilgrim journeys ?
Some of them I have recorded by his grace.
- 204 After visiting the *tirthas* in this manner
Nityananda returned to Mathura again.
- 205 He took up his residence at Brindaban
and stayed there all the time ;
And being absorbed in thoughts of
Krishna knew neither night nor day.
- 206 He ate nothing and drank only milk rarely
If anyone gave it un-asked.
- 207 'Gaurachandra is staying concealed at
Nabadwip,'
Thus mused Nityananda-Swarup,
- 208 'When the Lord will choose to manifest
His glory
I shall go there and do my part of
His service.'
- 209 Having formed this decision
Nityananda-rai did not go to Nabadwip
nor leave Mathura.
- 210 He sported unceasingly in the water
of the Kalindi
And played in the dust of Brindaban
with the children.
- 211 Although Nityananda possesses every power
He abstained from bestowing on any one
devotion for Vishnu.
- 212 When Lord Gaurachandra would manifest
Himself
Then would be time by His command
for the pastime of dispensing devotion.
- 213 No one ever does anything except by
the command of Chaitanya.
By such conduct the greatness of the
servants of the Lord is nowise reduced.
- 214 Whether it be Ananta, Siva, Aja or any
other god—
They are destroyers, rulers, maintainers by
Chaitanya's command.
- 215 Those sinners who are grieved in their
minds by this
Are altogether unfit to be seen by a
Vaishnava.
- 216 Lo, in the direct view of everybody of
this triple universe
All persons obtained the treasure of love
by means of Nityananda !
- 217 Nityananda-rai is the first of the devotees
of Chaitanya
On whose tongue is treasured the glorious
praise of Chaitanya.
- 218 The Lord discourses on Chaitanya night
and day.
By serving him devotion to Chaitanya
is gained.
- 219 All glory to Nityananda-rai, primal god !—
By whose mercy the glories of Chaitanya
find expression.
- 220 Attachment to Nityananda is the gift of
the mercy of Chaitanya.
For one who knows Nityananda there is
no danger anywhere.

- 221 Who wishes to dive in the ocean of
devotion by crossing the world
Let him serve Nityananda.
- 222 Say some, 'Nityananda is Balarama himself'
Say others, 'He is the abode of the love
of Chaitanya.'
- 223 Whether Nityananda be ascetic, devotee
or sage,—
Let them say whatever they like,—
- 224 Whatever Nityananda be to Chaitanya,—
May his lotus feet remain ever implanted
in the heart.
- 225 I have exhausted every form of vindication :
—if there be such who slanders him still
Then do I kick such sinner on the head.
- 226 Certain followers of Chaitanya speak of
Nityananda
In seeming disparagement which is
really praise.
- 227 All the Vaishnavas are ever pure and true;
Their seeming strife is but sport
- 228 In which if any one taking a side
slanders the other he must suffer ruin.
- 229 By following only those who deprecate
all slander of Nityananda
Gaurachandra is attained.
- 230 Will that day ever be when I shall obtain
the sight
Of Chaitanya and Nityananda encompassed
by the brotherhood of devotees !
- 231 May Nityananda be my master in
every way !
May I serve Gaurachandra being loyal
to Nityananda !
- 232 May I read the Bhagabat at the feet
of Nityananda
In every successive birth! This be my
faith.
- 233 All glory to the Supreme Lord,
Sri Gaurachandra !
Thou gavest, Thou didst also take away,
Nityananda !
- 234 Yet may Thou great One vouchsafe me
this only favour
That my mind may remain ever attached
to Thee and to him.
- 235 Nityananda-rai is Thy greatest devotee
Unless Thou givest no one may attain
unto him.
- 236 Nityananda roamed over Brindaban
and the other places
Till Gaurachandra manifested Himself.
- 237 Whoever listens to the account of the
pilgrimages of the Nityananda-Swarup
Gains the treasure of love.
- 238 Sri Krishna-Chaitanya is the life of
Nityananda-chand
At whose twin feet sings Brindabandas.

Here ends Chapter Ninth entitled 'The Narrative of the *lila* of childhood and Pilgrimages
of Sri Nityananda' in Part First of Sree Sree Chaitanya Bhagabat.

(To be continued.)



श्रीश्रीगुरु गौराङ्गौ जयतः

श्रीसञ्जनतीषणी

षड्विंशः खण्डः

श्रीगौडीय मठः, दामोदरः, ४४२ गौराब्दः, १८५० शकाब्दः

पञ्चमी संख्या

अभिभाषणम्

एकान्तिकश्रीनामाश्रयिभ्यस्तथा श्रीनामवर्जमितर-
साधनमार्गेषूदासीनेभ्यश्च नमः ।

श्रीमद्भागवते महापुराणे उक्तं —

कृते यदुध्यायतो विष्णुं त्रेतायां यजतो मखैः ।

द्वापरे परिचर्यायां कलौ तद्भरिकीर्तनादित् ।।

—भाः १२।३।५२

कलिकालेऽस्मिन् ध्यानपथो हि रुद्ध एव ।
लोकानां सदैव विक्षिप्तचित्तत्वाद्धेतोर्विष्णुध्याना-
सम्भवात् । वयन्तु विष्णुध्यानप्रवृत्ताः प्रायश इन्द्रिय-
तर्पकान् विषयानेव चिन्तयामः । अतोऽधोक्षजध्यानं
स्वल्पमेव सम्भाव्यते । ध्यानारम्भात्प्राक् ध्यातृध्येय-
ध्यानानां स्वरूपमस्माभिः सुष्ठु विचारणीयम् ।
ध्येयस्य वास्तवत्वं, ध्यातुर्नित्यसत्ता, ध्यानस्य च
निरवच्छिन्नलघावदप्रतिहतगतिविशिष्टत्वमवश्यमेवा-
पेक्ष्यते, अन्यथा ध्यानासम्भवात् ।

अधुना कलौ हि कलिकल्मषदुष्टे विक्षिप्तवृत्तिनि-
चित्ते ध्येयरूपस्य नित्यमस्थिरत्वं वर्तते । इन्द्रियै-
रपलब्धा विषया एवास्माकं ध्यानविषयीभूयन्ति ।
इन्द्रियग्राह्यविषयाणां ध्येयपदवीसमारोहणात् नित्यं

वास्तवमधोक्षजं सत्यं वस्तु ध्यानगोचरतां न गच्छति ।
कृते युगे तु हि वास्तवं सत्यं वस्तु ध्यानविषयीभूत-
मासीत् । साम्प्रतं विवादयुगे तु सत्यं त्रिपादहीनम् ।
अतएव कृतयुगीयः साधनपथः कलिविक्षिप्तचित्तानां
नोपयुज्यते । तेन पथा प्रकृतं ध्येयं ध्यानगम्यं न
भवति, परन्तु वस्त्वन्तरमेव ध्यायते । कर्ममार्गिणां
हि विषयध्यानेन कर्मप्रवृत्तिरेव बुद्धिं यास्यति । अतो
योग्यताभावात्कलौ ध्यानायुक्तत्वम् ।

त्रेतायां हि यज्ञेनैव यजनं सिद्धमासीत् । तदा
यज्ञानां अनुशीलनविषयीभूतत्वात् असुरादिकृतविरोधा-
भावाच्च । तत्र युगे प्रकृष्टा बुद्धिमन्तो मखैः सर्व्व-
यज्ञेश्वरं सर्व्वयज्ञभोक्तारं विष्णुमेव सम्पूज्य यज्ञेश्वरो-
च्छिष्टेन सर्वा देवताः प्रीणयामासुः । अज्ञास्तु
विष्णुपूजां विहाय अन्यानेव देवान् विष्णुसमपदर्यायान-
गणयन्त । कालक्रमेण यज्ञविरोधिनश्चावर्वाकादयः
समुद्भूय यज्ञविधौश्च बहुधा विगीतवन्तः ।

एवं यज्ञविधाने प्रतिहते तदा द्वापरयुगप्रवृत्तिः ।
द्वापरान्ते कलिप्रारम्भेऽपि बोद्ध-जनादय एव देव-पित्र्य
विष्णु-यजनं व्यरुन्धन् । अत्र द्वापरे अर्चनेनैव विष्णु-

समाराधनं व्यवस्थितम् । पूर्वं सात्त्वताः येन विधिना विष्णुमयजन्त स एवाधुना विष्णुपरिचर्याविधिः । विष्णुभिन्नानां देवानां यजनन्तु असात्त्वतसम्प्रदायेष्वेव सन्निवृद्धमासीत् । किन्तु सर्वकालेषु अनादिवहिर्मुखांति जीवानां सद्भावात् वहिर्मुखस्वभावाच्च तैः सा विष्णुपरिचर्या कलुषिता । विष्णुपूजाव्यपदेशिनो देवतसम्प्रदायाश्चाविर्भूय विष्णुमेवां परिहृत्य भोगेषु मग्ना अभवन् । कलावपि द्वापरीयविष्णुपूजापदेशेन भोगलिप्तादर्शनश्रुत्याः सात्त्वता गत्यन्तराभावात् अन्यां व्यवस्थां चक्रुः । अतः श्रीमदाचार्य आनन्द-तीर्थः पूर्णप्रज्ञो मध्यमुनिः मुण्डकोपनिषद्भाष्ये श्री-नारायणसंहितावचनं समुद्धृत्योक्तवान् --

“द्वापरीयैर्जनैर्विष्णुः पञ्चरात्रैस्तु केवलैः ।

कलौ तु नाममात्रेण पूज्यते भगवान् हरिः ॥”

द्वापरीया जना हि पञ्चरात्रोक्तविधानेन विष्णु मर्चयामासुः । अधुना कलौ तु नामद्वारैव भगवान् हरिः पूजनीय इत्यर्थः ।

‘द्वापरं विष्णुपूजायां यो व्यभिचारः समजनि तस्यावशेषोऽद्यापि वर्तते । अधुनापि विष्णुपूजाव्यपदेशेन अक्षजज्ञानगोचराणां इतरदेवतानां पूजा देवल-वृत्तिरूपेण समुच्चरन्ति । अर्चनक्रियां हि जीविकाना-मन्यतमत्वेन उद्भाव्य तया परिवारपोषण-भोगादिकं क्रियन्ते । किन्तु द्वापरीयमर्चनं कलौ न युज्यते । साम्प्रतं हि भगवन्नामकीर्तनेनैव विष्णोरनुशीलनं विहितम् ।

यथा द्वापरीयार्चनव्यभिचारेण उदरभरणात् देवता भवामस्तथा नामविक्रयिणोऽपि । ग्रन्था लिख्यन्ते प्रकाशयन्ते च -- लक्ष्यं तु कनककामिनी प्रतिष्ठासंग्रहः । उदरभरणार्थं अर्थविनिमयेन नाम कीर्त्यते ॥ एवं विषयस्य कीर्तनस्य फलं त्विन्द्रियतर्पणमात्रं न हरि-भजनम् । श्रीमद्भागवतपाठेन, कीर्तनेन, मन्त्रदानेन,

उपदेशदानेन चार्थश्चेन्न लभ्यते, तर्हि तत्सर्वमेव परित्यज्य उपायान्तरं मुच्यते । कनककामिनी-प्रतिष्ठा-संग्रहाभावे च सर्वं सेवादिकं स्तब्धीभवति । अत एतानि पाठादीनि वस्तुनः पाठादिशब्दवाचनानि भवितुं नार्हन्ति, परन्तु अपराधा एव । वणिग्वृत्तिः न कदापि सेवाभिधानमर्हति ।

श्रीमन्महाप्रभोः प्रकटकाले तु ईदृश्यवस्था नासीत् । महाप्रभुणा तस्य पार्षदैश्च वणिग्वृत्त्या एतानि कदापि नोपदिष्टानि । श्रीमद्भागवतं तथा श्रीनाम च साक्षात् कृष्णस्वरूपम् । श्रीमूर्तिरपि साक्षात्सच्चिदानन्दमयी । लोका भागवत-नाम-मन्त्र-विक्रयिणो भूत्वा स्वेन्द्रियाणि तर्पयेयुः । इत्याशयेन श्रीगौरसुन्दर-नित्यानन्दाद्वैतहरि-दासाचार्यपादेः पङ्क्तौ गोस्वामिपादश्च नेतानि जगति प्रचारितानि ।

ध्यान-यज्ञ-परिचर्या-कीर्तनात्मकं चतुर्युगकृत्यं जीवानां जीवनकालेऽपि न्यूनाधिकं समुदेति । आत्म-वृत्त्या भक्त्या शुद्धभावेन हरिसेवोन्मुखस्य तत्कृत्यं सुष्ठु प्रकाशते । मनोधर्ममभिभूतस्य तत्सर्वं तु व्यभि-चारं दुष्यति । मनोधर्मवशीभूता वयं विषयचिन्तनं ध्यानं, इन्द्रियानलतर्पणं यज्ञं, परिजनपोषणार्थं नैवेद्य लोभात् श्रीमूर्तिपूजनं, स्वर-तान-लय-मानैः श्रोतृ-चित्तानुरञ्जनमेव कीर्तनं मन्यामहे । एवमनुतिष्ठना-मस्माकं स्मृतिपथात् भगवान् सुदूरमपसरति । एवं कृष्णकर्णोत्सवं विहायात्मकर्णोत्सव एव भवति । नात्र कृष्णेन्द्रियतर्पणं परन्तु आत्मकामाग्निसन्तर्पणमेव ।

कलौ विक्षिप्तचित्तेन ध्यानं न सम्भाव्यते । प्रत्या-हाराद्युपायैश्चित्तवृत्तिं निरुद्ध्य ध्यानवेष्टा निष्फला भवति वास्तव-नित्य-चिद्विग्रहस्य मनोधर्मिणो ध्यान-विषयत्वाभात् । न हि मनोधर्मेण चिन्तनं ध्यानम् । केवलं त्रिशुद्धयात्मवृत्त्यैव ध्यानं सम्भवति । कलौ यज्ञविधेरपि उपयोगित्वं नास्ति यज्ञानां बहुद्वय-काल-

साध्यत्वाज्जीवानाञ्च स्वल्पायुर्ध्वात् । नापि कलौ
परिचर्यासौष्ठवमपि दुर्बलजीवानां शरीरापाटवात्
शौचाशौच-कालाकाल-विचारसापेक्षत्वाच्च । हरिनाम-
ग्रहणे तु ईदृशविचाराङ्गाम्बरो नास्ति । निपुणः
कश्चिद्भूमिजनविचारस्तु अस्त्येव । तथा हि श्री-
चैतन्यभागवते -

“खादते शुद्धे यथा तथा नाम लय ।

देशकाल नियम नाहि. सर्व्व मिद्धि ह्य ॥

किं भोजने. किं शयने, किंवा जागरणे ।

अहर्निश चिन्त कृष्ण, बलह वदने ॥”

किं बहुना, नात्र नामग्रहणे शौचाशौचविचारणापि ।
अभिजातो वा नीचो वा, स्त्रीशूद्रान्यजगृच्छा वा,
बाल-युव वृद्धा वा, सर्व्व एव सर्व्वास्यवस्थास्वेव हरि-
नामाधिकारिणः । यथा रहसि तथा जनसंसदि,
एकलेन वा बहुभिर्मिलत्वा वा, हेल्या श्रद्धया वापि
नाम ग्रहणं तु शक्यते । एवं स्थितेऽपि श्रीनाम विहाय
अन्यत्किञ्चिदनुतिष्ठामश्चेत्, अन्तर्लोकचञ्चनवुद्धिप्रतिताः
बहिः कपटं दैन्यं प्रतिष्ठादशावैमुख्यञ्च प्रख्याप्य, अहं-
ममादिवुद्धिसम्पन्नाः, अवैष्णवान् वैष्णवांस्तथा वैष्णवां-
श्चावैष्णवान् मत्वा, सतां निन्दादिरूपान् नामापराधान्
अनुग्राह्य, असाधूनां बहुमाननेन, नाम्नो बलात्याप-
, माश्रित्यचापराधान् वितन्वश्चेत्, - हा हन्त ! तर्हि
वञ्चिताः स्मः ।

श्रीभगवतो गौरचन्द्रस्य श्रीशिक्षाष्टकधृते द्वितीय-
श्लोक एवमुक्तं—

“नाम्नामकारि बहुधा निज सर्व्वशक्ति-

स्तत्रार्पता नियमितः स्मरणे न कालः ।

एतादृशी तव कृपा भगवन्ममापि

दुद्वंमीदृशोमहाजनि नानुरागः ॥”

परमकारुणिकेन नामिना, श्रीभगवता अहैतुककृपा-
पारवश्यात्स्वनाम्नां बहुत्वं प्रकटय्य तत्र आत्मनः सर्वाः

शक्तयः समर्पिताः । अत्र बहुधेतिपदेन भगवन्नाम्नां
मुख्यगौणभेदौ ज्ञापितौ । तेषु माधुर्य्यप्रधानानि श्री-
श्रीकृष्ण-राधाकान्त-गोरीजनबलभादीनि, ऐश्वर्य्य-
प्रधानानि वासुदेव-राम-नृसिंह-प्रभृतीनि, च मुख्यानि ।
अंशरूपाणि असम्प्रगाविर्भावात्मकानि ब्रह्म-परमात्मा-
दीनि गौणानि । मुख्यनामभिः नामिनः श्रीभगवतो-
ऽभिन्नत्वम् । मुख्यनामसु प्रत्येकं सर्वाः शक्तयः
साकल्येन पूर्णतया च निहिताः । गौणेषु तु
विविधास्ता अंशेन वर्त्तमानाः ।

लोकेऽस्मिन् जीवमात्रस्येव श्रीहरिनाम्नि अधि-
कारोऽस्त्येव । प्रभुः श्रीमन्नित्यानन्दः श्रीहरिदासश्च
नामाचार्य्यौ । श्रीनाममङ्कीर्त्तन-प्रवर्त्तकेन भगवता
श्रीकृष्णचैतन्यमहाप्रभुणा हरिदासो न जातु प्रतिविद्धः
“यवनस्त्वं ब्राह्मणगृहेषु कदापि हरिनाम न कीर्त्तय”
इति । परन्तु तेन नित्यानन्दहरिदासावादिष्टौ - जगति
प्रतिगृहं गत्वा युवाभ्यां हरिनाम सर्व्वत्र समं कीर्त्तयता-
मिति । ब्राह्मणेनरेण परस्परं व्यवहारान् ब्राह्मणस्य
ब्राह्मणत्वं विनश्यतीति स्मार्त्तो विधिः । किन्तु
क्षत्रिय वैश्य-कंसवणिङ्ग-प्रशास्वादीनां अवगकुलानां यत्र
कुत्रचित्समुद्भूतेषु श्रीहरिनामप्रदानेनोपाध्याय-कुला-
विर्भूतस्य प्रभोः श्रीमन्नित्यानन्दस्य न किञ्चिदपि
पातित्यम् । यतस्तत्रभवान् शुद्ध-नाम-प्रदान-समर्थो-
ऽर्थादिलोभादुदरभरणार्थं वा कदापि कस्मैचिन्नामाप-
राधं न प्रददाति । अतोऽसौ पतितपावनो जीवो-
द्धारणः । येत्वपरे अहं-ममत्वपरा अर्थादिलौहयात्
हरिनामप्रदानव्याजेन नामापराधं वितरन्ति, ते तु नीच
संसर्गात्यातित्यं भजन्त एव । एवं न च श्रीमद्भरि-
दासस्यापि आचार्य्यत्वायोग्यता । परन्तु श्रीमन्महा-
प्रभुणा हरिदासं नामाचार्य्यरूपेण प्रतिष्ठाप्य सर्वं जीवा
उपदिष्टाः “यदाभिजात्येन लौकिक-मर्यादाया वा पार-
मार्थिकानां उच्चावचानां भावानां न कोऽपि समान्य

इति । वस्तुनस्तु पारमार्थिकानामेव मुख्याभिजात्यं वर्तते नेतरेषाम् । अन्येषां यद्दृश्यते 'तत्तु मिथ्या-भिजात्यमेव हरिनामग्रहप्रतिबन्धकञ्च । श्रीमद्भागवतेन तथा श्रीचैतन्यचरितामृतं चैतदेव समर्थितम् । तथा हि—

“जन्मैश्वर्यं श्रुतश्रीभिरेधमानमदः पुमान् ।

नैवाहृत्यभिधातुं वे त्वामकिञ्चनगोचरम् ॥” भाः ॥

* * *

“येइ भजे सेइ बड़, अमक्त हीन छार ।”

* * *

“दीनेरे अधिक दया करेन भगवान् ।

कुलीन परिडत धनीर बड़ अभिमान ॥”

भक्तस्यैव श्रेष्ठत्वमभक्तस्य नीचत्वं तुच्छत्वञ्च, दीनेषु भगवतः समधिकं कारुण्यमभिजानानां परिडतानान्तथा धनिनाञ्च मदोन्मत्ततेति बङ्गभाषाश्लोकात्पर्यम् ।

शौकब्राह्मणेतरं वर्णजातस्य मुखात् हरिनाम न श्रोतव्यं, नीचकुलोद्भूतस्य हरिनामकीर्तने नाधिकार इत्येत्यादिकं मूलपुरुषाणामाचरणेन न समर्थितम् । कुलीनग्रामवास्तव्यः श्रीरामानन्दो महति कुले जातोऽपि श्रीलहरिदासस्य दास्यं स्वीचकार । श्रीमन्नित्यानन्दोऽप्यवरकुलोत्पन्नः श्रीउद्धारणठकुरं शिष्यत्वेन परिगृहीतवान् । महाभागवतरणालंकृते वंशे ऊर्ध्वतना अधस्तनाश्च शतं पुरुषा, मध्यमभागवताविर्भावपाविते वंश ऊर्ध्वाधस्तनाश्चतुर्दश, कनिष्ठभागवतावनारपवित्रिते कुले ऊर्ध्वाधस्तनयः पुरुषा उन्नीयन्त इति प्रसिद्धमेव ।

वैष्णवास्तु न कर्मफलवश्याः । ‘अवश्यमेव भोक्तव्यं फलं कर्म शुभाशुममित्यस्य विधेः प्रयोगस्थानं भक्ता न भवन्ति । जीवो हि पापात्कुष्ठिनो गृहे कुष्ठव्याधिनो जायते, पुण्यात्तु ब्राह्मणगृहसमुत्पन्नः श्रेष्ठं लौकिकमाभिजात्यं लभते, कदाचिद्वा कर्मफलवशात्

योगघ्नष्टः श्रीमतां गृहेऽभिजायत इत्यनेकशो दृश्यन्ते । ईदृशं प्राक्तनफलप्राप्त्यादिकं कर्मिणां भवत्येव न जातु वैष्णवानाम् । तथा हि श्रील रूपगोस्वामि-वाक्यं—

“यद्ब्रह्मसाक्षात्कृति-निष्ठयापि

विनाशमायाति विना न भोगैः ।

अपैति नामस्फुरणेन तत्ते

प्रारब्ध कर्मेति विरौति वेदः ॥”

तैलधारावदविच्छिन्नब्रह्मध्यानेनापि यत्प्रारब्धकर्म-फलं पापं वा पुण्यं वा भोगं विना न निवर्तते तत्सर्वं हि भगवन्नामस्फुरणादेव सम्यक् प्रविलीयत इत्येतत् वेदः उच्चैः कीर्तयतीत्यर्थः ।

यत्तु लौकिकदृष्ट्या भगवद्भक्तानां नीचकुलाविर्भूतत्व-मूर्खत्व-व्याधिग्रस्तत्वादिकमुपलभ्यते तत्रापि कश्चन सुमहान् हेतुः । एवञ्चेत् दृश्येत यद्भगवद्भक्ताः केवलं उच्च वंशानेवालंकुर्वन्ति, तेषामेव बलवत्ता पारिडत्यञ्च, तर्हि अन्येषां निरुत्साहः स्यात् । अतः श्रीभगवान् जगन्मङ्गल-विधित्सया स्वभक्तानुच्चावचेषु वर्णाश्रमेष्वविर्भाव्य जीवानां दयतेतराम् । एतद्धि यथा गृहपालितां पूर्ववर्शिक्षिताञ्च कारिणीं प्रवेश्य सद्योऽवपातमग्राः करिणो गृह्यन्ते तद्वदिति ज्ञेयम् । तथा हि श्रीमद्वृन्दावनदासः—

“शोच्यदेशे शोच्यकुले आपन समान ।

जन्माइया वैष्णव सवारे करे त्राण ॥

येइ देशे येइ कुले वैष्णव अवतारे ।

तांहार प्रभावे लक्ष योजन निस्तरे ॥”

— चैः भाः क्षादि २५

परमकारुणिको भगवान् स्वतुल्यान् वैष्णवान् शोच्ये देशे कुले च समुद्भाव्य सर्वान् त्रायते । यत्र देशे कुले च वैष्णवोऽवतरति तत्र हि तस्य प्रभावात् लक्षयोजनं लोका निस्तरन्तीति भावः ।

‘यत् देख वैष्णवेर व्यवहार दुःख ।
निश्चय जानिह, सेइ परानन्द-सुख ॥
विषयमदान्ध सब किछु ना जाने ।
विद्या-धन-कुल-मदै वैष्णव ना चिने ॥’

वैष्णवानां यत् व्यावहारिकं दुःखं प्रतीयते, तत्
तेषां परमं सुखमन्तःपरानन्दनिमग्नत्वादिति सत्यं
जानीहि । विषयान्धास्तु नैतत् जानन्ति । विद्या-

धन-कुल-मदेन वैष्णवो ज्ञातुं न शक्यते इत्यर्थः ।
भगवद्भक्तं नीचकुलादिभूतं दृष्ट्वैवं न मन्तव्यं यत्
स हि कर्मफलेनैव नीचयोनिं प्राप्तः शूद्रकुलसमुत्पन्न
इति । परन्तु तेनैव जन्मना स तत्कुलं पूतवानित्येव
बोद्धव्यम् । कोऽपि महाजनश्चेत्कालियुगीयसाधनेन
सिद्धिं समधिगच्छति तर्हि तस्यैव श्रेष्ठत्वं नान्येस्येति
स्थितिः ।

श्रीतत्त्वसूत्रम्

[श्रीमद्भक्तिविनोदठकुर-विरचितम्]

(पूर्वानुवृत्तम्)

परानुशीलनसाधनानि गौणभक्तेः प्रत्यङ्गानि दर्शयति,—

**श्रवणकीर्तनादीनि परानुशील-
नोपयोगित्वात्तत्प्रत्यङ्गानि ॥३५॥**

[अतएव उपायभक्त्यङ्गस्य परानुशीलनस्य उप-
योगित्वात् श्रवणकीर्तनादीनि तस्याः पूर्वोक्ताया
उपायभक्तेः प्रत्यङ्गानि । सततं कीर्तयन्तो मामित्यत्र
कीर्तनादीनां उपासनाङ्गत्वश्रवणात् ।]

यथा भक्तिरसामृतसिन्धौ,—

शुद्धसत्त्वविशेषात्मा प्रेमसूर्य्याशुसाम्यभाक्
रुचिभिश्चित्तमासृण्यकृदसौ भाव उच्यते ॥
अविर्भूय मनोवृत्तौ व्रजन्ती तत्स्वरूपताम् ।
स्वयं प्रकाशरूपापि भासमाना प्रकाश्यवत् ॥

शाण्डिल्य सूत्रभाष्ये धृतवचनं,—

गङ्गाजले किं न वसन्ति मत्स्या
देवालये पक्षिणा वसन्ति ।

भावोज्झिता स्ते न फलं लभन्ते
तीर्थाश्च देवायतनाश्च मुञ्च्यात् ॥

यथा रूपगोस्वामिवाक्यं,—

यत्र रागानवाप्तत्वात्प्रवृत्तिरुपजायते ।
शासनेनैव शास्त्रस्य सा वैधीभक्तिरुच्यते ॥

तथा हि भक्तिरसामृतसिन्धौ,—

वैधभक्त्यधिकारित्वे भावाविर्भावनावधि ।
अत्र शास्त्रं तथा तर्कमनुकूलमपेक्षते ॥

भक्तिरसामृतसिन्धौ रूपगोस्वामिवाक्यं,—

हरिभक्तिविलासेऽस्या भक्तेरङ्गानि लक्षशः ।

किन्तु तानि प्रसिद्धानि निर्दिश्यन्ते यथामति ॥

पुनश्च रूपगोस्वामिवाक्यं,—

सा भक्तिरेकमुख्याङ्गाश्रिता वा बहुलाङ्गिका ।
स्ववासनानुसारेण निष्ठातः सिद्धिरुद्भवेत् ॥

यथा रसामृतसिन्धौ,—

केषाञ्चित्कचिदङ्गानां यत्क्षुद्रं श्रूयते फलम् ।
बहिर्मुखप्रवृत्त्येतत्किन्तु मुख्यं फलं रतिः ॥

तथा च गीतायां भगवद्वाक्यं,—

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

पुनश्च तत्रैव श्रीमुखवाक्यं,—

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयास्यात्मभावस्थो ज्ञानर्दीपेन भास्वता ॥

महाभारते शान्तिपर्वणि मोक्षधर्मे,—

सर्वाश्रमाभिगमनं सर्व्वतीर्थावगाहनम् ।
न तथा फलदं सौते नारायणकथा यथा ॥

तथा च विष्णुपुराणे,—

तस्मादहर्निशं विष्णुं संस्मरन् पुरुषो मुने ।
न याति नरकं शुद्धः संक्षीणाखिलकल्मषः ॥

तथा हि विष्णुपुराणे, द्वितीयांशे,—

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तन्तु तस्यैकं हरिसंस्मरणं परम् ॥

अतएव भागवते सप्तमस्कन्धे,—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

भागवते एकादशे भगवद्वाक्यं,—

नैतत्त्वया दाम्भिकाय नास्ति काय शठाय च ।
अशुश्रूणोरभक्ताय दुर्विजनीताय दीयताम् ॥

भागवते तृतीयस्कन्धे कर्हमं प्रति भगवद्वाक्यं,—

कृत्वा दयाञ्च जीविषु दत्त्वाचाभयमात्मवान् ।
मय्यात्मानं सह जगत् द्रक्ष्यस्यात्मनि चापि माम् ॥

यथा गीतायां परमेश्वरवाक्यं,—

सर्व्वभूतस्थमात्मानं सर्व्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्व्वत्र समदर्शनः ॥
सर्व्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्व्वथा वर्त्तमानोऽपि स योगी मयि वर्त्तते ॥

पुनश्च तत्रैव,—

समोऽहं सर्व्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

पुनश्च तत्रैव चरमसिद्धान्ते,—

ईश्वरः सर्व्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्व्वभूतानि यन्त्वारूढानि मायया ॥
तमेव शरणं गच्छ सर्व्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
श्रीमद्भागवते तृतीयस्कन्धे एकोनविंशाध्याये

कपिलदैववाक्यं,—

‘अहं सर्व्वेषु भूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥
यो मां सर्व्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वार्चां भजते मौढ्याद्ब्रह्मन्येव जुहोति सः ॥
द्विपतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥
अहमुच्चावचैर्द्व्यैः क्रिययोत्पन्नयाऽनघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्राभावमानिनः ॥
अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्व्वभूतेष्ववस्थितम् ॥
आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुल्लवणम् ॥

• अथ मां सर्व्वभूतेषु भूतात्मानं कृतालयम् ।
अर्हयेद्दानमानाभ्यां मैत्र्यभिन्नेन चक्षुषा ॥
श्रीचैतन्यचन्द्रोदयनाटके,—

अन्तः प्रसादयति शोधयतीन्द्रियाणि
मोक्षश्च तुच्छयति किं पुनरर्थकामौ ।
सद्यः कृतार्थयति सन्निहितैकजीवा-
नानन्दसिन्धुविवरेषु निमज्जयन्ती ॥

इदानीं पूर्व्वोक्तोपाय-भक्त्यङ्गभूतन्तु प्रत्याहारस्य
स्वरूपं लक्षयति,—

देहरथं मनः सारथिमिन्द्रिय-
हयानास्तिक्यज्ञानेन युक्तवैराग्येण
च विषयमार्गाच्छन्नैर्निवर्तयेदेष एव
प्रत्याहारः ॥३६॥

[अत्र देह एव रथं चेतनप्रेरितत्वात् मनः
सारथिरूपं इन्द्रियनियन्त्रितत्वात् । इन्द्रियाणि हयाः
शरीररथचालकत्वात् इह रथी जीव इत्यादि सूत्रकार-
स्याभिप्रेतमवगन्तव्यं, आत्मानं रथिनं बिद्धि इत्यत्र दि-
श्रुतयः प्रमाणम् । आस्तिक्यज्ञानयुक्तवैराग्योभयविध-
साधनेन पूर्व्वोक्तस्थादीनामसद्विषयमार्गात्क्रमेण प्रत्या-
नयनं प्रत्याहारलक्षणं, शनैःशनैरुपरमेद्वुद्ध्या धृति-
गृहीतया इति गीतायाम् ।]
कठोपनिषदि,—

आत्मानं रथिनं बिद्धि शरीरं रथमेव च ।
बुद्धिन्तु सारथिं बिद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥
यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्रोति तद्विष्णोः परमं पदम् ॥

गीतायां,—

यत्सांख्यैः प्राप्यते स्थानं तदुद्योगैरपि गम्यते ।
एकं सांख्यश्च योगश्च यः पश्यति स पश्यति*॥
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥
सन्यासः कर्मयोगश्च निःश्रेयसकराबुभौ ।
तयोस्तु कर्मसन्यासात्कर्मयोगो विशिष्यते ॥
सन्यासस्तु महाबाहो दुःखमाप्नुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥

तथा हि गीतायां,—

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥

पुनश्च तत्रैव,—

युञ्जन्नेवं सदात्मानं योगी विगतकलम्षः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

भगवान् गीतायां कथयति,—

योगिनामपि सर्व्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥

पुनश्च तत्रैव,—

येषामन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

भगवद्गीतायां अष्टमाध्याये चरमसिद्धान्ते,—

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अभ्येति तत्सर्व्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥

श्रीश्रीगुरुगौराङ्गौ जयतः

निवेदन

श्रीपरमहंस मठ

नीमसार (सीतापुर) ।

सचिनय निवेदन !

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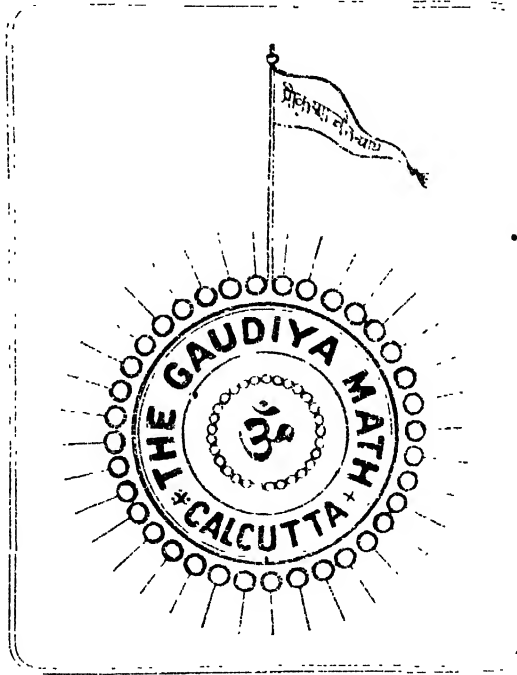
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No. 6

November

1928



EDITED BY

PARAMAHANSA PARIBRAJAKACHARYYA

Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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VOL. XXVI.

NOVEMBER, 1928, 442 Chaitanya-Era.

NO. 6.

An Old Paper on the Attibaris of Orissa.

PEOPLE who are interested to study the *Attibaris* of Orissa will get light if they go through the following letter published in the "Progress" on the 18th August 1871. The word *Attibari* indicates that they are a set of people who care very little for their preceptors with their following and who entertain an idea quite independent of the prevailing sanctity though they base their thought on antique principles. In Bengal the epithet *Attibari* is given to the followers of one Rup Kabiraj who happened to have quarrelled with the following of Acharyya Srinibas on some religious practice which deviated him

from the Sranta method. The *Attibaris* of Orissa in some places have identified themselves with their provincial cause of nationality but we entreat them to refrain from doing so for the sake of comparative significance of religious views which are common properties of all nations. The system of Bhakti has a special characteristic which should never be ignored in furthering a national sentiment of a particular province. The patient inquisitive readers will find substantial material when they go over this article for their future guidance; so we cannot resist culling it here in toto. —*Ed. H.*

TO THE EDITOR, PROGRESS.

Dear Sir,

There is a class of men in Orissa who pass by the name of *Attibaris*. They say that they are *Vaishnavas* but in fact they are quite opposed to the principles of *Vaishnavism*. This sect originated with one Jaganath Das who flourished at the time when Mahaprabhu Chaitanya Deva of Nadia entered Puri with a view to propagate the genuine principles of the *Vaishnava* creed. Jaganath Das was indeed a man of great acquirements in the Sanskrit language. He translated the *Sreemad Bhagabata* into *Uria* poetry as also the *Bhagabat Geeta*, the most instructive book in the Hindu literature. The translations are, however, free and contain more things than the original works themselves. The *Urias*, especially those who are below the Brahmins, are very fond of reading these translations. As a citizen of Calcutta you might have several times heard the *Uria* bearers reading these translations in the Palkee Addas in the City of Palaces.

Though the translation of the *Bhagabat* by Jaganath Das is generally liked by all classes of the *Urias*, yet there is a special class of men who considered themselves as spiritually led by him. These men are the *Attibaris*. Most of them belong to the lower classes.

The *Attibari* is both a religionist and a politician like the Mohammadan fanatics that go by the name of *Wahabees*. In religion they occupy a very curious position. They say that they worship One Great God who is without any form whatever. They appear and have no conception about the Spiritual Personality of the Deity, nor do they believe that the human soul lasts in distinction from God after salvation. In fact, they hold a similar idea with the great commentator of the *Vedanta Darshana*, I mean *Sankaracharya*, the leader of the *Advaitavadis*. But they at the same time believe that the Jaganath in the Temple at Puri is the highest ideal of God. In fact they worship the idol as if it were the unconditioned Deity himself. They do not believe all the *Shastras* but they attempt to choose out principles out of them. They believe, however, that they are the highest class of religionists in the world and the Absolute Truth is alone with them. They several times, profess that they are true *Brahmagyanis* and that the present Brahmas are but Christians, the name *Brahma* being a misnomer with them. The *Attibaris* like the old Roman Catholics in the Middle Ages still receive revelations from the Deity and speak sometimes face to face with him. For this reason every learned *Attibari* is a prophet, and has his *Mulika* or a series of revelations. Go to one of them and he will tell you

in which year and under which circumstances the world will end! They sometimes perform some ceremonies of the Yoga philosophy, and attempt to work physical wonders. They are addicted to the smoking of Gunja and taking of opium, and it is when they are under the influence of these intoxicating articles, that they are in the habit of receiving revelations! Most of them are married men living in their own houses and dislike the life of ascetics. They are often very bold and address other people in mysteriously awkward terms. In fact, those of the *Urias* who are intelligent enough to understand matters but have received no good education, turn out *Attibaris*. In whole of Orissa, I believe, there are about 15,000 men of this class! We understand it on very good authority that they have a sort of brotherhood like the Free Masons, amongst themselves which unite them in a strong affection towards each other. They often keep communication amongst themselves in mysterious expressions and signs, and thus the *Attibaris* at Balasore are often kept informed of what is going on with the *Attibaris* at Puri which is about 8 days' journey from the former station.

We would have been led to compare this class of fanatics with *Bowls* of Bengal, had there not been another characteristic to distinguish them from the latter, I mean the political character of the *Attibaris*. The main object

of the class is to bring about some political revolution in the province by means of circulating false rumours in the shape of revelations. Their *Malikas* (as the revelations are called by them) generally declare the period when there will be an incarnation of the Deity to destroy the present ruling authority. By mysterious words they advise their fellow brethren to be ready for the time and eagerly to wait for the *Avatar*! These circulations are not solely to be attributed to the *gunja* to which they are addicted, but to a desire which they foster in them to enjoy money and women belonging to the credulous fools that live far from the light of education. An *Attibari* is looked upon in the interior as one saint of Heaven to deliver the souls of sinners and to give them worldly aggrandisement when necessary. People sometimes visit them with a view to get rid of chronic diseases and women generally solicit the favour of their giving them children and domestic comfort. The trials of a couple of cases in criminal courts at Puri and Khurda have brought to light a great deal about the doings of the *Attibari* impostors in the *muffosil*. The Khurda case has disclosed that one of them turned out to be an incarnation of Balaram and prophesied to the people that he had come to make a political revolution in Orissa, the chosen place of the Deity. By this false rumour he acquired a great reputation

and corrupted a number of females belonging to the higher classes of the inhabitants. He was worshipped as a God and was surrounded by thousands as a Raja, ruling his own realm. He continued to send out his *Malikas* and to increase the number of fanatics till the Deputy Magistrate, Mr. Tailor tried him and sent him to imprisonment! The other impostor was working his way near the Temple of Bhubaneswar in a small village not even a mile from the Jaganath Road. He was also being worshipped as an incarnation of Mahavishnu. Females from surrounding villages came to worship him in the dead of night and he declared his *Mahaprasad* as sacred as that of Jaganath. He continued in this way, till some of the aggrieved Brahmins of Bhubaneswar came to him and asked him the authority under which he was thus acting. He plainly declared to them that the authority of the British Government was about to cease and a Dulbehara of Khurda was to be the ruler for Orissa. All those who would oppose his practice were to

suffer in a short time from his divine wrath. This terrified those who came to enquire but the matter was communicated to the authorities by one of them. Babu Kedar Nath the Deputy Magistrate, was deputed to enquire and submit a report. It was through the exertions of that officer that the impostor was brought to trial and punished!!

It was rumoured that a large number of impostors of this class rose simultaneously in several parts of Orissa, but when they heard of the trials of the two alluded to above, they got afraid and kept silent.

Such is the character of the *Attibaris*! How horrible they are! We would advise the Cuttack Editors to expose these characters and try to correct them. If they want to be patriotic, they ought to save their motherland from the hands of the *Attibaris* and *Alluks*. With all the attempts for improvement, Orissa will never rise till these wicked and designing members of the *Attibari* class are converted into 'Honest Citizens'.



The Erotic Principle and Un-alloyed Devotion

THE transcendental amorous pastimes of Sri Krishna with the spiritual milk-maids of Braja constitute the highest platform of service of the Divinity. This is the sum and substance of the teachings of Sri Chaitanya. This teaching is set forth in the Srimad Bhagabata Purana which offers the concrete and unambiguous exposition of this religion of love.

The principle of love is not supposed by any body as necessarily implying the reference to sex. Amorous love which involves the sexual reference is, however, regarded as a dangerous subject. It is difficult to understand how amorous love can be made to survive the complete elimination of the sexual reference as appears to be the hypocritical dream of a certain type of empiric poets and religionists. The empiricists take strong objection to the sexual element that enters most prominently and in its most repugnant form of polygamous adultery into the narrative of the pastimes of Sri Krishna. The unconventional amorous love of Braja with its frank sexual abandon is regarded by moralists and sociologists a too strong dose especially for boys and girls of a tender age, if not also for adults who do not possess a cultured taste and imagination. The idolatry of ribald sexual passion is a most mischievous religion and is a survival of the ideal of promiscuity of the savage state out of which humanity has hardly yet emerged fully despite the concerted labours of countless generations. No sane man can, therefore, contemplate without a shudder the prospect of being hurled back again into the condition of primitive savagery and sheer animalism. Any doctrine that leads or tends to lead, either directly or indirectly, humanity back into an ideal of promiscuous sexualism, therefore, stands self-condemned.

In the paragraph just penned I had been trying candidly to realise the position of the anti-erotist and have not scrupled to use very, strong language on

his side. I may also mention that, he can truly point, and he has not failed to do so, to ugly facts in support of his apprehensions. The almost open debaucheries of the dregs of so-called followers of Sri Chaitanya have been asserted by more than one respectable writer who have not even scrupled to attribute their degradation to the teachings of Sri Chaitanya. The fact of the wide prevalence of sexual corruption among certain sections of people, who pass themselves off as the followers of Sri Chaitanya is so painfully true that I consider it as both unnecessary and dishonest to play the role of an apologist for such persons and shall not stop to discuss the view that the charge is an exaggeration which it possibly is.

The sexual relationship which is now-a-days ordinarily sought to be regulated with the help of the principle of morality is not so far as I am aware condemned as wholly impure by any of the writers who object to the pernicious tendency of the teachings of Sri Chaitanya and the Srimad Bhagabata. They should, therefore, be surprised if they are informed that sexuality itself is condemned in the most unambiguous terms by the Srimad Bhagabata, Sri Chaitanya and His associates and eminent followers. The difficulty that confronts me in this discourse is not due so much to the onus of proving that they do not condemn, but to the much more bewildering fact that they do condemn the very principle of sexuality as the most harmful of all the delusions to which we are subject in the state of sin.

The moral principle of empiric ethics is based upon an ideal of human personality which consists in the harmonious development of all the faculties and instincts inherent in the human race. According to this view no instinct or quality is useless or immoral in itself. The proper use of every faculty is that which tends to improve its range and quality. If

this method of improvement is applied to sexual instinct we obtain the principle that it is not only justifiable but necessary to exercise the sexual function under proper safeguards which will ensure the increase of sexual power and scope. This ideal is being actually realised, under the lead of empiric ethics, by the various aesthetic and scientific activities of poets, novelists, painters, artists, physicists, chemists, biologists, eugenisists, etc. etc. on a consciously organised and exhaustive plan especially in modern Europe. The teaching of the Srimad Bhagabat has been found fault with by the empiric moralists and their followers on the grounds of crudity, grossness and want of worldly wisdom. Even the superiority of the religions of Christ and Mahammad is held by religionists, who are under the sway of empiric ethics to consist, at any rate partly, in their social principles, in their wise handling of the sex problem by condemnation of sexual excess and promiscuity. The principle of total sexual abstinence which is also recommended by those religions is supposed to be an error on the less dangerous side.

Sri Chaitanya following the Srimad Bhagabata rejects the above ideal of human personality. The development of the powers of the body and mind, according to him, has no connection whatsoever with the soul, the human self proper, which is located beyond the scope of all the activities and experiences of our present delusive existence. The mind is an organ of the soul which in this existence happens to be under the thralldom of matter with the acquiescence, of its master. This unnatural and seemingly impossible union between spirit and matter is the mystery which has baffled all the efforts at explanation of empiric science. The principle of causation which forms the basis of the inductive method does not apply to this fact of the first magnitude. The spirit is found meddling with matter with which it has nothing in common and is also convinced for all practical purposes that all its affinities are with the limited and the unconscious, that is the unspiritual. All the schemes of empiric science have avoided this problem for the plain reason that it is incomprehen-

sible to the known resources of our present reason or experience. But their ignorance of this subject continues nonetheless to be the fatal deficiency that vitiates all their conclusions at their source. If a material state has been supposed to be the ideal of human personality by empiric ethics it is due to the assumption that the mind with its present outlook is the undeveloped human soul which is capable of finding its way to the summit of perfection by continuing to increase its capacity and inclination of meddling with matter or in other words that its union with matter is a permanent fact of its very constitution. But as a matter of unbiased reasoning the spirit need not be supposed to have any material requirements for the simple reason that it is the spirit. Sri Chaitanya holds that the spirit is eternally and wholly separate from matter. In the state of sin it is under the false impression that it has an intimate connection with matter. Anything which tends to confirm this wrong impression prevents its reversion to its natural condition of unlimited existence. By any attempts to increase the sexual power which aims at stabilising the material connection the state of delusion will be prolonged. The sexual power has no value for the soul. If the sexual suggestion is allowed to pervade literature, science and art, those subjects do not thereby attain the proximity of the spirit. If one can lift a mountain does it prove that his soul is great? Matter or any capacity or instinct that derives its value from material effect or possibility of material effect, is of no concern to the soul. Spirit is eternally and categorically different from matter. The ideal of human personality according to Sri Chaitanya is that of the soul freed from its incarceration in matter and functioning on the plane of the Absolute to which it belongs by constitution. The faculties and instincts of our present minds are a perversion corresponding to the analogous principles of the soul in its pure state. It is therefore, not only unnecessary but positively harmful to try to increase the possibility or scope of our present misguided activities. The true ideal demand: the deflection of their direction from material objects towards the

spiritual. We should therefore, desist from the attempt to increase the power and scope of our present sexual instinct and try to reclaim it from misdirection towards any ideal that is derived from our experience of this world by turning it back upon itself thereby enabling it to find its true objective.

Sri Chaitanya is no advocate of gross or refined sensuality or of total sexual abstinence. He is opposed to all such positive and negative connection with matter. He wants the emancipated soul to find its own ideal. He does not consider it possible to ascertain the function of the free soul by the principles of their false existence.

If this radical difference between Sri Chaitanya and empiric moralists in regard to the ideal of human personality is kept well in view it should be possible not to misunderstand His attitude towards the sexual principle. Sri Chaitanya takes sex in the same way as He does any other phenomenon of this world, viz. as offering a double face to our unbiased reason. It may be regarded either as a part and parcel of our eternal nature or as an adventitious factor which has no connection with our real self. The empiricist holds the former view. Sri Chaitanya opposes and refutes it and establishes the truth of the latter view. The sex according to Sri Chaitanya is a passing affair and belongs as such to this changing existence. It happens to be in our way in one form or another so long as we are subject to this worldly existence and it is of course necessary that we should have a principle of conduct in regard to it. That principle should also be consistent with our ideal of the human personality. If the soul freed from the shackles of matter be our ideal we should so conduct ourselves towards sex that we may not thereby strengthen our present unnatural hankering for a certain form of material activity. For this purpose the very first thing that we have to do is to try to realise clearly that the world as it is presented to us by the material senses is not the world with which our souls are concerned. The soul has its own separate world. The soul is not an abstraction nor is the spiritual world a figment

of our material imagination. Rather the opposite of this is the real truth. This material world is only the perverted *reflection* of the spiritual world. It is the shadow, the abstraction, of the spiritual world which is the real substance. Our soul which is a denizen of the spiritual world has somehow lost all real recollections of the substantive world. But the features of the spiritual world are reflected in a distorted manner in this material world. It is that very same world which is presented in this distorted and unintelligible form by our present defective senses. The soul itself is responsible for this distortion. It is the inevitable result of the wrong use of the faculty of free reason which is the constituent principle of the soul. The soul is free to choose to serve the Truth. It is equally free to follow the opposite course. The proper function of the free reason is to serve the Truth or in other words to be prepared to recognise its natural limitations and submit to the guidance of a higher reason whenever the latter makes its appearance. The reason of fallen souls refused deliberately to recognize its own native littleness and renounced the guidance of the Higher Reason. In fact it set up for itself in order to build a world of its own with its own paltry resources. The present world is the result of this disloyal activity. We have put our neck deliberately into the noose that holds us fast in its iron grip and the same original perversity still persists and prevents us from reverting to our constitutional position. So long as this irrational perversity continues we are doomed to grope in ignorance and reap the reward of the wilful abuse of our free reason in the form of this petty existence of sin and death. It is also under the lead of this perverted reason that we have built up the empiric science of conduct. The empiric sciences which are the outcome of the efforts of the reason to get rid of the consequences of its folly are really the fetters forged by itself which bind it all the more securely to a false existence. The very first step that has to be taken in the right direction is to try seriously to realise the nature of

this perversity or sin. Once this perversity is clearly perceived the very sciences which have till now served to confirm our ignorance will be found to be of the utmost help in freeing us from the bondage of the world. There is nothing to be lost by the change of front and everything is to be gained in the only true sense.

Srimad Bhagabata and Sri Chaitanya tell us of this transcendental existence in which in spite of analogical resemblance everything is different from those things with which we are familiar in this world, even as the substance is different from its distorted shadow. The amours of Sri Krishna are categorically different from the sexual performances of the debauchees of this world because they are the eternal verity of which the latter form the unwholesome, perverted reflection. It is our eternal duty to have much to do with the one and nothing at all to do with the other. We are freed from the delusion and snare of sexuality through the realisation of the spiritual amours of the Divine Pair. The knowledge of the spiritual amours of Sri Sri Radha-Krishna are the medicine of the diseased soul afflicted with the malady of sexuality. The amours of the Divine Pair are the highest Truth and the last to be realised on the path of spiritual endeavour. This is the teaching of the Srimad Bhagabata.

We have to reach this goal by graduated stages of progress. It is first of all necessary to listen to the tidings of the spiritual world from the lips of those who have actually realised the life eternal. Such persons alone can properly expound the Srimad Bhagabata. Sri Chaitanya is the ideal exponent of the Srimad Bhagabata. His life is the Bhagabata reduced to the terms of the duties of every-day life of this world to enable us to really understand and realise the Truth. Any one who reads with an unbiased mind the illuminating volumes penned by His associates and eminent followers with the object of transmitting to all succeeding generations the particulars of His life and teachings, can never fail to realize the imperative

necessity for everyone of us to follow in His footsteps. We are thereby enabled to understand that the spiritual world really exists, that it is the realm of the concrete Absolute, that it cannot be attained by our own unassisted efforts for the reason that the Absolute refuses to reveal itself to our self-asserting tiny soul, that it is necessary to approach the Reality by the method of submission, that this method of submission to the Absolute has to be learnt, also by the method of submission, from those who have actually realised the Absolute and that there actually exist among us such God-sent teachers of the religion. Once this necessity of submitting to the spiritual preceptor is clearly realised one is thereby enabled to find out the right kind of preceptor. This is the first manifestation of the Absolute Truth to the sincere seeker. The next stage of progress consists in attentive listening to the words of the good preceptor simultaneously carrying them out into practice to the extent that they are understood, that is to say approved, by our reason. It is only after undergoing a complete course of training that we are enabled to reach the goal viz., a right understanding of the narrative of the transcendental amours of the Divine Pair.

The spiritual pupilage is indispensable and is the key to the situation. Those who profess to understand the Bhagabata without having passed through the complete course of such training by the method of sincere submission to the good preceptor are denied all access to the real meaning of the narratives of the Bhagabata. There are many professed followers of Sri Chaitanya who ignore the necessity of following His teaching. They reap only sin and degradation by their study of the Bhagabata. Their misrepresentations or depraved conduct need not stand in the way of our honest enquiry into the actual doctrines of Srimad Bhagabata in the light of the practice and teaching of Sri Chaitanya and His associates and sincere followers.

Sri Chaitanya has declared that Sri Krishna is served properly only by the denizens and specially the milk-maids of Brāja. That it is not possible

for anyone who is not perfectly free from sin to realise the nature of such service. It is necessary to pass through a regular course of spiritual training under a good preceptor to be able to understand what it really is and to be able to practise it. By attaining such service we realise the eternal function of our souls. This service cannot be performed by means of this body or mind. It is performed by the pure soul which is absolutely free from all worldly hankerings including the sexual. This service is a matter of spiritual realisation and not of apish imitation with the help of our present ribald imagination. By sincere, that is to say convinced, submission to the rules of spiritual pupilage as laid down in the scriptures and expounded by competent teachers one is enabled to attain to such perfect purity of mind. The Absolute Truth manifests itself of its own accord, for it has the power of taking the initiative, to the mind that is thus purified in the sincere effort of seeking after itself. Absolute purity of the mind is attainable. Relative purity is a delusion and a snare and will not serve the purpose at all. The Bhagabata should never be read without bearing in mind these warnings of the scriptures. Otherwise there will be the absolute certainty of confounding the spiritual with the material and being punished with the acquisition of a positive repugnance for the medicine which alone can heal the distempers of mortality or misapplying the same to one's utter ruin. It is not the counsel of intolerance or superstitious faith but the highest conclusion of the unbiased reason in its effort to be absolutely loyal to its own constituent principles. The above position has been reached by the proper exercise of rationality which is the one unerring guide of our real self.

The spiritual milkmaids of Braja serve Sri Krishna with all their senses and for His satisfaction alone. Sri Krishna is a real Person. He is the sole Proprietor of everything. We are His property. Our senses are also His property. He has got senses like our souls which are made after His image. Our present material senses are an

unwholesome perversion of the reality. At present we want to serve ourselves by means of our senses. What we actually do, although we are not fully conscious of this, is that we only serve our senses because our souls are so constituted that they can offer, but cannot receive, any service. As we cannot serve ourselves if we also do not want to serve Sri Krishna we are thereby reduced to the necessity of self-delusion. In this deluded state we wrongly suppose ourselves to be the proprietors of our senses that is to be like Krishna. This applies equally to either sex. The males as well as the females of this world equally regard themselves as the owners of their senses and their senses as the means of self-gratification. In this sense all of us irrespective of sex are males, i.e. masters or enjoyers in the spiritual sense, although this is a delusion : because by constitution we are not masters but servants. Krishna is the only Master of everything including our souls. This fact is reflected in a perverted way in the principle of sex. We belong to the category of property to which our senses also belong. Hence it is practicable to identify ourselves with our senses in the deluded state of sin and mistake its supposed pleasure as that of ourselves. But as a matter of fact in the spirit there is no dividing line separating the soul from its senses as master from property. All this is only very faintly perceptible to our present reason. In the fallen state we suppose that the senses, conceived as different from ourselves, are pleased if we follow their dictates, again conceived as separate from ourselves, in the exercise of our function of self-consciousness. The milk-maids of Braja are the property of Krishna and are fully conscious of this relationship. This attitude is expressed by saying that they are females. In Braja the males are those who are less spiritual that is to say who are still under partial delusion although in touch with Krishna. The milk-maids of Braja are neither the masters nor the slaves of their senses as we want to be. They are not like our speculative moralists who are engaged in chasing the shadow.

They are the only realists. They know which none of us really knows, that everything belongs to Krishna, serves only Krishna and that everything is also privileged to realise that Krishna is its master. This is the purely spiritual state. The milk-maids of Braja alone possess this perfectly pure vision. Therefore they alone are truly females, that is to say, servants of Krishna, realising as they do that nothing including themselves belongs to themselves but that everything, themselves as well as their senses, belongs to Krishna. The empiric moralists overlook the fact that our senses are not really ours. We cannot make our eyes see or our noses to smell. They do not obey us. They obey their real Master to whom alone they belong. Everything is subordinate to Krishna. Everything really ministers only to His pleasure. It is not inconsistent with but the complete fulfilment of the moral principle. The female principle in the form of subordination to the male is a real fact of our spiritual existence. Krishna is the only Male, all the rest of us are females. This is the exact opposite of the current ideal viz. that we are the only males and everything else is female that is to say intended for our enjoyment. The soul functions freely in the realm of the Absolute where it is conscious of its real relationship with Krishna. Its function is crippled, thwarted and distorted the moment it chooses to set up as master on its own account, that is to say wants to play the role of a male. This perverted activity is stopped on all sides by the resistance of the Absolute Truth. It falls out with everything as soon as it falls out with Krishna. In its attempt to enjoy everything it is punished by those very things which serve to lure them to deeper depths of ignorance by a delusive response to their frantic attempts after sensuous gratification. In the normal state those very objects help them in serving Sri Krishna. To sum up the soul retains its natural condition as long as it serves the Absolute with all the resources of the principle of self-consciousness. But its will is free. It may not like to serve the Absolute. This is the abuse of its free choice

in as much as it is an offence against the principle of pure reason which also is part and parcel of its eternal nature. In consequence of its choosing deliberately to act in opposition to the dictates of reason the delusion that it is an entity existing independently of Krishna takes firm possession of it. It now finds itself exiled from the realm of the Absolute and functioning in strict subordination to the delusive or material power of Sri Krishna. In this new world the fallen soul tries to please itself with the help of its reason on which it has deliberately put various limitations. Thus is evolved the principle of the false ego (Ahankara).

We are all egotists. When we read the Bhagabata we, therefore, necessarily regard Krishna Himself as an egotist like ourselves seeking after material, sensuous enjoyment by means of His superior powers. To the egotist the service of the milk-maids of Braja, therefore, appears in the guise of the sad lot of the imagined victims of his own unprincipled lust. But the egotist never wants to be the object of another's enjoyment. This is true both of the female as well as of the male. The suffragettes are not false to their sex. They are only trying to shake off the unnatural domination of persons who do not themselves like to submit to be enjoyed on the pretext of sex. The real fact, however, is that both sexes like to enjoy and not to be enjoyed. They are all males. There are no real females or objects of enjoyment in this world but only a universal hankering for enjoyment. In the spiritual realm Krishna is the sole Enjoyer and everything else an object of His enjoyment. But this arrangement is not the distortion or denial but the fulfilment of all the real wants of the true selves of every object.

As Krishna is the sole Master He is also the only Servant. In the Absolute all ends meet. It is Krishna Who serves Himself and no one can serve Krishna except Himself. It is, therefore, not possible for us either to be masters or servants independently of Krishna. We are Krishna and yet not Krishna. We are of His essence but are not the source of the essence. But although we are of His essence we

are liable to be deluded by another power which also belongs to Krishna and which is called by our scriptures by the name of Maya (i. e. by which everything is measured, the principle of limitations). The soul in the pure state is subject to no limitations although it is only a small fraction of the Divine spiritual essence because in the spirit there are no such hard and fast dividing lines enabling it to be measured like material phenomena. This, however,

is also liable to be misunderstood. The human soul is a tiny part of the Divine spiritual essence functioning in the realm of the Absolute which is free from limitations but liable to be expelled from the spiritual world if it ever forgets its own littleness and abjures the guidance of Krishna. So long as it chooses to be guided by Krishna it is free from limitations or ignorance.

(To be continued)

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 65, August, 1928.)

THE Supreme Lord having accepted *Sannyas* (renunciation) in the bright fortnight of the month of Magh took up His residence at Nilachal (Puri) in the month of Falgun following. At Puri the Lord witnessed the swing festival of Krishna and delivered Sarbabhauma in the month of Chaitra. He started for the South in Baisakh. The Lord proposed to go alone on His journey but allowed Himself to be persuaded at the special request of Nityananda to take with Him a Brahman, by name Krishnadas, who happened to possess a nature of great simplicity. Sarbabhauma supplied the Lord with four sets of clothing, the lower as well as the outer pieces, worn by an ascetic and requested Him to meet on His way on the bank of the Godavari, Ramnanda Rai who was residing there at the time. Nityananda and some of the devotees accompanied the Lord up

to Alalnath. From Alalnath the Lord separated from His companions except Krishnadas and began His memorable journey reciting continuously as He went the word 'Krishna' in a passion of over-whelming love.

On hearing the Name of Hari from the lips of the Supreme Lord all the people of those parts began forthwith to recite the holy Name. Infusing the power of the spirit in all those who threw themselves at His feet the Supreme Lord effected the spiritual conversion of the entire population of the South by means of the disciples of those favoured persons. The glory of the mercy of the Lord manifested itself in the South in even greater measure than at Nabadwip. Moving forward in this manner the Lord arrived at Kurmakshetra. There He accepted the worship of the Kurma-Brahman and bestowing on him His mercy commanded

him to preach the Name of Krishna to others. The Supreme Lord commanded everyone to preach the tidings of Krishna by practising what he was to preach, or, in other words, to become an Acharyyā. In the temple of Kurma the Lord showed His mercy to a Brahman of the name of Vasudeva who was afflicted with leprosy of a malignant type, and freeing him at once from the diseases of body and mortality made him an Acharyya. For this act the Lord became known as 'Vasudevanritapradā' (Dispenser of the nectar, or immortality, to Vasudeva).

The Supreme Lord next visited Jior-Nrisingha. At Vidyanagar He

Ramananda Rai by accident on the bank of the Godavari where Rai had come for his daily bath. Rai Ramananda begged the Lord to stop Vidyanagar for a few days to preach the tidings of Hari. The Lord acceded to his request and stayed for some time at the house of a Vaidic Brahman. When in the evening Rai Ramananda presenting himself before the Lord in the garb of a humble suppliant made his prostrated obeisance the Supreme Lord commanded him to read out a few *ślokas* explaining the object (*prayojan*) of spiritual endeavour.

Thereupon Ramananda having briefly referred to the *Varnasrama Dharma* which was followed by all good people, read a number of *ślokas* bearing respectively on the offering of all work to

Krishna, on work without worldly attachment, on devotion adulterated with empiric knowledge and lastly on devotion unalloyed with such knowledge. The Lord recognised the last as the true end. He then asked Ramananda to tell him of those subjects that belonged to a still higher stage of endeavour. Rai Ramananda then launched on memorable discourse taking his topics in the following order of excellence viz. loving devotion in the form of unalloyed attachment for Krishna, love as that of a servant, love as friendship, love as paternal affection and love as embodied in the idea of the lover which last he declared to be the Supreme object of spiritual endeavour. Rai also dilated on the various aspects of amorous love to prove how it constituted the very highest end. The Lord having denied that it was the limit of the end Rai next described the love of Sri Radhika. Rai Ramananda then launched out into a description of the natures of Krishna and Radha and the principles respectively of *rasa* (rapturous quality) and love.

Thereafter in response to the requisition of the Supreme Lord Ramananda Rai recited a song composed by himself which is surcharged with the mood in which the mistress identifies herself with the object of her love in the destruction of separation and which expresses itself in loving activities in keeping with the strong persuasion of such mis-

taken identity with her lover. Lastly the all-important subject of the absolute necessity of loyal submission to the guidance of Sri Radhika's female confidantes of Braja as the means of attaining the highest object of spiritual pupilage viz. the direct loving service of Radha-Krishna, was treated in detail.

After several successive nights had been passed in Krishna discourse the Supreme Lord showed Rai Ramananda His Form as *Shyama* Who reigns supreme over the realm of *rasa* (rapture that melts the soul) and as *Gaura* Who is the highest Love Itself. The sight of the Form Divine caused Rai Ramananda to faint for excessive joy. After a few more days had passed the Lord commanded Rai Ramananda to proceed to Puri giving up his post as an officer of the king and resumed His journey southwards.

Starting from Vidyanagar the Lord visited successively Gautami Ganga, Mallikarjuna, Ahobal Nrisingha, Siddha Bat, Skandha-Kshetra, Trimath, Briddha Kasi, Baudhasthan, Tripathi, Trimalla, Pana-Nrisingha, Siva-Kanchi, Vishnu-Kanchi, Trikalasasti, Briddha-Kol, Siyali-Bhairabi, Bank of Kaveri, Kumbhakarnakapal and arrived at Sri Ranga-Kshetra.

By the mercy of the Supreme Lord attachment for Krishna manifested itself even among elevationists (*Karmis*), salvatipnists (*gnanis*), worshippers of

Rama, professors of knowledge as end, Sri Vaishnavas and other sects, or in other words, *all* the inhabitants of South India. At Baudhasthan the supreme Lord refuted the casuistries of the learned Acharyya of the Buddhists. Enraged by his discomfiture the Buddhist teacher laid a plot and caused desecrated food to be offered to the supreme Lord as *mahaprasāda*, when a great bird made its appearance and snatched away the impure food together with the dish in which it had been served. The dish then descended on the head of the Buddhist teacher and cut into the skull. The luckless savant was rendered senseless by the violence of the blow. The Buddhists on witnessing the fate of their preceptor at once submitted to the Supreme Lord and by command of the Lord chanting the *Kirtan* of Krishna were turned into Vaishnavas along with their Acharyya. The quondam Buddhist teacher thereupon recited a hymn in praise of the Supreme Lord Whom he recognised as Krishna. The Lord also enabled the Saivas to awake into Vishnavism or consciousness of the real self.

During the four months of *Chatur-mashya* the Lord stayed in Sri Ranga-Kshetra at the house of Venkata Bhatta who was a native of the place and a Vaishnava, being a follower of Sri Ramanujacharyya. The Lord converted Venkata Bhatta with his whole family who had been worshippers of Lakshmi-

Narayana, into devotees of Krishna. The three brothers Tirumalaya 'Bhatta, Venkata Bhatta and Probodhananda Saraswati obtaining the refuge of the feet of the Supreme Lord attained the eligibility of realising the intoxicating sweetness of Radha-Krishna. Sri Probodhananda Saraswati, the brother of Venkata Bhatta, was an ascetic with the triple staff (*tridandi*). He is uncle and spiritual preceptor of Sri Gopala Bhatta, son of Sri Venkata Bhatta. During the period of His stay at the house of Venkata Bhatta, Gopala Bhatta had an opportunity of beholding and serving the Lord.

On his arrival at Rishava Parvat from Sri Rangam the Supreme Lord met Sri Paramananda Puri. Puri Goswami then proceeded to Nilachal (Puri). The Supreme Lord started for Rama's Bridge. At South Mathura being touched by the grief of a devotee of Rama the Lord consoled him with the assurance that transcendental Seeta Devi is the mistress of Vaikuntha and is beyond the scope of the polluted touch or sight of the worldly Ravana. Later the Lord procured from Rameswar certain *slokas* of the Kurma Purana that corroborate His statement and showed them to the delighted Brahman. The simple minded Brahman Krishnadas, who accompanied the Supreme Lord, having fallen into the clutches of the Bhattatharis of Malabar the Lord rescued him from his degradation thereby teaching this

lesson as a warning to everybody that the thralldom of the illusory power is the inevitable result of the abuse of one's freedom of will and that this terrible calamity is sure to overtake one who forgets to serve Krishna even for the space of a single moment.

The Lord secured on the bank of the Payaswini river the fifth chapter of the Brahma Samhita, an authoritative work on the principles of the Vaishnava religion. From there He went on to Sringeri Math and Udupi. The Supreme Lord did not esteem the discourses of the then Madhavacharyya of Udupi who was an upholder of the doctrine of knowledge as the end and a supporter of devotion adulterated with empiric knowledge. The Madhavacharyya being afterwards vanquished in controversy recognised the greatness of the Supreme Lord. At Pandarpur the Lord received the tidings of the disappearance of His elder brother, Biswarup, known as Sankararanya, from the lips of Sri Rangapuri. He secured the work 'Krishnakarnamrita' on the bank of the Krishnavenka river. Retracing His steps to Vidyanagar and there once more visiting Rai Ramananda the Supreme Lord returned to Puri by way of Alalnath.

On his return to Puri the Lord took up his residence at the house of Kashi Misra. Sarbabhauma introduced to the Lord all the Vaishnavas who resided at

Sri-Kshetra. Krishnaśas was sent to Nabadwip. On learning from Krishnadas the tidings of the Lord's return to Sri-Kshetra the Gaudiya devotees prepared to come up to Puri. Sri Paramananda Puri arrived there by way of Nabadwip bringing with him the Brahman Kamalakanta who was a disciple of Advaitacharyya. Sri Purushottam Bhattacharyya, a native of Nabadwip, after exhibiting the *lila* of accepting *saṅgyas* from a preceptor of the name of Chaitanyananda at Benares and becoming thereby known under the appellation of Swarup

without assuming the saffron robes now presented himself at the feet of the Supreme Lord at Puri. Govinda who was a disciple of Sri Iswarapuri also made his way to the Supreme Lord after the disappearance of Puri Gossain and in obedience to the command of his preceptor, and was employed in attendance on the person of the Lord. The supreme Lord with great skill made Brahmananda Bharati give up his skin garment. Kashiswar Pandit, disciple of Iswarapuri, also arrived at this time.

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.]

(Continued from P. 117, October, 1928.)

IT is not the purpose of Srila Siddhanta Saraswati Thakur to push the prevailing selfishness in the direction of further self-indulgences by the method of sensationalism that quickly evaporates. He is not trying to lead a mass that is characterized by material inertness towards a spell of worldly activities to last for five hundred or a thousand years to the furtherance of the designs of King Discord. He is absolutely free from any such ambitions. On the contrary he is making an effort to found the theistic age that will have no taste for earthly hankerings

of even the subtlest kinds. He has been sending forth in all directions with a voice of thunder the message of the religion of pure devotion of the Śrīmad Bhagabat which is the complete dedication of the *jīva*-soul to the service of the transcendental Divinity and absolutely free from all duplicity and pre-occupations, in an Age over which King Discord (*Kali*) reigns with un-challenged supremacy, in which the demon of the creed of materialistic work is expecting confidently to swallow up everybody and the demoness Putana of pseudo-liberalism that pretends to

ignore the eternal distinction between spirit and matter is working havoc with spiritual infants, and in which consummate cunning is upheld as the model of sincerity and civic virtue and unbridled license passes under the name of toleration.

This great preacher of the Word of God neglects no method for making his gift available to persons of all degrees, sex and condition. His searching mercy reaches everybody with the sole exception of the scoffers and slanderers of the servants of God, those who deliberately shut the doors of their houses in the face of the Vaishnavas. With the exception of these enemies of God all persons are being vigorously canvassed by every form of persuasion to listen to the holy Word of God from the lips of *sadhus* and thereby obtain eternal deliverance from the bondage of this unspiritual world. He wants to *force* everybody to listen to the Word of God against one's will where this is practicable. He attracts greedy persons by the lure of delicious dishes to mix in the society of *sadhus*, listen to Hari-Katha from their lips and join in the perambulation of the place where God resides with His own (Sridham). The roaring of the lion will one day arouse all the sleepers of the world except those who pretend to sleep in order not to hear.

He has carefully graded the worship in accordance with the fitness of the worshipper. For those who are not aware of the potency of the Divinity of the transcendental sound the Acharyya has provided the opportunity of serving God by means of the gross and subtle material bodies by worshipping His holy Image, by perambulation of the Sridham and the performance of various physical activities conducive to the service of Hari, and studies tending to devotion;—the object being to gradually excite the inclination for the worship of the transcendental sound. For those who belong to the intermediate stage he has provided the opportunity of employment as preacher of the Word of God in order to enable them to realise the body as the temple of God and to bring about the descent of Vasudeva in their pure spiritual essence. While he himself as the best of devotees, in performance of the function of the spiritual preceptor delighting in the society of devotees, is employed in promoting the appearance in all places of the association of devotees which is the transcendental pasturage where Krishna loves to take His rambles and enact His pastimes. His preachings and performances are, therefore, a matter of rejoicing for the whole animate world.

(To be continued)

Sree Sree Chaitanya Bhagabat

(Continued from P. 124, October, 1928.)

CHAPTER X

Summary :—In this chapter are described the displays of Biswambhar's learning in the Academy of Gangadas Pandit, merry controversies with Mukunda Gupta, espousal of Lakshmi Devi, daughter of Sri Ballavacharya and various manifestations of supernatural power witnessed by Sri Sachi Devi consequent on the joint presence of her son and daughter-in-law in the house.

After performing His daily devotions of early morning Nimai Pandit proceeded to the Academy of Sri Gangadas Pandit and took His seat there in the company of all the pupils. He slighted the opinions of these students who did not care to learn their lessons from Himself and impeded on them the bad consequence of pursuing their studies independently of Him. Murari Gupta did not submit to Him and was jocosely advised by Nimai to give up the study of Vyakarana and betake to the thoughts of patients. After a sharp trial of learning Murari at last agreed to be taught by Nimai Pandit.

Nimai Pandit now set up His own Academy in the Chandi Manlap of Mukunda Sanjaya who was a native of Nabadvip. Here He used to expound the texts and also criticise the views of the other teachers denouncing the so-called Bhattacharyas (leading teachers) of the Kali Age as being devoid even of the elementary knowledge necessary for composing the syllables. He frequently declared that no contemporary scholar of Nabadvip possessed the knowledge to solve His hoaxes.

Mother Sachi began to contemplate the marriage of her Son Who was now of the proper age. Lakshmi Devi, daughter of Sri Ballavacharya one day met her Lord Gaur-Narayana by accident at the bathing ghat of the Ganges and mentally greeted His feet. That very day Banamali Ghatak, match-maker, appearing before Sri Sachi Devi proposed the marriage of Lakshmi Devi with Sri Gaurasundar to which Sachi Devi did not pay any serious attention. Banamali fell in with Nimai Pandit as he was returning discomfited from his mission and on being asked by Nimai Pandit told Him everything. On arriving home Sri Gaurasundar gave His mother a hint of His willingness to accept the hand of Lakshmi Devi whereupon Sachi Devi at once settled the match waiving all demands of dowry as Ballavacharya was too poor to be able to offer any. The nuptial rites were duly celebrated and Nimai returning with His bride was welcomed into the house by Sachi Devi in the company of a great many Brahman matrons. From this time Sachi Devi noticed various supernatural manifestations in the house such as celestial light, exquisite fragrance etc. etc. from which she concluded that Sri Lakshmi Devi herself, the eternal Consort of Sri Narayana, dwelt in the person of her daughter-in-law. This thought made her very happy. As a matter of fact the house of Sri Sachi Devi was transformed into Varkanatha by the actual residence therein of Sri Lakshmi Devi and Sri Narayana in the persons of her son and daughter-in-law. But no one at the time knew that it was so.

- | | |
|--|---|
| 1 All glory to Gaurachandra, Greatest
of the gods !
Glory to the eternal Form loved of
Nityananda ! | 5 Listen, brother, to the narrative of
Chaitanya in this First Part
Wherein the Lord displayed the pastimes
of learning. |
| 2 Glory to the Lord of Sri Govinda
the keeper of the gate !
May Thou bend Thy auspicious glance
on all <i>jivas</i> ! | 6 In the aforesaid manner Sri Gaurasundar
was occupied night and day
Tasting the sweetness of learning
and had no leisure. |
| 3 All glory to the Son of Jagannath,
King of the Brahmanas !
Glory to the congregation of Thy
holy devotees ! | 7 Finishing His devotions at break of day
the Lord of the gods
In the company of all the students
went out for study. |
| 4 All glory to the Ocean of mercy with
the lotus eyes !
Vouchsafe this favour that the mind
may fix itself in Thy praise. | 8 Arrived at school, He took the central
seat in the assembly of Gangadas,
And engaged in a constant round of
defence or refutation. |

- 9 Those who did not take the help of
the Lord in construing the texts
Drew upon themselves volleys of censure
from the Lord.
- 10 After doing His own lesson the Lord
explained the texts to others
All sat round Him in a circle with
their respective followers.
- 11 Murari Gupta did not submit to be taught
by the Lord.
Wherefore the Lord often poked him.
- 12 Wearing His cloth tight in the style
of *jogapatta*
The Lord took His seat in the posture
of warrior in the middle of the assembly.
- 13 The *tilaka* mark of sandal, pointing
upwards irradiated His forehead.
The sheen of His beautiful teeth scorned
the brightness of pearls.
- 14 Gaurangasundar's dress bewitched
the God of love
The Lord was in His sixteenth year
in the first bloom of youth.
- 15 In learning He seemed superior to
Brihaspati himself.
He laughed to scorn all those who dared
to construe the texts without His help.
- 16 The Lord said, 'If there be any
who knows better
Let him come forward and refute
My exposition.
- 17 But there are those who although lacking
even the knowledge of compounding
syllables
Make a show of understanding the texts
by themselves only to gratify their vanity.
- 18 'People thus grow stupid by reason of
vanity and for this ill luck
Miss to learn the right explanation
from those who know'.
- 19 Murari Gupta heard this challenge
to combat
But concentrated on his work and
said nothing.
- 20 Yet the Lord often teased him ;
The sight of His servant gladdened
the heart of the Best of the Brahmanas.
- 21 The Lord said, 'Physician, why dost
thou study this subject ?
Betake thyself to healing patients by
means of creepers and leaves of plants.
- 22 'The science of Vyakarana is the most
difficult of all.
It does not contain any recipes for cold,
bile and indigestion.
- 23 'How wilt thou understand it by cogitating
in the mind ?
Go back to thy home and import strength
to thy patients.'
- 24 Although Murari's nature was most keen
being derived from Rudra, god of
destruction,
Yet he never felt angry at the sight
of Biswambhar.
- 25 He replied, 'You boast much,
being Brahmana,
You challenge everyone and brag
a good deal.
- 26 'With all Thy pouring over *sutra*, *britti*,
panji, *tika*,
Dids't Thou ever fail to get reply by
questioning me ?

- 27 'Before putting any question Thou say'st
'What do you know ?'
As Thou art a Brahmana to be revered,
what can I say to this ?'
- 28 The Lord said, 'In that case be pleased
to expound what you have learnt to-day'.
Gupta construed and the Lord opposed.
- 29 Gupta made out one meaning, the Lord
contended for another :
Master joined issue with servant and
neither could beat the other.
- 30 Gupta was a great scholar by the grace
of the Lord.
With delight the Lord listened to
the exposition of Murari.
- 31 Being pleased the Lord placed on
his body His own lotus hand.
The whole frame of Murari was thrilled
with transcendental joy.
- 32 Murari Gupta thus thought within himself,
'This superior Person is never a mortal man.
- 33 'Is such learning possible in man ?
My body feels a strange joy being touched
by His hand !
- 34 'It is no shame to learn from Him,
There is no one in Nabadwip possessed
of such judgment.'
- 35 The best of Vaidyas spoke with great
alacrity,
'Listen, Biswambhar, I will study
under Thee.'
- 36 The Lord after indulging in such pastimes,
Proceeded with all His company to bathe
in the Ganges.
- 37 The Lord returned home after finishing
His bath.
In this manner the Supreme Lord revelled
in the sweet taste of learning.
- 38 Most fortunate was Mukunda Sanjaya
Whose house was the scene of this
display of learning.
- 39 The Lord Himself taught Mukunda's son
Who also was wholly devoted to the Lord.
- 40 There was a most spacious Chandi Mandap
in the house
Which on its different sides accommodated
a great number of students.
- 41 There the King of Brahmanas taught
His classes.
That place was the seat of the learned
society of Gauranga.
- 42 In countless ways did He explain the texts
and refuted other interpretations
Constantly giving vent to regrets at the
incompetence of other teachers.
- 43 Said the Lord, 'Those who do not know
how to compound syllables
In this Kali Age are styled Bhattacharyas.
- 44 'Let them solve My hoaxes. If they succeed
I shall recognise the titles of 'Bhatta' and
'Misra' of them all.'
- 45 The Lord of Vaikuntha enjoyed thus
the sweet taste of learning
And was not recognised by any of
His servants.
- 46 His mother noticing the appearance of
youth in her son
Began to revolve in her mind the thought
of His marriage.
- 47 There dwelt at Nabadwip a most
worthy Brahmana,
Equal to Janaka, of the name
Ballava Acharya.
- 48 He had a daughter who was the very
image of Lakshmi herself.
The Brahmana was anxious to secure
a worthy husband for her.

- 49 One day as Lakshmi went to bathe
in the Ganges
By chance Gaurchandra happened also
to be there.
- 50 Gaurchandra smiled on recognising
His own Lakshmi.
Lakshmi also greeted with her mind
the twin lotus feet of the Lord.
- 51 Having thus recognized each other both
returned to their respective homes.
Who can understand the pastimes
of Gaursundar ?
- 52 By the will of God a Brahman by name
Banamali
Repaired to Sachi Devi on the self-same day.
- 53 After making his obeisance to the mother
the good Brahman
Accepted the seat offered by Sachi Devi
who received him with cordiality.
- 54 Thereafter Banamali Acharya thus
addressed the mother.
'Why do you not think of marrying
your Son ?
- 55 'By family, excellence of disposition,
virtuous conduct
Ballava Acharya leads a blameless life
at Nabadwip.
- 56 'His daughter is like Lakshmi herself
in beauty, disposition and dignity.
It is open to you to form this connection
if you like.'
- 57 The mother replied, 'My Boy is fatherless.
'Let Him first live and finish His studies
when there will be time for other work'.
- 58 Discouraged by these dry words of
Sachi Devi
The Brahman with a dejected heart took
leave of her.
- 59 On his way by accident he fell in with
Gaursundar.
The Lord on beholding the Brahman
embraced him in a merry mood.
- 60 The Lord said, 'Tell Me where
you have been.'
The twice-born replied, 'Even to greet
Thy mother.
- 61 'To her I actually proposed your marriage,
She did not take it seriously, I do not
know why.'
- 62 The Lord was silent on hearing his words
And having taken leave of him with
a smile returned home.
- 63 Laughingly He thus spoke to His mother
at once,
'Why did you not receive the Acharya
kindly ?'
- 64 Sachi was delighted on receiving this
hint from her son
And sending for the Brahman the following
day agreed to his proposal.
- 65 Sachi said, 'Brahman, the match that
you proposed yesterday
Be pleased to arrange without delay,
I am agreed.'
- 66 The Brahman took the dust of the
mother's feet
And proceeded immediately to
Ballav's house.
- 67 As soon as Ballavacharya caught sight
of him
He accosted him with great respect
and offered him a seat.
- 68 The Acharya said, 'I crave your attention
to what I say.
Settle immediately an auspicious day for
the marriage of your daughter.

- 69 'The son of Purandar Misra by Name
Biswambhar,
A great scholar, full of all good qualities,
- 70 'Is the bride-groom Who is worthy
of your daughter.
I propose this match, accept if you think
proper.'
- 71 Hearing this Ballavacharya replied with a
glad heart,
'Only by great good fortune such a husband
can be obtained for one's daughter.
- 72 'If Krishna is well pleased towards me,
Or if Kamala and Gauri are kindly
disposed to my daughter,
- 73 'Only then can I have such a Son-in-law.
Exert your best to arrange the marriage
without delay.
- 74 'There is only one matter which I feel
ashamed to mention,
I am poor. I have not the means to offer
a dowry.
- 75 'It is only my daughter whom I shall give
away and five myrobala.
On my behalf beg for this permission from
them.'
- 76 The Acharya having obtained the consent
of Ballava Misra
Came away highly pleased with the success
of his mission
- 77 And presenting himself before Sachi Devi
imparted to her the glad tidings.
'The match is happily settled, you may now
fix the auspicious day for the happy event.
- 78 On hearing this joyful news all the rela-
tions and friends were filled with gladness.
All of them turned up and busied
themselves in the preparations.
- 79 On an auspicious day they duly celebrated
the *adhibas* ceremony
With dance, song and various music played
by the company of practised dancers.
- 80 On all sides the twice-born recited the
Veda.
The Jewel of Brahmans shining like the
Moon took His seat in the centre.
- 81 The Brahman kinsfolk performed the
adhibas ceremony
In an auspicious moment by offering to the
Lord garlands and perfumes.
- 82 All the assembled Brahmans were
propitiated
By gifts of excellent perfumes, sandal-paste,
betel and garlands.
- 83 Ballava Acharya also duly presented
himself
And after joyously performing the *adhibas*
ceremony went back to his house.
- 84 Rising at dawn the Lord bathed, and after
making charitable gifts,
Worshipped the ancestors with due honour.
- 85 Then there arose a great auspicious sound
of mingled dance, song and music
And the uproarious noise of 'give' and
'take' was heard on all sides.
- 86 There were present many a loyal matron
And well-wishers, friends, Brahmans and
good people without number.
- 87 Mother Sachi greeted the matrons
By offering fried rice, plantain, vermillion,
betel, oil.
- 88 The gods and their consorts in the guise
of mortals
Merrily joined in the wedding of the Lord.

- 89 In this fashion with a glad heart
Ballavaacharyn performed
In due order the rites pertaining to the
gods and ancestors.
- 90 Thereafter at the time of twilight in an
auspicious moment
The Lord setting out from His home
arrived at the house of Misra.
- 91 No sooner did the Lord arrive than the
minds of Misra
And all his kin were filled with
transcendental joy.
- 92 Having respectfully offered him a seat
in due form
Misra helped his Son-in-law to the same.
- 93 Till at last, having decorated her with
every ornament,
Misra brought his daughter Lakshmi to
the Lord.
- 94 All the people recited the name of Hari
And lifting Lakshmi from the earth they
held her aloft.
- 95 Then Lakshmi circumambulated the
Lord seven times.
And making obeisance with her hands
joined in submission placed herself
in front of the Lord.
- 96 Then last of all there was throwing of the
garlands at each other
And both Lakshmi and Narayana were
highly pleased.
- 97 Placing the beautiful garland at the feet
of the Lord
Lakshmi then made the surrender of
herself by making obeisance.
- 98 On all sides arose a mighty chant of
glorification of the Name of Hari
In a storm of jubilation that drowned all
other sound.
- 99 After performing in this fashion the
ceremony of beholding the beautiful
face of the bride
The Lord resumed His seat with Lakshmi
on His left.
- 100 The Lord was in the first bloom of youth
surpassing in loveliness the god of love
As Lakshmi occupied her seat on His left.
- 101 The splendour and happiness that reigned
in the house of Misra
Who has power to describe ?
- 102 At last for the purpose of making the
gift of his daughter
Ballava occupied his allotted seat like
Bhishmaka.
- 103 On those lotus feet of the Lord by
washing which
Sankara and Brahma were enabled to
create the world
- 104 The worthy Brahman poured the water
in due form.
And after decorating the body of the Lord
with clothing, garlands and sandal-paste,
- 105 He made the gift of his daughter.
The Brahman was completely immersed
in the boundless ocean of joy.
- 106 Then the loyal matrons
Performed the customary rites of the family.
- 107 The Lord stopped at the house of Misra
during that night
And on the next day in the company of
Lakshmi proceeded to His own house.
- 108 As the Lord and Lakshmi mounted in
the *dola* moved along the road
And the people ran out to have a sight of
Him.
- 109 And both Lakshmi and Narayana shone
resplendent
In perfume, garland, ornament, crown,
sandal-paste and collyrium.
(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 72, August, 1928.)

[XXIII]

- 1 By the act of self-surrender all my vanity is gone,
I shall not try to provide for my safety.
- 2 Thy precious possession Thou wilt protect I know.
By Thy company I know those cattle that Thou maintain'st.
- 3 Thou, Madhaba, wilt pasture them on the bank of the Yamuna,
And call them softly by the music of Thy flute.
- 4 Thou wilt provide full security by slaying Agha and Baka,
Kan of the settlement of cow-herds !
- 5 Knowing certainly that Thou wilt protect
I shall drink the water of the Yamuna.
- 6 Thou wilt destroy the effects of all contamination by the serpent Kaliya—
Thou wilt purify the water of the stream and foster hope.
- 7 Thou wilt defend me by eating up the forest fire,
Thou art named Gopala and Govinda !
- 8 Wishing to destroy the malice of the king of the gods,
Thou, Holder of the mighty mount, wilt save from shower.
- 9 And when the four-faced one commits theft,—
Thou, Hari of the cowherd-settlement, wilt protect.
- 10 Bhaktivinode is Thy property of Gokul,
Uim Keshaba will protect with care.

[XXIV]

- 1 I give up the vanity of the error that I am a male (*puruṣa*).
This day, O Kan, I become Thy hand-maid pledged to do Thy bidding.
- 2 In the groves of Braja in the company of her confidantes
I will serve the Lord of Rādhā.
- 3 I will make the garland of flowers
In which the *tulasi* will be the jewelled pendant.
- 4 In the hands of the confidante I will place it with care,
And she will hold it in her hands with loving regard,
- 5 She will place it round the necks of Ye both ;
And I shall watch from a distance with solicitude.

- 6 The confidante will say, 'Listen, fair one,
 'Do you stay in my grove as my attendant.
 7 'And daily you shall weave beautiful garlands
 To charm Radha and Krishna.
 8 'The charge of your maintenance is mine :
 My cottage in the grove is yours.
 9. 'When I serve Radha-Krishna
 You will attend behind me.
 10. 'Making up the betel and fetching the camphor
 You will reach them to me knowing I am yours.
 11 Bhaktivinod hearing these words
 Makes obeisance to the feet of the confidante.

[XXV]

- 1 Thy world, O Keshava, is so strange !
 As the result of selfish acts
 Compelled to roam the wilds of this universe
 I have beheld many a curious sight.
 Forgetfulness of Thy feet,
 Which is suffering unto death,
 Burns me with its scorching pain.
 Kapila, Patanjali,
 Gautama, Kanada,
 Jainini and Bauddha hasten to my aid.
 3 Every one of them declares his own opinion as Thine
 And making offers of enjoyment and salvation
 Sets many a trap for me.
 All these deceivers
 Being opposed to Thy service
 Are a source of fatal danger.
 4 For the purpose of deceiving the ungodly
 Everyone of them is most cunning
 And is provided with many a tempting bait.
 Bhaktivinod from afar
 Makes his obeisance to them
 Regarding as essential the refuge of the feet of Thy devotees.
(To be continued.)

श्रीसञ्जनतोषणी

षड्विंशः खण्डः

श्रीगौडीय मठः, केशवः, ४४२ गौराब्दः, १८५० शकाब्दः

• षष्ठी संख्या

ज्ञान-विवेकः

(ॐ विष्णुपाद श्रीमद्वक्तिविनोदठक्कुरेण वङ्गभाषायां समालोचितः)

किं नु ज्ञानमिति जिज्ञासायां बहुधा प्रति-
वचनानि लभ्यन्ते । इन्द्रियाणां विषय-
संयोगाद् गोऽनुभवः स एव ज्ञानमित्येके । अष्टाङ्ग-
योगसिद्धिर्भिल्लभ्यानुभूतिरेव ज्ञानमित्यपरे । केवलं
ब्रह्मानुभूतिरेव तदिनि केपाश्चिन्मतम् । केचन प्रतीच्याः
परिडता ज्ञानं द्विधा विभजन्ते ज्ञानं (knowledge)
प्रज्ञाचेति (wisdom) । वस्तुतस्तु ज्ञानपदस्य
खण्डार्थमादायास्फालनं कुर्वतां तेषां नैकेनाप्यस्य
स्वरूपार्थः कार्त्तुः स्येनोपलक्षितः ।

स्वरूपतो ज्ञानमेकमेव तत्त्वम् । ज्ञानं तु ज्ञेयं
ज्ञातारश्चापेक्षते । ज्ञानाज् ज्ञेय-ज्ञातृवस्तुनोर्भिन्नत्वे-
ऽपि ज्ञानाभावात्तयोर्नैरर्थक्षयम् । अतः सर्वदेशेषु
सर्वशास्त्रेषु ज्ञानस्य परं माहात्म्यं स्वीकृतम् ।

ज्ञानमित्युक्ते ज्ञान-ज्ञेय-ज्ञातृणां प्रत्येकं पृथ-
गुपलम्भः स्यादेव । अनुमूतिव्यापारे अनुभवकर्त्ता
परिज्ञाता, अनुभूतं वस्तु ज्ञेयम्, अनुभवक्रिया हि
ज्ञानमित्युच्यते । परिज्ञाताऽपि पुनरन्यस्य ज्ञान-
विषयीभयन् ज्ञेयपदवीमधिरोहति । ज्ञानमपि, ज्ञाना-

न्तरालोच्यं सज्ज्ञेयत्वं प्राप्नोति । ज्ञेयमपि वस्त्व-
न्तरमनुभवत्परिज्ञातृत्वं लभते । अतो ज्ञानं हि स्वरूपे-
णैकं वस्तु, सम्यन्धवशात्तुं त्रिधा विभाति । तथापि
स्वरूपं बहुमन्यमानः सम्यन्धं नायमन्येत स्वरूपमात्रे
सम्यन्धभावानामविनाभावेन नित्यं विद्यमानत्वात् ।
अखण्डं स्वरूपमङ्गीकृत्य तदन्तर्गतानां सम्यन्धभावाना-
मनङ्गीकारे तत्त्वस्य पूर्णताहानिः स्यादैवेति विचार-
मनुपलभमानानामेव हृदये मायायाद विवर्त्तयाद-केयला-
द्वैतवादरूपा अनर्था आविर्भवन्ति ।

स्वरूपसम्यन्धौ चोभौ गुणपन्नित्यौ । अस्माद्देतो-
र्ज्ञान-ज्ञेय-परिज्ञातार एकमखण्डं तत्त्वमपि सर्वत्र
सर्वदा पृथक्तयाविर्भवन्ति । भगवतोऽचिन्त्यशक्ति-
प्रभावादेवैवं विरोधसामञ्जस्यं यद्वि जीवस्य परिच्छिन्न-
ज्ञानवश्यतां न कथञ्चित् गच्छति ।

परमेश्वरः परिपूर्णज्ञानस्वरूपः । जीवस्तु, परि-
च्छिन्न ज्ञानस्वरूपः । अतो भगवज्ज्ञानं नहि अस्मा-
दृशां जीवानां ज्ञानविषयः । परन्तु जीवज्ञानमेव
जीवानामालोचनीयं भवति । अतो जीवे ज्ञान-ज्ञेय-

परिज्ञातृत्वस्य नित्यविद्यमानत्वं त्रयं जीवस्वरूपपर्या-
लोचनया प्रतिपादयिष्यामः ।

जीवस्य अनुभवायत्तविषय-सम्बन्धिनी या अनुभूतिः
सैव तस्य 'ज्ञानम्' । यद्वा अनुभवितृभावेन जीव-
कर्तृकं विषयाणां यदायत्तीकरणं तदैव जीवस्य
ज्ञानसंज्ञकम् । जीवस्य द्वौ भेदोः मुक्तो बद्धश्चेति ।
मुक्तानां भगवत्प्रसादाद् याऽनुभूतिस्तस्या इयत्तां कर्तुं
त्रयं न शक्ताः । आस्माकीनां विद्यारगतिस्तु केवलं
ब्रह्मानामनुभवसम्बन्धिनी ।

स्वरूप-लिङ्गरूप-स्थूलरूपभेदेन बद्धजीवस्य त्रिविधा
पृथक् सत्ता । स्थूलरूपेणार्वास्थिरस्य जीवस्य यज्
ज्ञानं तत्पर्यन्दिन्द्रियमाधयम् । तच्च ज्ञानं स्थूल-मिन्द्रियाण
तत्तद्विषयसंस्पर्शं प्राप्य बहिर्देशात्प्रमाहर्त्तुम् । एतन्
स्थूलं ज्ञानं पुनरन्तरिन्द्रियेण मनसा परिगृह्यते स्म,
मनसः सूक्ष्मविषयादिवृत्त्या परिचालितं किञ्चि-
न्नूतनं ज्ञानमुत्पादयति । एतन् ज्ञानं लिङ्गरूपाव-
स्थितस्य जीवस्य । योगिनोऽपि यत्सूक्ष्मं गूढमन्तर्ज्ञानं
लभन्ते तदपि जीवस्य लिङ्गसत्तागतं ज्ञानम् । सर्व-
मेतत्स्थूल-लिङ्गरूपगतं ज्ञानं प्राकृतमेव न तु किमयम् ।
अस्मादैव कारणाच्चित्सत्तागतं ज्ञानं योगिनामलभ्यं
भवति । ज्योतिर्मयत्वादिकं सर्वं लिङ्गधामनिष्ठम् ।
तथा अनिमाद्यंश्चयमेव । चिज्जगद्व्यापाराणां स्थूल-
लिङ्गधामगतैर्यापारैः कोऽपि साक्षात्सम्बन्धो नास्ति ।

जीवस्य स्वरूपसत्तायां स्वतोविद्यमानं यज्ज्ञानं
प्रकाशते, तज्ज्ञानं चिज्जगत्सम्बन्धि । अष्टाङ्गज्ञान-
योगादिनामधेयानां योगक्रियाणां तत्र किमप्युपयोगित्वं
नास्ति । एतच्च जीवानां स्वरूपसत्तागतं ज्ञानमेवात्म-
तत्त्वज्ञानम् । तत्पुनर्द्विविधं स्वभावजं प्रसादजञ्च ।

जीवस्वरूप-सत्ता-स्वभावाद् यज्ज्ञानमुदेति तदैव
स्वभावजम् । स्थूल-लिङ्ग-सत्तातो नास्योपलम्भः ।
यत्परमं चैतन्यं वस्तु तस्यैव कणमात्रं जीवसत्ता ।

अतः परमचैतन्यस्वरूप-ज्ञानं जीवस्वभावात्किञ्चित्कृत्यं
स्यात् । यस्तु स्वभावः स एव धर्माभिधेयः । परम-
चैतन्यस्य जीवस्य च धर्मः प्रकारत एकेयमस्ति ।
भेदस्तु परिमाणत एव । य एव धर्मः पूर्णतया-
नन्त्येन च परमे चैतन्ये नित्यं वर्त्तमानः स एवाणुतो
जीवेऽपि नित्यं विद्यते । जीवेश्वरयोः समजानीयत्वा-
त्तयोर्धर्मस्यापि सजानीयत्वम् । ईश्वरे स्थूल-लिङ्ग-
धर्माभावाज्जीवेऽपि तस्याभावः । यस्तु स्थूल-लिङ्ग-
शरीरगता धर्मः स हि बद्धजीवस्योपाधिक एव, न
तु स्वाभाविकः । चित्स्वरूपो जीवोऽयं स्वप्रकाशः,
अतो मनोबुद्ध्यादिमिरान्तरेन्द्रियैश्चक्षुरादिभिरिह हि-
न्द्रियैस्तथा चन्द्रसूर्याग्निभिरपि प्रकाशयितुं न शक्यते ।
तस्मात्स्थूरेन्द्रियलभ्यं ज्ञानम्, तथा मनोबुद्ध्यादौ
समुद्भूतं लोङ्गरूपमपि ज्ञानं जायं परमेश्वरं वा बोधयितुं
नालम् । जीवानां स्यतःसिद्धं स्वाभाविकं ज्ञानमेव
(intention) जीवस्वरूप-प्रकाशकम् ।

भस्माच्छादितोऽग्निभस्मना नैव परिचायते, परन्तु
भस्मापगमे स्वप्रभया तापेन ज्ञाप्यते । तथा जीवस्यापि
स्थूल-लिङ्ग-सत्तापगमे स्वरूपमुपलभ्यते, नान्यथा । स्थूल-
लिङ्ग-भस्म-स्तरद्वयं जीवस्वरूपाग्निमाच्छाद्य वर्त्तते ।
किं तर्हि यावदावरणापगमं जीवस्य कोऽपि परिचयो
न स्यात् ? नैवमपि तु भस्माच्छादिताग्निवदस्त्येव ।
समीपोपविष्टेन जनेन यथाग्नेर्भस्मावृतस्योत्तापः
किञ्चिदनुभूयते, तथा स्तरद्वयाच्छादितोऽपि जीवः
स्वरूपपरिचयं किञ्चिद्विमयति । स चैवमेव भवति—

यदहं स्थूल-लिङ्गरूपाभ्यां पृथग्जनः । अतः स्थूल-
लिङ्गानीनेन केनचिद्वाग्ना मम सम्बन्धो यत्र हि मम
आशावन्धः, स्वास्थ्यं स्वाच्छन्द्यञ्च । स्वतन्त्रसत्तो-
ऽप्यहं कस्याश्चिद्बुद्धर-स्वतन्त्र-सत्तायाः परतन्त्रः ।
सा च सत्ता मां नित्यं स्वभावत एव समीकर्षति ।
यत्पातित्यं मम तत्कुतश्चिदपराधत एव । अतोऽपराधं

दूरीकृत्य शुद्धभावः समधिगन्तव्यः । स च विशुद्धभावो निर्मल-प्रीतिसुखोपलक्षितः । परन्तु अणुभवभावोऽहं-सुतरां शक्तिज्ञानस्ततः प्रभोः कान्तस्यानुगत्येन शक्ति-वृद्धिं नैतव्या । कान्तसाक्षिण्याद् दूग्मपसूत्यापि प्रमानतिदूर एव सोऽचिन्त्यशक्तिक्रमेण वर्तते । या मेऽवस्थाधुना सा स्थूल-लिङ्गशरीरबन्धनाद् दुःखमेव इति ।

स्थूललिङ्गमत्तायां तर्कप्रसूतं ज्ञानं स्वबलादेव स्वाभाविकमात्मप्रत्ययमनादृत्य वर्तते । यदा तु साधु-मङ्गलप्रभावेन सुकृतिबलव्यात्मज्ञानं बलवद्भवति, तदा स्थूललिङ्गज्ञानं दुर्बलं मन्त्रिस्तं भवेत् । एष एव स्वभावजज्ञानप्रकारः ।

प्रसादजं ज्ञानं पुनर्द्विविधं भक्त-भगवत्प्रसादज-भेदेन । शुद्धभक्तिसाधनेनार्थाक्षिप्यपट-सेवा-साधनेन प्रीतः परमेश्वरोऽनन्तं ज्ञानं प्रयच्छति । योगबलेन-न्द्रियपरिचालनद्वारा वान्तकालेन यत्कृत्यं तद्भि नास्य कणेनापि समम् । यतो भक्तजनो भगवत्कृपया ह्यनन्त-मप्राकृतज्ञानराशिं लभते । योगिनस्तथा प्राकृतपरिणताश्च बह्मयासेनापि यानि यानि ज्ञानान्यर्जयन्ति, तत्सर्वं प्राकृतमेव । योगिनां चरमं प्राप्यं यत्केवलं तत्प्राकृत-ज्ञानपराकाष्ठां गतमप्यप्राकृतज्ञानस्पर्शशून्यम् । तत् केवल्यातिक्रमेण चिद्-चित्रोपलब्ध्यप्रेक्ष्येन्ददा चिन्मयं ज्ञानमास्वाद्यं स्यात् । केवल्यातिक्रमोऽपि भगवद्भागवत-कृपानरपेक्षेण केवलमात्मशक्तिबलेनाशक्य एव ।

भक्तप्रसादजं ज्ञानमपि दुर्लभम् । यस्य भक्तजनस्य स्वभावजं ज्ञानं भगवत्प्रसादादेव भगवत्प्रसादज्ञान-रामेन समृद्धं जातं, स एव भागवतः स्वशक्तिसञ्चारण-कृपापात्रं जनमप्राकृतज्ञानसम्पन्नं कर्तुं शक्यतात् । परमेश्वरस्य भागवतस्य प्रविरलत्वाद्भक्तप्रसादजं ज्ञानमपि सुदुर्लभं भवत्येव ।

उपसंहार एतद्वक्तव्यं भवति, —यज्ञज्ञानं त्रिविधम् —इन्द्रियगृहीतं स्थूलं ज्ञानं, योगलभ्यं लिङ्गज्ञानं, जीवस्य स्वरूपवृत्त्या (अर्थात् आत्मवृत्त्या भक्त्या) लभ्यमप्राकृतं ज्ञानञ्चेति । बाह्येन्द्रियलभ्यं स्थूलज्ञानं स्थूलदैहेन समं विनश्यति । देहस्य पतनं वंशप्रभावि । अत इन्द्रियज्ञान-गर्वस्य नावकाशः । स्थूलज्ञान-गर्वितो यदप्राकृतं ज्ञानं लभ्यमन्यते, तत्तस्य शुद्धज्ञान-भावहेतुकोऽज्ञानविशेष एव ।

योगलभ्यं लिङ्गज्ञानमपि लिङ्गजगति समाबद्धं ससोमम् । कर्मफलेन जीवस्य यावद्विङ्गशरीरवश्यत्वं नावदैव तज्ज्ञानं प्रभवति । लिङ्गभङ्गे तस्यापि भङ्ग-प्रसङ्गः । अतः योगलभ्यज्ञानस्यापि आनन्त्याभावान् शुद्धत्वम् ।

जीवस्य स्वरूपमत्तागतं अप्राकृतं ज्ञानन्तु नित्यं पूर्णमनन्तञ्च । अतस्तदर्थमेव यत्नः कर्तव्यः । तथाहि —श्रीग्यासं प्रति श्रीनारदोपदेशः, —

“तस्यैव हेतोः प्रयतेन कोविदो

न लभ्यते यद्भ्रमवामुपगच्छेत् ।

तल्लभ्यते दुःखवदन्यतः सुखं

कालेन सर्वत्र गभीररहसा ॥”

यदप्राकृतं सुखं नहि तत्सर्वत्र सर्वदा सुलभम् । अतस्तस्मै प्रयतितव्यम् । यत् प्राकृतं सुखं तत् कालवशेन चेष्टां पिण्डं दुःखवत्सममेवागच्छति ।

महापुण्ये श्रीमद्भागवत एव तत्स्वानुभूतमप्राकृतं ज्ञानमुपदिष्टम् । अतोऽसौ सर्वश्रुतिसारो ग्रन्थराट् । जीवस्वरूपसत्ता-सिद्धमप्राकृतं ज्ञानं लिप्सुस्तस्मिन् वर्णितमप्राकृतवैचित्र्यं समालोच्य अप्राकृतज्ञानराशिं लभतामिति शम् ।

वाराणस्यां निखिलब्राह्मण-महासम्मेलनस्य अथथासमाधानम्

सां प्रतं महाभागवतमण्डलमण्डलायमान-सपरि-
वार-श्रीशङ्ख-चरण-परिसरण-परिपूतान्तराया-
मस्यां वाराणस्यां भागवतदीक्षाया जाल्यन्तरप्रापकत्व
प्रतिषेध-प्रतिपादनम्पृहापिशाचीपरिगृहीतमानसानां विष-
लेशानवशेषाशीविषदैशीयानां

“निन्दं भगवतः शृण्वन् तत्परस्य जनस्य वा ।

ततो नापैति यः सोऽपि यात्यधः सुकृताच्छ्रुत ॥”

इति भागवतवचनं बहुमन्यमानैरिय शमदसाधशेष-
धरामर गुणनिकरेतिदूतः परिहृतानां कार्पासगुण-
मात्रसंबद्धभूमिदेवत्यावशेषाणां धर्मवक्ष्यन्त्यधर्मज्ञा-
अधिरुहोत्तमासन”मिति कलिलक्षणस्य साक्षाद्विग्रहानां
“पाण्डित्यं बहुभाषण”मिति भाषणस्य सार्थकता-
सम्पादन साग्रहानामेकदैशदर्शनां कतिपयेषां पुंसा
मति कोलाहलाकुल”मखिलभारतब्राह्मणमहासम्मेलना”
भिधानं चरितमिदमशेषधियणैः सदमद्रस्तुविचार-
परायणैरतिनिपुणं विभाव्यमानमयथा समाधानत्वेनैवा-
न्ततः सर्व्वथा पर्य्यवसानं प्राप्तुयादिति सर्व्वरेव
परिज्ञातम् । अत्रादा”खिलभारत”पदार्थप्रतिपादने
ततो ब्राह्मण”पदार्थप्रतिपादन एवायथासमाधानं
परिलक्ष्यते । “महासम्मेलने” समवेतानां जनानां
स्वस्वमनीषया विवेकपदवीमापाद्यमानं स्वतन्त्रमतं
त्रिवक्षूणां करणवरोधनेन तथा “जाति” पदव्यवहारे
चायथासमाधानमुपपादितम् । अथथासमाधानकृत्य-
सम्पादनाभिलाषेनेव समाश्रिततन्महाव्रतैकसङ्कल्पकै-
स्तेन पदानां सुष्ठु परिभाषावर्णनमपि न विहितम् ।

पतादृशमयथासमाधानं कापट्यस्येव मूर्त्तिमल्लक्षणं
यत्तावदार्जवगुणैवभूषणानां भुवनभूषणानां भूसुराणा-
मनीवदूषणास्पदम् । कश्चिच्छङ्केश्वराचार्य्यः कश्चि-
च्छ्रीनाथद्वारप्रतिनिधिः कश्चिच्च मुम्बय्याः श्रीगोकुल-
नाथदेवाल्याधिकारिप्रतिनिधिरयथासमाधायकानां मता-
नुमोदने यत्किञ्चिदस्फुटमवदन् तत्तु जगतः श्रुति-
मार्गमलभमाणं रहस्येवस्थितम् . अत इदमयथासमा-
धानाभिधानमन्तरा किं नामापरं नामविभूषणमधिगन्तु-
मर्हतीति सुधीभिरेव विभावनीयम् । शास्त्राणां तात्पर्य्य-
निघनेन कस्यचिद्दुरभिसन्धानस्य पर्याप्तकामत्वेऽपि
स्वार्थान्धतापरिवर्द्धननिदानतया कथमपि तन्नादर-
सरणिचारि भवितुं शक्नुयादिति सर्व्वथा स्वीकर्त्तव्यम् ।
आत्मीयेन समं मतवैपम्यात्कोधवेगपरिप्राप्तस्य कस्य-
चित्परपरिभवकामनयानुग्रीयमानायां परिपदि कस्यचि-
च्छङ्कगचार्य्यस्यैकस्य नाथद्वारप्रतिनिधेरैकस्य मुम्बयी-
प्रतिनिधेः कतिपयेषाञ्च सात्यतशास्त्रप्रतीपानां स्मार्त्त-
पाण्डित्यमन्यानामुपस्थानादैवा”खिलभारत” पदार्थ-
निर्णयेण कूपमण्डूकनीतेरेवानुसरणं प्रदर्शितम् ।
ब्राह्मणेन ब्राह्मणब्रुवस्य समन्वयस्तु केवलं दुरभि-
सन्धानमूलक एव. “ब्राह्मण” “ब्राह्मणकुलज” शब्दयोः
कदापि न पर्यायत्वमपितु ब्राह्मणैरसतनयस्यापि
ब्राह्मण्याधिकाराधिगतेः पूर्वं यावद्धर्मशास्त्रैः शूद्रत्य-
मेव पुनःपुनः परिकीर्त्तितम् । शौक्लविचारसरणि-
सन्धानेन ब्राह्मणवंश्यनिरूपण प्रामाण्ये केवलं देवल-
वचनमेव न पर्याप्तं, परन्तु निरवच्छिन्नाष्टचत्वारिंशत्

संस्काराणामाब्रह्मपूर्वगोत्रीयनामचरितार्थेतिह्यस्यापि च सर्वथोपयोगित्वमपेक्षणीयम् । वेदादन्यत्र विहितं श्रमानामिहैव संस्काररहित्याद्वर्णान्तरोत्पत्तौ प्रमाणानि महाभारतपुराणादिषु पूर्वन्तनेतिहासग्रन्थेषु भूरिशः समुपलभ्यन्ते । अयथासमाधानमार्गानुसरणेनात्मनो ब्राह्मण्यप्रतिपादनचेष्टितन्तु शास्त्रविरुद्धत्वेनैव परिगणनीयम् । कलिसम्भूतब्राह्मणसुतादन्यत्रापि ब्राह्मण्यसद्भावे प्रमाणबाहुल्यमप्युपलभ्यते । तस्माद् ब्राह्मण्यरहितानां ब्राह्मणत्वाभिमानिनां सम्मेलनमिदं “ब्राह्मणब्रुवसम्मेलन” संज्ञयैव व्यवहर्त्तव्यम् । लब्धभागवतदीक्षाकास्तु न ब्राह्मण ब्रुवाः परन्तु तेषामेव ब्राह्मणत्वं सर्वशास्त्रैर्निरन्तरमुद्घोषितम् । प्राप्तमन्त्रसंस्कारा ब्राह्मणास्तु स्वब्राह्मण्यख्यापनपराङ्मुखा अपि सत्यसारल्यादिगुणविभूषणैर्मुख्यब्राह्मणैस्त एव केवलं ब्राह्मणत्वेन निर्णीयन्ते न पुनर्ब्राह्मण ब्रुवाः । तदानीमयथासमाधायकैः स्वमतसंस्थापने महत्कृच्छ्रमनुभूयते । ब्राह्मणसम्मेलने समुपस्थापितानां पथ्यनुयोगानां धर्मशासनमार्गानपेनमुत्तरवाक्यमेव सर्वथा स्पृहणीयम् । शास्त्रार्थविरोधकामनया कस्यचित्स्वार्थपिशाचान्धितधियः सत्यपिधानजननं प्रलपनमवश्यमेव सन्मार्गावलम्बिभिर्विचारणीयम् । अलब्धाधिकाराणां पुंसां तत्तद्वस्तुप्रतिपादने कृताभिलाषाणां प्रमादपातः सुतरामेव सम्भाव्यते ।

अयथा समाधानवासनयानधिगत भागवतदीक्षाकेषु स्वात्मनि भागवतदीक्षितानां नियामकतां कामयमाणेष्वपि लब्धदीक्षाकस्तादृशानभिज्ञतापरिचालिता न भवन्ति । यथोलूकानामद्भ्यस्त्वान्न तावदस्मिन्निखिलजनगणनयनरञ्जनस्य खरतरदशशतकरधारिणस्तिमिरनिकरापसारिणो दिवाकरस्य सत्ताहानिस्तथैवायथासमाधानकामानां दुरभिसन्धानपराणां ब्राह्मण्यमार्गस्वलितानां भागवतदीक्षानधिकारिणां कतिपयेषां

पुंसामविदितमाहात्म्याया अपि ब्रह्मशङ्कराद्यशेषमहापुरुषमण्डलसंसेवितायाः सुदुराचारयवनपुक्कसपुलिन्दकिरातादीतरयोनिजानामपि सद्यः शुद्धिसम्पादनसामर्थ्याया विष्णुदीक्षाया न किञ्चिद्गौरवहानमवगन्तव्यम्, परन्तु प्रसववेदनायामिव बन्ध्यानां सौरकुरनिकुरनिरीक्षण इवोलूकानां शास्त्रतात्पर्यवगम इव निरक्षराणां भागवतधर्मस्वरूपनिर्णयेऽपि तादृशानामगृहीतविष्णुदीक्षाकानामनूचानमानिनामसामर्थ्यमेवावधारणीयम् । न तावद्दाम्पत्यरहस्यानभिज्ञस्य पञ्चषड्देशीयस्य बालस्य प्रजननविद्याध्यापनप्रयासः स्तुतिपदवीचरत्वेनाङ्गीकर्त्तव्यः । एवमस्मिन् कोटिजन्मसुकृतसापेक्षे भागवतमार्गाधिकारेऽपि भक्तिविद्वेषपरस्य स्मार्त्तकुलस्य सप्रसभं विचारचेष्टितं साहसमात्रत्वेनैव विचारणीयम् । शङ्केश्वराचार्यस्य भागवतदीक्षाया अभावत्वे मुम्बयी श्रीनाथद्वारप्रतिनिधिद्वयस्य तस्या न्यूनतायाञ्च न तेषां भागवतदीक्षायुत-जात्यन्तर-निर्णायकत्वं सम्भवेत् । परन्तु दीक्षाभिनये सम्पद्यानेऽपि तेषां तत्फलराहित्य स्वयमेवोदरीकृतमपि च तेषामेवाङ्गीकाराद्वात्मनां विष्णुदीक्षाभावत्वं दीक्षेतरदशायां दीक्षितत्वज्ञानं वा काट्यकारणभावानुसन्धानकमेण स्फुटमेव परिज्ञातम् । तस्मादनधिकृतत्वेन विषयेष्वप्रविष्टात्तत्तद्विषयनेपुण्यपरिज्ञान सुतरामेव सुदूरपराहतम् । तेषां विष्णुदीक्षायाः सद्भावे तु जातिभेदो न्यूनमेव शास्त्रतात्पर्यतया परिज्ञेय आसीत् ।

मननन्तु निरन्तरं परिवर्त्तनशोल्म, असंस्कृतादानुष्ठानिकपार्थक्येनैव संस्कारशब्दस्य पृथक् प्रवर्त्तणम् । ये तावच्छब्दार्थस्य विकृतिं विदधति तेषामभूषणताप्रसूत दम्भित्वन्तु वस्तुतः शोचनीयम् । पुण्यपापवैशिष्ट्याद्विजातिवैशिष्ट्यम् । याज्ञवल्क्येन तु संस्कारेणैव मानवानां पापविमुक्तत्वं परिकीर्तितम् । येषान्तु संस्कारान्पूर्वापरयोद्यमयन्नापि जातिसाम्यबुद्धिस्तु हि “मायावाद्-

‘शनदूयणी’ ग्रन्थगतार्थमस्माभिरनुनीयन्ते । शास्त्र-
स्याधीतानधीतांशयोर्ज्ञानसाम्ये पाठकस्य नैपुण्यभावा-
एव निर्द्धार्यते । ‘दीक्षा’ शब्देन हि दिव्यज्ञानं
प्रतीयते । कर्मजडाः स्मार्त्तास्तु दिव्यज्ञानाभावा-
दस्माग्चारग्राहिणः प्राकृतविषयिपदवाच्या भवन्ति ।
परन्तु दिव्यज्ञानात्तेषां जात्यन्तरप्राप्तिर्घटते । ये ताव-
दिन्द्रियपरायणास्त्रिगुणामक्ताः पाशाष्टरूपरिव द्वाश्चरैः
खलु लब्धदिव्यज्ञाभानां ब्राह्मणानां साम्यप्रतिपादनं न
समीचीनत्वेन परिगृह्यते ।

जन्मनैव चेज्जगतेरुद्देशस्तदा शास्त्रादो जन्म-
त्रैविध्यस्यापि तात्पर्यमवगन्तव्यम् । पुराणे तु सर्वेषा-
मेव ब्रह्मणोजातत्वाद् ब्राह्मणत्वमपि तु कर्मफल-
निबन्धनगुणवैषम्याद् ब्राह्मणेतरवर्णत्रयान्तर्भावो यथा-
यथं परिर्वर्णितम् । एवमपि तदधस्तनानां पूर्वपुरुष-
स्थानरूपपापपुण्यपरिमानादात्मनस्तत्पार्थक्यपरिज्ञानेनैव
नैसर्गिकजातिभेदः सुतगमेव स्वीकर्तव्यः । शौक-
जन्मोद्दिष्टाया जातेस्तु संस्कारादेव परिवर्तनं भवति ।
सर्वेषां ब्राह्मणत्वेऽपि संस्कारात्पूर्वं शूद्रत्वमेव ।
क्षात्रवैश्यसंस्काराभ्यामपि जीवानां ब्राह्मण्यरूपुतिः
सञ्जायते । शास्त्रार्थविर्गोषभिरयथासमाधाननिपुणैः
कैलासधामनि वा कुशेनगदशां वा सुरेन्द्रपुर्यां वा
‘महासम्मेलन’ संज्ञया संख्यातोतसंसदामनुष्ठाने
परिनिष्ठादिर्तेऽपि न काचित्कृत्यविच्युतिः सम्भाव्यते ।
तस्मात्तन्मोक्षधर्मनिषिद्धतानां कस्यापि न विष्णुर्दक्षायाः
पारमार्थिकत्वानङ्गोकारे दुःसाहसेनाप्यधिकारः परि-
कल्प्यते । महाभारतादिभिर्वेदानुगशास्त्रप्रवरैरपि शौक-
वर्णविचाराद् गुणकर्मजातवर्णविचारमार्गस्योन्नतत्व-
माख्यायते । दुर्वर्जप्रभूतेर्वहुशो वैधव्यवर्णपातत्वेनात्म-
स्थापने स्वीकृतेऽपि यस्तुतस्तेषामुक्तिः सत्याद् भ्रश्यत
एव । वारणस्या अयथासमाधानसम्मेलनं मूलत एवा-
यथासमाधानसङ्कल्पे प्रतिष्ठितम् । येषां सर्व एव

बहवो वा भागवतविद्वेषिणस्तेषां जातिरिववर्तनं ‘न
भजन्यवजानन्ति स्थानाद् भ्रष्टाः पतन्त्यश्च’ इत्यादि
भागवत प्रमाणवाक्येनैव प्रतिपादितम् । तस्मादन-
खिलभारतब्राह्मणब्रुवायथासमाधानसम्मेलनस्य कचा-
लत्वमनधिकृतचेष्टितञ्च यथाजातमण्डलवेमण्डनमपि
सनातनधर्मप्राजकानां विद्वत्समायामन्धकपर्दककेय-
त्वेनापि न निर्द्धारणीयम् । बङ्गवासिसंज्ञकं ग्राम्य-
यात्तावहपत्रन्तु स्वमुद्रायन्त्रालयपण्डितस्य दुरभि-
सन्धानमूलत्वात्सङ्घटिताया अस्या अयथासमाधायक-
परिषदः कृतित्वव्यापने नितरामेव कृतप्रयासं परि-
लक्ष्यते । परन्तु शास्त्रतात्पर्यविरोधितया केवलं
साहसेनैव भागवतसम्प्रदायस्य मतविभेदप्रयत्ने स्वीकृते
स्मार्त्तानामविवेकित्वं सुधीमण्डले नूनमेव परिज्ञात-
स्वरूपं भवेत् । प्राकृतविषयाकृष्टमतयस्तु कदापि
विशुद्ध ब्राह्मणतां वा भागवतत्वं वा नाधिगन्तुमर्हन्ति ।
शास्त्रेन तु ब्राह्मण-योगि-भागवतनामवज्ञानं सर्व्वथा
प्रतिषिध्यते । ब्राह्मणब्रुवाः स्वब्राह्मण्यसम्पादने विहित-
मन्य एव योगिब्रुवैर्भागवतब्रुवैश्च विवदमाना भवन्ति ।
परन्तु ब्राह्मण-योगि-भागवतानामन्योन्यं न कदापि
शास्त्रविरोधि तर्कसमुत्थानं घटते । भागवत विरोधिनो
योगिनस्तु सद्य एव भक्तियोगात्प्रभ्रष्टा ब्राह्मणब्रुवत्व-
मधिगच्छन्ति । ब्राह्मणाश्च योगिभिर्भागवतैरपि
विवदमाना ब्रह्मज्ञानादुयोगाच्च प्रभ्रश्यन्ते । भागवत-
ब्रुवाश्च ब्राह्मणब्रुवानुगत्येन स्वत्वविक्रयापराधिनः
स्वपदात्प्रच्युता भवन्ति ।

अस्या अयथासमाधायक परिषद इदमपि वैशिष्ट्यं
यद् बङ्गदेशवासिनो गोस्वामिब्रुवाः स्मार्त्तानां विचार-
पद्धत्या हीनवर्णब्राह्मण्ये प्रतिष्ठितत्वात् तत्र प्रवेशाधि-
कारमधिगताः । केचिदाहता अपि विचारकाले
स्वाभीष्टपक्षसमर्थने नाधिकृताः । शङ्खेश्वराचार्यस्य
मायावादिनामाचार्यत्वेऽपि ब्राह्मणेतरवर्णसम्बन्धः,

परन्तु श्रीनाथद्वार-मुम्बयीस्थितानां बल्लभाधस्तनानां ब्राह्मणेतरवर्णसम्बद्धत्वात्स्वब्राह्मण्यगौरवं परिशुद्धिश्च नास्ति । तस्मादाचार्यासनेषु तेषां संस्थापनेन विषय-सिद्धान्ते मतग्रहणेनापि बङ्गदेशनिवासिनां भागवता-चार्यकुलजानां सुतरामेवावज्ञानं विहितम् । एतेषा-माभिजात्यज्ञानसद्भावे नूनमेव स्मार्त्तपदावलेहनस्पृहाया अवसानं सम्भवेत् । श्रीमद्भागवतानुशीलनराहित्या-देव कतिपर्यवर्णब्राह्मणैर्दृशं धार्ष्ट्यमनुमोदितम् । परन्तु न तैरस्माकमैकमत्यं सम्भाष्यते । कदाचिच्छ्री-महाप्रभोरानुगत्येन प्रभुवरौ नित्यानन्दाद्वैतादौ

भारतवर्षे सत्यधर्मं संस्थापयामासुः, परमिदानीं तत्-परिज्ञानायथाविनियोजनात्काष्ठकण्ठीरवकल्पानामस्माकं कलङ्कपङ्कमपनेतुं स्थानमपि नोपलभ्यते । श्रीनित्यानन्दा-द्वैतानुगत्वेन परिज्ञातानामप्यस्माकं यदपराध्यादवज्ञानं मुम्बयीश्रीनाथद्वारस्थित श्रीबल्लभाधस्तनानां तदपराध-साध्येऽपि तत्राह्वानं विहितं, स्वदेशवत्सलेन नियाम-केनापि कलङ्कानादरमान्तं स्वशिरस्थैव समाहितम् । अहो नियामक महोदयस्य स्वदेशवात्सल्यम् ! अहो पाण्डित्यप्रतिभानम् ! अद्यापि मिश्रिकक्षेत्रस्य सीता-देव्या रसातलप्रवेशपदं नान्तर्हितमिति ॥

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठक्कुर-विरचितम् ।

(पूर्वानुवृत्तम्)

भागवते द्वादशस्कन्धे परीक्षितं प्रति शुकदेवस्य चरमोपदेशः --

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।

एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले ॥

दशन्तं तक्षकं पादे लेलिहानं विषाननैः ।

न द्रक्ष्यसि शरीरञ्च विश्वञ्च पृथगात्मनः ॥

गीतायां भगवानुवाच, --

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

अतएवार्जुनं प्रति भगवदुपदेशः, --

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥

अथैतदप्यशक्तोसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

ननु “ज्ञानान्मोक्ष” इति श्रुतिसिद्धान्तडिण्डिमस्य जागरुकतया ज्ञाने आस्तिक्यपदं किमर्थमुपन्यस्तमित्य-पेक्षायामाह श्रीसूत्रकारः--

ज्ञानान्मुक्तिः ज्ञानाद्वन्धश्च ॥३७॥

[तत्र ज्ञानादास्तिक्यज्ञानादीश्वरतत्त्वज्ञानादित्यर्थः । मुक्तिः बन्धनमुक्तिः ज्ञानाद्विषयज्ञानाच्छुष्कज्ञानाच्च बन्धः संसारबन्धनं भवतीत्यर्थः । “सुखसङ्गे न बध्नाति ज्ञान-सङ्गे न चानघ” इति ज्ञानस्य बन्धकत्वं श्रीभगवतोक्तम् ।]

विद्वन्मोदतरङ्गिण्यां नास्तिकस्य सिद्धान्तः, --

“अहो कुत्र कर्म, केन दृष्टं, कदा केन वा उपाजितं ?

जन्मान्तरकृतमिति चेत्तदेव नास्ति प्रमाणाभावात् ।

सुखदुःखादिकं पुनः प्रवाहधर्मतया शरीरिणा-

मनियतं, वस्तुतो जगद्वैतदसदिति सर्वमिदं श्रम एव”

तथाहि चैतन्यचन्द्रोदयनाटके रामानन्दवाक्यं,—
निर्व्वाणनिम्बफलमेव रसानभिज्ञा-
श्चुष्यन्तु ज्ञामरमतत्त्वविदो वयन्तु ।
श्रयामासुते मदनमन्थरगोपरामा-
नेत्राञ्जलेश्चुलुकिनावसितं पिबामः ॥

तत्रैव पुनश्च के मुक्ता इति चैतन्यदेवस्य प्रश्ने
श्रीरामानन्दसंग्राहिणा प्रदत्तं,—

प्रत्यात्मतिर्हरिचरणयोः सानुरागेण रागे
प्रीतिः प्रेमातिशयिनि हरंभक्तियोगेन योगे ।
आस्था तस्य प्रणयरभसस्योपदेहेन देहे
येषां ते हि प्रकृतिस्मरसा हन्त मुक्ता न मुक्ताः ॥

भगवद्गीतायां १८शः अध्याये २०, २१, २२ श्लोकाः,—

सर्व्वेगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसिमे दूढमिति तनो वक्ष्यामि ते हितम् ॥
मन्मना भव मद्भक्तो मद्यज्ञी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
सर्व्वधर्म्मान् परित्यज्य मामेकं शरणं ब्रज ।
अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

युक्तवैराग्यमिति युक्तपदोपादानेन प्रायः सूचयति,—

वैराग्यान्मुक्तिः वैराग्याद्वबन्धश्च ॥३८

[युक्तवैराग्यमिति युक्तपदोपादानेन सूत्रकारस्याय-
मभिप्रायः । वैराग्यं द्वित्रिंशं युक्तवैराग्यं फलगुर्वैराग्य-
ञ्चेति । तत्र युक्तवैराग्यं नाम फलानासङ्गेन ईश्वरार्पणेन
च सदाचारानुसारेण यथाविधि शौचचारित्रानुष्ठानं
तस्मात् जीवानां संसारबन्धविमुक्तिः, “अनाश्रित्यः
कर्मफलं कार्यं कर्म करोति यः । स सन्न्यासी च
योगीचे”त्यादीनि बहूनि गीतावाक्यानि द्रष्टव्यानि ।
फलगुर्वैराग्यं तु नीरसं चित्तकाठिन्यहेतुभूतं गवर्वाति-
शयसम्भवादकं तुच्छं मर्कटवैराग्यमिति व्यपदिशति ।

अनएव संसारदुःखप्रदम् । “न त्यागेनैके अमृतत्वमान”
इत्यादिश्रुतेः, “स कृत्वा राजसं त्यागं नैव त्यागफलं
लभेत्”, “मिथ्याचारः स उच्यते” इत्यादि गीता-
वचनम् ।]

तथाहि भक्तिरस्मात्तुसिन्धौ श्रीरूपगोस्वामिवाक्यं,—
प्रापञ्चितया बुद्ध्या हरिसम्बन्धिवस्तुनः ।
मुमुक्षुभिः परित्यागो वैराग्यं फलम् कथ्यते ॥

तथाच गीतायां,—

निग्रतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ।
दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

तथाच भागवते एकादशे द्वादशाध्याये भगवद्वाक्यं,—

न रोधयति मां योगो न सांख्यं धर्म्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्त्तं न दक्षिणा ॥

तथाहि गीतायां,—

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सान्त्विको मतः ॥
अ हि देहभृता शक्यं त्यक्तुं कर्म्मण्यशेषतः ।
यस्तु कर्म्मफलत्यागी स त्यागीत्यभिधीयते ॥

पुनश्च तत्रैव विधीयते,—

त्यक्त्वा कर्म्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्म्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥
निराशीर्यतचित्तात्मा त्यक्तसर्व्वपरिग्रहः ।
शरीरं केवलं कर्म्म कुर्व्वन्नाप्नोति क्लिवपम् ॥

अपिच,—

युक्ताहारविहारस्य युक्तचेष्टस्य कर्म्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥
यदा विनियतं चित्तात्मान्येवावतिष्ठते ।
निस्पृहः सर्व्वकामेभ्यो युक्त इत्युच्यते तदा ॥

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अध्यक्ष—श्रीयोगेशचन्द्र घोष, एम्. ए., एफ्. सी, एस् (लण्डन)

यदि रोगकी अवस्था ठिक ठिक लिखी गई है और हमारी दामके अनुसार काम लिया जाय तो रोग चाहे जैसा हो फयदा अवश्य पहुंचेगा। हमारे औषधालयका बड़ा सूचीपत्र मङ्गल कर पढ़िये।

मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

मकरध्वज—शास्त्रोक्त गीतसे, स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है। सर्वरोगनाशक अद्भुत औषधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खांसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारा है। सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है। मूल्य १ सेरकर ३ रु०।

शुक्रसञ्जीवनी

शुक्रसञ्जीवनी—धातुदुर्बलता, शुक्रहीनता, स्वप्नदोष, नपुंसक इन् सबोंके लिये अत्यन्त लाभदायक है। धातुदुर्बलता, नपुंसकता, स्वप्नदोष, बुढ़ापा, क्षयरोगठिया, बहुमूत्र, बदहजमी, उन्माद इत्यादि रोग नष्ट हो जाते हैं। मूल्य १ सेरके दाम १६ रु०।

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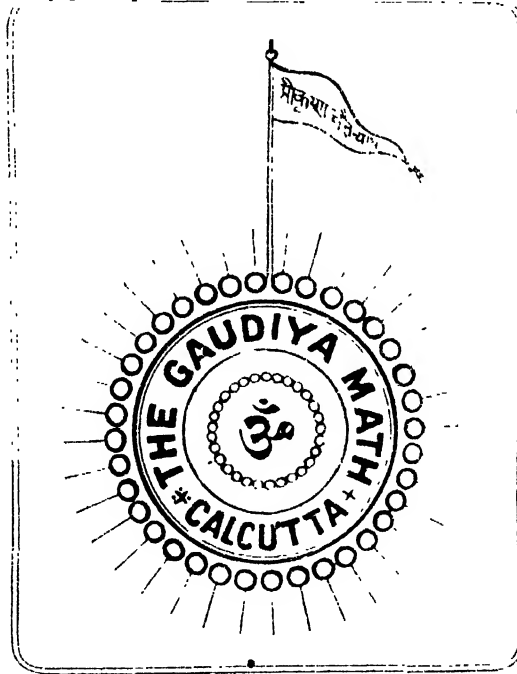
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Initiation into Spiritual Life.

THE ceremony of *diksha* or initiation is that by which the spiritual Preceptor admits one to the status of a neophyte on the path of spiritual endeavour. The ceremony tends to confer spiritual enlightenment by abrogating sinfulness. Its actual effect depends on the degree of willing co-operation on the part of the disciple and is, therefore, not the same in all cases. It does not preclude the possibility of reversion of the novice to the non-spiritual state, if he slackens in his effort or misbehaves. Initiation puts a person on the true track and also imparts an initial impulse to go ahead. It cannot, however, keep one going for good unless one chooses to put forth his own voluntary effort. The nature of the initial impulse also varies in accordance with the condition

of the recipient. But although the mercy of the good preceptor enables us to have a glimpse of the Absolute and of the path of His attainment, the seed that is thus sown requires very careful tending under the direction of the preceptor, if it is to germinate and grow into the fruit-and-shade-giving tree. Unless our soul of his own accord chooses to serve Krishna after obtaining a working idea of his real nature, he cannot long retain the Spiritual Vision. The soul is never compelled by Krishna to serve Him.

But initiation is never altogether futile. It changes the outlook of the disciple on life. If he sins after initiation, he may fall into greater depths of degradation than the uninitiated. But although even after initiation temporary setbacks may occur, they do not

ordinarily prevent the final deliverance. The faintest glimmering of the real knowledge of the Absolute has sufficient power to change radically and for good the whole of our mental and physical constitution and this glimmering is incapable of being totally extinguished except in extraordinarily unfortunate cases.

It is undoubtedly practicable for the initiated, if only he is willing, to follow the directions of the preceptor that lead by slow degrees to the Absolute. The good preceptor is verily the saviour of fallen souls. It is, however, very rarely that a person with modern culture feels inclined to submit to the guidance of another specially in spiritual matters. But the very person submits readily enough to the direction of a physician for being cured of his bodily ailments. Because these latter cannot be ignored without consequences that are patent to everybody. The evil that results from our neglect of the ailments of the soul is of a nature that paralyses and deludes our understanding and prevents the recognitions of itself. Its gravity is not recognised as it does not apparently stand in the way of our worldly activities with the same directness as the other. The average cultured man is, therefore, at liberty to ask questions without realising any pressing necessity of submitting to the treatment of spiritual maladies at the hands of a really competent physician.

The questions that are frequently

asked are as these :—‘Why should it be at all necessary to submit to any particular person or to subscribe to any particular ceremony for the purpose of realising the Absolute? Who by His Nature is unconditioned? Why should Krishna require our formal declaration of submission to Himself? Would it not be more generous and logical to permit us to live a life of freedom in accordance with the principles of our perverted nature which is also His creation? Admitting that it is our duty to serve Krishna, why should we have to be introduced to Him by a third party? Why is it impossible for one to serve Sri Krishna directly? It would no doubt be highly convenient and helpful to be instructed by a good preceptor who is well-versed in the Scriptures in understanding the same. But one should never submit to another to an extent that may furnish a rascal with an opportunity of really doing harm. The bad preceptor is a familiar character. It is inexplicable how those *gurus* who live in open sin contrive nevertheless to retain the unquestioning allegiance of the cultured portion of their disciples.

Such being the case, can we blame any person who hesitates to submit unconditionally to a preceptor, whether he is good or bad? It is, of course, necessary to be quite sure of the *bona fide* of a person before we accept him even tentatively as our spiritual guide.

A preceptor should be a person who appears likely to possess those qualities that will enable him to improve our spiritual condition.

These and similar thoughts are likely to occur to most persons who have received an English education, when they are asked to accept the help of any particular person as his spiritual preceptor. The literature, science and art of the West, body forth the principle of the liberty of the individual and denounce the mentality that leads one to surrender to however superior a person his right of choosing his own course. They inculcate the necessity and high value of having faith in oneself.

But the good preceptor claims our sincere and complete allegiance. The good disciple makes a complete surrender of himself at the feet of the preceptor. But the submission of the disciple is neither irrational nor blind. It is complete on condition that the preceptor himself continues to be altogether good. The disciple retains the right of renouncing his allegiance to the preceptor the moment he is satisfied that the preceptor is a fallible creature like himself. Nor does a good preceptor accept any one as his disciple unless the latter is prepared to submit to him freely. A good preceptor is in duty bound to renounce a disciple who is not sincerely willing to follow his instructions fully. If a preceptor accepts as his disciple one who refuses to be

wholly guided by him, or if a disciple submit to a preceptor who is not wholly good, such preceptor and such disciple are, both of them, doomed to fall from their spiritual state.

No one is a good preceptor who has not realised the Absolute. One who has realised the Absolute is saved from the necessity of walking on the worldly path. The good preceptor who lives the spiritual life is, therefore, bound to be wholly good. He should be wholly free from any desire for anything of this world whether good or bad. The categories of good and bad do not exist in the Absolute. In the Absolute everything is good. We can have no idea in our present state of this absolute goodness. Submission to the Absolute is not real unless it is also itself absolute. It is on the plane of the Absolute that the disciple is required to submit completely to the good preceptor. On the material plane there can be no such thing as complete submission. The pretence of complete submission to the bad preceptor is responsible for the corruptions that are found in the relationship of the ordinary worldly *guru* and his equally worldly-minded disciples.

All honest thinkers will realise the logical propriety of the position set forth above. But most persons will be disposed to believe that a good preceptor in the above sense may not be found in this world. This is really

so. Both the good preceptor and his disciple belong to the spiritual realm. But spiritual discipleship is nevertheless capable of being realized by persons who belong to this world. Otherwise there would be no religion at all in the world. But because the spiritual life happens to be realisable in this world it does not follow that it is the worldly existence which is capable of being improved into the spiritual. As a matter of fact the one is perfectly incompatible with the other. They are categorically different from one another. The good preceptor although he appears to belong to this world is not really of this world. No one who belongs to this world can deliver us from worldliness. The good preceptor is a denizen of the spiritual world who has been enabled by the will of God to appear in this world in order to enable us to realise the spiritual existence.

The much vaunted individual liberty is a figment of the diseased imagination. We are bound willingly or unwillingly to submit to the laws of God in the material as well as in the spiritual world. The hankering for freedom in defiance of his laws is the cause of all our miseries. The total abjuration of all hankering for such freedom is the condition of admission to the spiritual realm. In this world we desire this freedom but are compelled against our will to submit to the inexorable laws of physical nature. This is the unnatural

state. Such unwilling for forced submission does not admit us into the spiritual realm. In this world the moral principle, indeed claims our willing submission. But even morality also is a curtailment of freedom necessitated by the peculiar circumstances of this world. The soul who does not belong to this world is in a state of open or court rebellion against submission to an alien domination. It is by his very constitution capable of submitting willingly only to the Absolute.

The good preceptor asks the struggling soul to submit not to the laws of this world which will only rivet its chains but to the higher law of the spiritual realm. The pretence of submission to the laws of the spiritual realm without the intention of really carrying them out into practice is often mistaken for genuine submission by reason of the absence of fulness of conviction. In this world the fully convinced state is non-existent. We are, therefore, compelled in all cases to act on make-believes viz. the so-called working hypotheses. The good preceptor tells us to change this method of activity which we have learnt from our experience of this world. He invites us first of all to be really and fully informed of the nature and laws of the other world which happens to be eternally and categorically different from this phenomenal world. If we do not sincerely submit to be instructed in the

alphabets of the life eternal but go on preversely asserting however unconsciously our present processes and so-called convictions against the instructions of the preceptor in the period of novitiate we are bound to remain where we are. This also will amount to the practical rejection of all advice because the two worlds have nothing in common though at the same time we naturally fail to understand this believing all the time in accordance with our accustomed methods that we are at any rate *partially* following the preceptor. But as a matter of fact when we reserve the right of choice we really follow ourselves, because even when we seem to agree to follow the preceptor it is because he appears to be in agreement with ourselves. But as the two worlds have absolutely nothing in common we are only under a delusion when we suppose that we really understand the method or the object of the preceptor or in other words reserve the right of assertion of the apparent self. Faith in the scriptures can alone help us in this otherwise impracticable endeavour. We believe in the preceptor with the help of the *shastras* when we understand neither. As soon as we are fully convinced of the necessity of submitting unambiguously to the good preceptor it is then and only then that he is enabled to show us the way into the spiritual world in accordance with the method laid down in the *shastras* of that

purpose which he can apply properly and without perpetrating fatal blunder in as much as he himself happens to belong to the realm of the spirit.

The crux of the matter lies not in the external nature of the ceremony of initiation as it appears to us because that is bound to be unintelligible to us being an affair of the other world, but in the conviction of the necessity and the successful choice of a really good preceptor. We can attain to the conviction of the necessity of the help of a good preceptor by the exercise of our unbiased reason in the light of our ordinary experience. When once this conviction has been truly formed Sri Krishna Himself helps us in finding the really good preceptor in two ways. In the first place he instructs us as regards the character and functions of a good preceptor through the revealed *Shastras*. In the second place He Himself sends to us the good preceptor himself at the right moment when we are at all likely to benefit by his instructions. The good preceptor also comes to us when we reject him. In such cases also it is certainly Krishna Who sends him to us for no reason what-so-ever. Krishna has revealed from eternity the tidings of the spiritual realm in the form of transcendental sounds that have been handed down in the records of the spiritual Scriptures all over the world. The spiritual Scriptures help all those who are

prepared to exercise this reason for the purpose of finding not the relative but the Absolute Truth to find out the proper instructor in accordance with their directions. The only good preceptor is he who can make us really understand the spiritual scriptures and they enable us realise the necessity and the nature of submission to the processes laid down in them. But there is still every chance of foul play. A very clever man or a magician may pass himself off as a person who can properly explain the Scriptures by means of his greater knowledge or deceptive arts. It is very important, therefore, that we should be on our guard against such tricks. The Scholar as well as the magician pretend to explain the Scriptures only in terms of the object or happenings of this world. But the Scriptures themselves declare that they don't tell us at all of the thing of this world. Those are liable to be deluded by the arts of pervert *yogi* who persuade themselves into believing that the spiritual is identical with the perversion, distortion or defiance of the laws of physical nature. The laws of physical nature are not unreal. They govern the relation of all relative existences. In our present state it is therefore, always possible for another who possesses the power or the knowledge to demonstrate the merely tentative character of what we choose to regard as our deepest convictions by

exposing their insufficiency or inapplicability. But such surprises as they belong to the realm of the phenomenal, have nothing to do with the Absolute. Those who have an unspiritual partiality for scholarship or for magic fall into the clutches of the pseudo-religionists. The serious plight of these victims of their own perversity will be realised from the fact that no one can be delivered from the state of ignorance by the method of compulsion. It is not possible to save the man who refuses on principle to listen to the voice of reason. The empiric pedants are no exception to this rule.

The plain meaning of the *Shastras* should, therefore, be our only guide in the search of the good preceptor when we actually feel the necessity of his guidance. The Scriptures have defined the good preceptor as one who himself leads the spiritual life. It is not any worldly qualifications that make the good preceptor. It is by unreserved submission to such a preceptor that we can be helped to re-enter into the realm that is our real home but which unfortunately is veritable terra incognita to almost all of us at present and also impossible of access to one body and mind alike which is the result of the disease of abuse of our faculty of free reason and the consequent accumulation of a killing load of worldly experiences which we have learnt to regard as the very stuff of our existence.

The Erotic Principle and Un-alloyed Devotion.

(Continued from P. 135, November, 1928.)

IN the realm of the Absolute the little soul functions free from all limitations under the guidance of Krishna Himself. His function is to serve Krishna. Service implies a knowledge of the wishes of the Master. It also implies a difference or possibility of difference between the wishes of the servant and those of the master. The wishes of the master have, therefore, to be communicated to the servant who cannot otherwise know it. In this world such wishes are conveyed imperfectly through the medium of some material substance. The command is clearly distinguishable from its source. In the spiritual world there can be no such difference. The servant knows the whole of the command that is Krishna Himself. Therefore it must be Krishna Himself Who always makes Himself known to His servants in the realm of the Absolute by means of His commands. But Krishna as Master cannot be known to the servant. That would eliminate the difference between the Master and servant. If He wants to be known to the servant He must make Himself known to the latter in the Form in which the latter can also recognize his Master. For this purpose Sri Krishna becomes His own servant in whose heart He appears as Master. This concept, to use a worldly word, is communicated to us by Krishna as servant. This serving counterpart of Sri Krishna is called by our Shastras Sri Radhika. She is the female or serving principle and the inseparable and eternal Counter-whole of Sri Krishna Himself. She is the premier milk-maid of Braja. For serving Krishna she expands herself into the other milk-maids of Braja. She is the Power of Krishna and every power is of Her essence, even the principle of limitation itself.

The milk-maids of Braja, never forget Krishna because they are the direct spiritual power of

Krishna. On the other hand Krishna Himself is manifested, or in other words becomes fit to be served, by their means. The Power of Krishna at Her source is one. The principle of limitation or ignorance is also in Her but without power over Her. The human soul is a tiny part of the spiritual essence delicately poised between the two forces viz. the Spiritual power of Krishna and Her material shadow. So the human soul must serve Krishna under the direction of the pure Spiritual power diversely represented for Her comprehension by the services eternally performed for His benefit by the milk-maids of Braja. The service of the little soul cannot be offered directly. This constitutes the eternal difference between Himself and the milk-maids of Braja. Sri Radhika alone directly serves Krishna. She is helped by the other milk-maids. Sri Radhika and Her companions are, therefore, the direct servants. The little soul can also only serve in a subordinate position. The object of the other milk-maids is not direct dalliance with Krishna which is the right reserved of Sri Radhika but to carry out the service of Krishna. The object of the human soul is to carry out the orders of Sri Radhika and Her companions in their service of Krishna. This is the arrangement of Braja. The sex idea loses all its unwholesomeness when it is applied to Sri Radhika in as much as She is Sri Krishna Himself in the guise of His only Love or Sweet-heart. The unwholesomeness of sex in this world is due to the desire of domination of one over another each one of whom is by constitution really independent of the other. The basis of this unwholesomeness is eliminated in the case of the amours of Sri Radha-Krishna.

In the realm of the Absolute, therefore, Krishna

is eternally served by the pure spirits who are allotted their respective functions by His Counter-whole Sri Radhika without whose help the contact with Sri Krishna that is necessary for serving Him cannot be obtained. Sri Radhika and the milk-maids of Braja are the direct or subjective constituents of Sri Krishna Himself. Our souls are the tiny constituents of the spiritual power of Krishna represented in its fulness by Sri Radhika and located on the margin of the spiritual realm, contiguous to the borders of this world, the realm of Maya. Maya herself is a constituent part of Sri Radhika serving Krishna not directly but indirectly and from a distance. We are perpetually exposed to the pulls of Braja and Maya at the two ends and we are free to choose between them.

The pastimes of Sri Krishna with the milk-maids of Braja as explained by the Srimad Bhagabata are neither history nor allegory. They are not history because they are transcendental whereas our so-called history is only a record of our experiences of this world in terms of the egotistic principle. They are also not allegory for the reason that they happen to be the actual concrete Reality of which this world is the perverted reflection. As a matter of fact it is this world and its happenings that are really allegorical and impossible of comprehension except relatively to the Real and symbolising the Reality. Our souls have really nothing to do with this allegory which misrepresents our function and deludes us into the acceptance of this perverted existence. The proper function of our souls is to serve the Absolute in obedience to the commands of Himself conveyed through Himself in the form of His devotees.

The sexual principle is a misunderstood symbol of the Reality. It can no more be banished from our consciousness than the consciousness itself. The male and female forms are also not the sole and distinctive possessions of this world. There is a Reality behind them as well. The soul has a body which is symbolised by the female form and which is absolutely free from any unwholesome material association. Our present objection to the female

form is due to the egotistic principle which for the same reason does not object or rather, readily enough adopts the male form as more properly representing the pure little soul. This repugnance to the female form prevents us from unprejudiced examination of the position and functions of the milk-maids of Braja. The recognition of the female sex is a necessary factor of our conception of amorous love. This amorous love is the highest subject of human poetry and the most powerful factor in all human activities. Its worthlessness is not established by the mere refusal to recognise it as a part of our nature. It would be much more to the purpose to try to understand what it really is. The Srimad Bhagabata is the only book that furnishes a satisfactory answer to this all-important question.

The only kind of answer that we require to such questions and one which will remove our doubts and difficulties must needs be absolutely true. The empiricists pin their faith on tentative truths. They seem to believe that by progressive movement they will attain the goal. But the goal which is attainable by a process of advance is an illusion. It is like the ever receding rim of the horizon that can never be actually reached. The Truth is not determinable in terms of progress. He is fixed and immutable. It is subject to obscurity due to defects of the observer. These defects are also material which alone can stand in the way of the Absolute Truth who is Spiritual. The real progress towards Truth consists in the endeavour to improve our faculties of observation. We cannot realize the Absolute by extending our so-called knowledge of the relative. It is moving in the opposite direction. The greater the number of limited objects that crowd into our brains the greater is the difficulty of discovering their uselessness for our purpose. And in fact it is our own hankering for half-truths and seeming truths that is also really responsible for such overcrowding. We create the fog that obscures our vision. By this endless process of rejection and election of material objects we can never reach the goal. We must stop and reflect

on the cause of our perpetual and utter failure. If we do so sincerely we make the real discovery with Kant that we cannot know the truth by means of our present faculties. But we need not, therefore, give up the quest as hopeless. We are to question again and then we shall get the true answer. That answer will be that the Truth for Whom our souls hanker is not a dead thing or relations of dead and limited things or thoughts but Something Who is akin to ourselves. He is something that is living or self-conscious. He is also spirit like our souls. The next question that will arise in our minds will be, why cannot we see Him? The answer will be, 'Because He does not show Himself to us'. If we ask again 'Why does He not appear to us'? We shall be told that He is so because we do not seek for Him. We never seek for the Truth but always seek for the half-truth. That is the disease. The real Truth himself comes to us the very instant we seek for it. And we seek for Him only when and as soon as we really understand His nature. This is the vicious circle. At present we have no real idea of the Truth and so whenever we seek for anything that thing is necessarily un-truth. Then at last the conviction dawns on our understanding that the whole process hitherto pursued requires to be reversed and we begin to understand the mystic words of the scriptures. 'Give up once for all the empiric quest for the Truth and wait for Him to take the initiative. You cannot go up to Him. When you try to go up to anything of your choice you go away from it. So you must submit to be enlightened. He has the power and the will of making Himself known to you.'

At this stage one naturally asks, 'Shall I then sit idly and do nothing?' And now Truth answers in a definite manner, 'No, let your mind and body do what appears to them to be their proper functions but you yourself stand apart and do not identify yourself with them, but wait for communications from Me. Rely wholly on Me and I shall guide you to the goal which is Myself.'

Thus faith is kindled in the 'doubting' heart and

we are in a position to profit by the instructions of the good preceptor whom Krishna sends to us the moment we really seek to be enlightened in perfect humility. Then we are also able to understand the words of the good preceptor as being identical with the words of the scriptures. Being now convinced of the real ability of the good preceptor to guide us on the path of the Absolute we take hold of his hand that is ever extended to us and submit to be led with hesitation and much questioning at first. As we gradually learn to walk in the path of service our vision slowly clears up and we see the truth for ourselves. Then only we understand what it really is.

The empiricists although they seem to recognize the necessity of being taught and trained in the affairs of this world are unduly sceptical in regard to such training in spiritual matters where its necessity is very much greater because we happen to possess absolutely no knowledge of it. In the 'terra incognita' of the spirit it is indispensable to have a guide unless, indeed, we persist to confuse the spiritual with the material and retain our faith in empiric efforts. But as a matter of fact all predilection for the limited shuts out the unlimited not partially but radically, not quantitatively but categorically. Srimad Bhagabata asks those who really want to serve Krishna to forego all thoughts of any advantage in the worldly sense the conscious or unconscious, direct or vicarious, pursuit of which is the cause of all impurity and ignorance. This reform of life is the indispensable preliminary condition for obtaining any real knowledge of the Absolute and the nature and imperative necessity of such reform and also its practicability are clearly realised by close spiritual association with the good preceptor. It cannot be realised so long as we retain an iota of egotism. It cannot be realised unless and until one agrees with the sincerity of real conviction to receive it at his hands as a favour to which he can lay no claim on the strength of any worldly merit or demerit. It is only by such reasoned submission of the will to the process of enlightenment from above that our clouded vision can be cleared up. The guru is not a mortal, erring creature like ourselves.

He is the eternal servant of Krishna whom He sends into this world for the deliverance of fallen souls. He comes into this world on this mission of causeless Divine mercy in order to help us to rise out of the depths of sin to our natural state of absolute purity by methods which are perfectly consistent with the principles of our really un-biased reason. So long as we refuse to listen to him we are doomed to misunderstand everything.

By the process of abstraction we are bound to obtain only a negative result. In our present sinful state the sex suggests the idea of sensuous impurity because our present outlook itself is sensuous. The sense of impurity is really nothing but that of incongruity of any material, limited, unconscious substance with the nature of the human soul. We are not on the same plane with the object of our thoughts but are yoked to it in a most unnatural way. This is the feeling of impurity or repugnance. So long as we continue to look upon sex with an eye of longing we can never think of it in any other way. But this longing is also part of our present acquired nature and cannot leave us till we are enabled to lay aside this secondary nature itself. With this reform of nature our relation to the principle of sex also undergoes a complete transformation which is, however, otherwise incomprehensible to our present understanding. The female form of the human soul is not a material form. The relation between the human soul and Sri Krishna is not the relation between the material female form and its corresponding male form. The amorous pastimes of Sri Krishna with the spiritual milk-maids of Braja are not the amorous pastimes between male and female of this world. The amours of Sri Krishna are not a concoction of the diseased brain of a sensualist. The amours of this world could have no existence unless the substantive principle exists in Sri Krishna. But no one denies the existence and importance of the principle of amour in this world. Why do they imagine that it does not exist in the realm of the Absolute in the perfectly wholesome form?

It is because we choose to regard as material

the female form of the soul that we are shocked at what we suppose to be the shameless sensuous proclivities of the transcendentalists. This is inevitable so long as we deliberately choose to nurse the error that the sex of our experience is the real entity and not its perverted reflection and imagine that we have been able to solve the problem of sex by transferring our sensuous activity from the body to the mind and by condemning as impure the excesses of the external sexual act on no consistent principle. Such bungling philosophy has not convinced and will never convince anybody of the real nature and purpose of the sexual act. This is so because the sexual act is the eternal concomitant in this sinful world of the highest function of the spirit which can, therefore, be never minimised or abolished by all our empiric endeavours but the right understanding of which can alone save us from the terrible consequences of our present suicidal sexual follies.

All the misunderstanding on the subject is due to our deliberately confounding the medicine with the disease, the Truth with His perversion, the substance with the shadow. The Srimad Bhagabata has offered us in an unambiguous form the medicine knowing full well that it will be wilfully misunderstood and misrepresented by its so-called friends and foes alike. But the medicine is, nevertheless, indispensable for our well-being. No religion which has overlooked this necessity of the human race can afford us the relief of which we stand most in need. It is for this reason that the Srimad Bhagabata which is so much maligned by all diseased persons, that is to say by practically every body of this world, has been declared by the greatest teachers of the religion in this country as being the only book in the whole world that offers the most unambiguous exposition of the whole Indivisible Truth a right understanding of which alone can really save us from sin and consequent misery. Sri Chaitanya and His associates and followers have explained the religion of the Srimad Bhagabata by their teachings as well as conduct. They tell us that the Truth must be lived in order to

be realised. If He be not lived but merely professed, He ceases to be the Reality and degenerates into the worst form of His materialistic caricature, doing infinite mischief to His professor and His followers. The right application of the medicine is absolutely necessary for curing the disease of ignorance. One who fails to take the medicine administered by a competent physician will never be cured of ignorance. If the blind man pretends to be able to see he may be believed by the blind but cannot escape detection by those who really see. Neither can he guide others aright on the narrow path of righteousness. Unless and until we choose to actually give it our most serious attention being urged to such a course by real necessity and find our way to its acceptance our irrational perversity will continue to bar most effectively its ingress to our benighted understanding. We must know that the realm of the Absolute is self-protected against the intrusion of all guile and imperfection which are the parents of self-deception.

As a matter of fact we are required by the Srimad Bhagabata, if we want to realise the true nature of amorous love by which alone Krishna can be properly served, to be ready to make the supreme sacrifice of discarding once for all and unconditionally all sexual hankerings and prospects. We are perfectly free to choose this course. But no choice is a real choice unless it is of the nature of conviction

based on actual experience. The discourses regarding the truth help us to such conviction. After the conviction is produced we feel naturally disposed to accept the guidance of the scriptures as expounded by real devotees. There are carefully graded stages on the path of spiritual effort which have to be traversed before we can reach the goal. It is only when the goal is reached that we can actually realize the truth underlying the principle of sex. It is realised last of all although the sexual hankering is cured on the threshold of spiritual endeavour. There are people who mistake this elimination of the sexual desire for the goal. Those who choose to be content with the relief which such elimination seems to afford for the time being and allow themselves to be dissuaded from the search of the truth by the attainment of a means of self-gratification unconsciously begins the retrograde journey by a side path. One should not stop till he gets the final answer to the question, 'What are we to do with our senses?' It is the positive attitude. We cannot desist from making some use of our senses. It is therefore, necessary to know their right use. It is by persevering in this selfless search for the Absolute truth that we are enabled by and in the Search Himself to realise the object of our Search who is identical with the means itself that is really adopted for His Search.

NARAYAN DAS BHAKTI SUDHAKAR, M. A.

How to Approach Absolute Knowledge.

[BY ACHARYYA JADUNANDAN ADHICARI, B. A.]

CHAPTER I.

THE very first stepping stone to enter into the world of Absolute Truth is initiation in some form or other. Every great (spiritual) teacher has recognised this fact in all ages. The Vedas are plainly emphatic about it :

"Rise up (from elevationism), awake (from salvationism) enlighten (free from ignorance and misapprehension) after accepting (boon) from the Absolute.

The sublime truth of the Upanishads was handed down through ages

from the preceptor to the devoted disciples.

"Unto him alone is the Absolute revealed by sages who have supreme faith in, and are devoted, equally, to the preceptor and God-head". None else can gain it.

In a supremely serene tone the best of the Vedas comes to us: "With Samit (preparatory ingredients) in thy hand dost thou approach the true preceptor—one thoroughly versed in the Vedas and given to the practice of them, for he has dedicated himself unto Brahma—indetermined or Personal Absolute".

Lastly there is the authority of the Geeta. In a quite clear voice has the command of the Lord been communicated to the disciple—"You can know about the Absolute only from those who are acquainted with the primal causes of things, provided you attend them with confidence bonafide enquiry, and serving mood." Thus Sri Krishna spoke to Arjuna.

But egoism will stand up in stern opposition to such a spirit, or ignorance will pervert it. Base self-seekers are not wanting—ready to turn it into a kind of spiritual (?) profiteering. So a right understanding of the principle of spiritual initiation is necessary for the regeneration of the individual soul. Initiation is (also) an outstanding feature of Indian philosophy and religion. Our purpose is to have a thorough and

shifting enquiry into the matter free from all national, local or social bias and consider the obstacles that hinder us from accepting it. Then we shall be able to understand the true character of the preceptor as it ought to be.

Egoism is the worst hindrance. Egoistic philosophy in some form or other prevails in every land. Its keynote is the exaggerated assertion of individualism as opposed to the authority of the sacred scriptures:—although certain schools of Indian philosophy like that Mayavadins have tried to veil such a spirit under a lip homage to the Vedas. But what can be at the root of such an assertion? The true character of egoism has been plainly shown in the Geeta.

"Carried away by egoism do men often perform dreadful, difficult penances and acts, extorting admiration from others and go against Shastras in their pride." This egoistic philosophy has given birth to utilitarianism and has transformed itself into pantheism of various types. Its history elsewhere is interesting. Descartes started with the data—"I think, therefore I am" and this thinking ego is the basis of all knowledge. In his deep disgust for the then prevailing mode of religion specially Catholicism, did he discard everything from his philosophy that savoured of authority and started with the above data. But that is carrying things to extreme. Let us examine the data a little and notice its development.

Yes, one can assert the existence of the self and therefrom of all knowledge through its thinking capacity.

But every man thinks in his own way. What guarantee is there that my thoughts reflect the true nature of my soul or self? Then when variety of thought in different persons is inevitable how can I assert the identity of Self or soul in all beings? And how can I know its true nature as it is in essence? The high priest of modern western philosophy admits of his failure. Kant says that we cannot know "a thing in itself." All knowledge is possible only through such categories as time, space, etc. themselves, as they now are, are but refractions of thought. In our land more clever thinkers have cut this Gordian knot in egoistic philosophy rather drastically.

In trying to find out the true nature of the soul or self through this process of thinking, they have ultimately denied any positive existence to it. And thus Mayavadins and his school have practically become preachers of spiritual nihilism as Kant was an agnostic, of necessity. Then comes the question—'Is the soul an isolated phenomenon in creation? If not what then must be its relation with things or that which exists? And how can we know that relation?' This question remaining unsolved, the problem of the relation between spirit and matter has remained an yawning gulf in the world of Western philosophy. The Sankara school

has made a short cut of this problem. Unable to find any positive existence of the self, they have denied absolute existence to anything knowable. And all botherings as to the true relation among things have been sedulously silenced.

Perversions of this egoistic trend of thought prevail in India in their most rank and monstrous forms. For here philosophy does not remain satisfied within its speculative region but imperatively requires to be translated into action. And abuses crop up initially round the selection of the spiritual preceptor. This cult of ego-worship is given either to the exaltation of passion and sentimentality or to the mutilation of the senses as false asceticism. It has tried to pollute and obscure pure theism in many ways.

We notice its influence also on modern Indian literature and on the outlook of the educated Indians of today.

Our present day literature is saturated with pantheistic ideas. In an over-indulgent mood literateurs, in this country, take everything as object for the gratification of their aesthetic sense. Even God Himself does not escape the invasion of this attitude—which is attributed to their anthropomorphic strivings. Their shamelessness knows no bounds. Carried away by carnal, though exquisitely æsthetic propensities, they do not scruple to exploit the supersensuous beauty of the Divine Lila and degrade it into means of gratification of their

sensuous literary tastes. As for example certain poets in Bengal have tried to drag down the divine events of Braja-lila into the mire of their intensely sensual æsthetic revelry. Inherently materialistic in life and aim, they cannot know that such unlicensed indulgence of poetic imagination constitutes the most objectionable prostitution of the true æsthetic faculty. Enslaved by nature, with things of three dimensions they cannot know the supersensuous. So is it not wise that they should know their limitations and remain satisfied within them? But in the height of their egoistic folly they try to pass off as the spiritual guides of the nation and servitors of the Absolute Truth, by giving their unholy interpretations of the scriptural texts. Sincere souls often fall an unconscious prey to their subtle insinuations, specially when they make sweetly smoothing protestations of piety and Divine Love. But such notes must jar on the ears of those who have heard the Name of Sree Krishna from the lips of the transcendental expert; however palliative they may ring to the deluded ear. Nevertheless a pantheist if he be sincere, may one day learn to really love God provided he be fortunate enough to approach the feet of a real Bhakta and discard his sensuous egoism.

There is another type of pantheists. They are more grossly base and obnoxious. For they work not in the field

of literature or art but presume to usurp the kingdom of religion. We find examples of this type amongst certain privileged classes and castes in the society of Bengal. They are very proud to trace their descent from some great spiritual and religious personality of yore such as Sree Brahma and his descendants, Sree Nityananda Pravu or Sree Adwaita Pravu. Yes, they can justly claim some social distinction as the lineal descendants of such godly personalities; although the genuineness of such claims are often to be doubted. But is it not ridiculous when they claim spiritual efficiency as well, because an Avatar or a Mahapurusha once graced their line by his birth generations back? They have become gurus by right of heredity. Too much conservatism of Indian societies is a notorious fact. So it is not strange when we see people flocking to their doors to buy spiritual life with hard cash and these hereditary dealers in initiation carry on a brisk trade all over Bengal and in certain parts of India. Ah! Easy going egotists, fie on your lust of lucre! For a base farthing you do not hesitate to sell the good name of your glorious progenitor! Would your great ancestors have stood such nonsense? People are quite blind to the immense harm these persons are doing to society. Under the guidance of these pseudo-preceptors society has become stagnant and spiritually dead. All kinds of sins and

sufferings have cropped up like rank vegetation.

Men nourish ego-worship in a hundred other ways and spiritual prostitution grows. There are, specially in Bengal, hybrid sects of illiterate rogues given to the lust of flesh of which they make cults and try to pass off as *Maricoides* or *Khypps* under the illustrious names of some great masters of the Vaisnava world. A true Vaisnava hates to utter the names of such sects as—Aul, Baul, Kartavaja Darvesh, Shai, Sakhiveki, Gournagari etc. Ignorant out-siders mistake these to be genuine Vaisnava sects. There prevails among these sects Guru worship of a sensual kind. These base carnal egotists are strongly attached to their so-called Guru as he abets them in the gratification of their sensual appetites and also satiates his own through them. These roguish pretenders taking advantage of distorted texts of the scriptures do not scruple to pass themselves off as God Himself amongst

their self-duped disciples and work havoc in their lives. The religious history of Bengal abounds in nauseating tales of their devilish tyranny and yet a cultured race like the Bengalees has not fully awaked to the gravity of this horrible evil. We have dwelt upon these various aspects of ego-worship only to bring home to the religiously minded people that they should be on their guard against the deep designs of the professional gurus and avoid the pitfalls prepared by their consummate ingenuity. Let them seek for the right man in the right place ; otherwise disaster is sure to overtake them in the most vital affair of their lives. The Narada Pancharatra says :—

ज्ञानी गुरुश्च बलवान् भवाच्चे शिष्यमुदरेत् ।

गुरुः कथमसिद्धश्च दुर्बलः कथमुदरेत् ॥

‘A wise Guru is strong enough to save his disciple from sins and sufferings of the world, but if he be himself weak and inefficient how is that possible ?’

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.]

(Continued from P. 140 November, 1928.)

FOR the purpose of establishing in this world the Truth un-contaminated by any trace of self-seeking this great Acharyya has utterly renounced such methods of winning the applause of worldly people as the practice of egoistic, solitary devotion, pretended displays

of love and pseudo-appreciation of the mellow quality of service, show of emotionalism and asceticism, etc. etc.,—because his mission is not one of malice against the whole world, to exploit it for the purpose of winning fame for himself. But his hankering for the

applause of Vaishnavas is insatiable, although in pursuance of the Vaishnava ideal he employs constantly crores of tongues and billions of sense-organs in 'cent percent' service of Sri Hari. His undiminished ambition in the service of Vishnu perpetually deludes the atheists in as much as they are ignorant of the real meaning of spiritual endeavour, while it serves at the same time to stimulate no less effectively the zeal of those who are really inclined to serve the Supreme Lord and His servants.

This great Acharyya has never presented the ideal of regarding his disciples as providers of his selfish enjoyment as is the practice of the pseudo-gurus, professing elevationist (*Karmi*), salvationist (*jnani*) and *yogic* (magical) principles. On the contrary he has endeavoured to convert every submissive heart into the transcendental pasturage (*gostha*) of the pastimes of Krishna. He has always maintained that the Vaishnava Acharyya never makes any disciples because he beholds everywhere the manifestation of the power of the guru. He explains the function of the Vaishnava Acharyya when he enacts the part of initiating any person by reference to the analogical case of Maharshi Bhṛigu. The apparently impious act of Bhṛigu who durst place his foot on the breast of Krishna for testing His patience is explained by Thakur Brindābandas (Ch. Bh. IX-383-4) as done on the initiative of Krishna Himself to

enhance the glory of His devotee. We have not heard of another Acharyya who labours so indefatigably for the well-being of his disciples by mixing intimately with them at all time without regarding them as occupying a position of subordination by reason of their being disciples, by associating them in all his activities, by affording them every facility of close personal touch with himself, by presenting them with the ideal of the constant service of Krishna, by constantly chanting the *Kirtan* of Hari.

The example and preachings, instinct with fiery life, of this great Acharyya have enabled all persons who possess the least inclination to serve the supreme Lord to grasp the significance of the difference between Rai Ramananda and the junior Haridas,—how the one in exercise of the natural function of the immaculate soul performed the highest service of God by washing with his own hands the ordinarily un-touchable limbs of the females in attendance at the Temple of Jagannath, while the latter, in the role of ascetic, committed the gravest offence in the apparently innocent act of obtaining by begging from a most pious and aged lady a small quantity of rice for offering the same to the Lord Himself.

The insolent display of the vain riches of the elevationists has ever failed to produce any effect on the conduct of this teacher of spiritual religion. On a certain occasion having

been specially invited for the purpose of performing Hari-Kirtan he had to pull up at the palace of a wealthy Raja reputed to be a great Vaishnava. By orders of the said Raja Brahman cooks specially appointed for the purpose supplied him daily for his meal a rich variety of *prasada*. Although he had to stay at the place for three days in the performance of Hari-Kirtan he chanted the Kirtan of Hari continuously all that time without touching any eatables except a single leaf of the *tulasi* which he accepted as his only food on one of these days. On the same occasion there had also gathered numerous persons bearing the name of Vaishnava from all parts who gladly availed of the sumptuous hospitality amply provided by the munificent nobleman who had offered this Acharyya the very highest place of honour in the matter of hospitable welcome.

This great teacher of spiritual religion has expounded the real nature of the infinite manifestations of the delusive power of Krishna,—all the innumerable captivating shifts of insincerity,—by such masterly analysis that his words have seemed to all of us to be almost diametrically opposed to all our previous notions on the subject. The flash-light of his illuminating dissertations has exposed to view the vipers of worldliness snugly hidden away in the deepest recesses of our

apparent selves, and has enabled us to avoid mortal injury to the real self from the poisoned fangs of unsuspected delusions deeply cherished and warmly recommended by our secondary worldly natures.

No one who leaves out Bhaktirasāmrita Sindhu can lay any claim to the character of devotee of Sri Gaurasundar. In these days there is no lack of persons who although utterly oblivious of the very existence of the principles enunciated in that most wonderful book, feel no scruple in proclaiming by beat of drum their allegiance to Sri Gaurasundar. They style themselves *Bhaktas* by right of conduct that happens to be in direct violation of the most fundamental principles enshrined in such well-known *ślokas* as ‘अन्यामिलाषिनाशून्यं...’ ‘devotion characterized by absence of hankering for any other object save itself’, ‘अनासक्तस्य विषयान्...’ ‘devotees unattached to the things of this world’, ‘प्रापञ्चितया बुद्ध्या...’ ‘misled by empirical judgment’, ‘धनशिष्यादिभिर्द्वारेः...’ ‘who are obsessed by considerations of wealth, disciple, etc.’, ‘व्यतीत्यभावनावर्त्म...’ ‘which is located beyond the reach of empiric thought’, etc., etc. But we have been happily enabled to realise from the transcendental conduct of this great Acharyya the true import of these familiar texts, of Bhaktirasāmrita Sindhu.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 146, November, 1928.)

Chapter X—(Contd.).

- 110 As the people acclaimed as soon as they
caught sight of them,
And specially the ladies experienced a
great perplexity.
- 111 'Long, indeed, this fortunate person must
have served Hara and Gauri
Artlessly and with unstinted devotion !
- 112 'Is such Husband obtainable by a maiden
less fortunate ?
'Who knows but they may themselves be
Hara and Gauri', said some.
- 113 Said others, 'They are Indra and Sachi or
may be Rati and Madan'.
Some of the ladies declared, 'They are
Lakshmi and Narayana'.
- 114 Some said, 'They are even as Rama and
Seeta,
And withal most charming to behold being
mounted on the *dola*.'
- 115 Thus the ladies spoke in many different
ways
And cast their propitious glances on
Lakshmi and Narayana !
- 116 In this manner with the tumult of dance,
song and music
The Lord returned to His own home in the
evening.
- 117 Then Sachi Devi taking the Brahman
matrons along
With joy fetched the daughter-in-law into
the house.
- 118 The twice-born and the other castes, the
dancers and musicians
All of them she satisfied by the gift of
money, clothing and sweet words.
- 119 He who listens to the sacred narrative of
the Lord's marriage
Verily escapes the bondage of the world.
- 120 Lakshmi took her place by the side of the
Lord.
The home of Sachi shone with
transcendental light
- 121 Both within the house and outside Sachi
noticed constantly
Most wonderful radiance that was not
visible to the eye.
- 122 One moment she saw a tongue of fire by
the side of her Son
That vanished as she turned to see.
- 123 She constantly smelt the fragrance of the
lotus flower.
And the astonished mother continually
revolved them in her mind.
- 124 The mother thought, 'I can understand the
cause.
Kamala herself abides in this maiden.'
- 125 'It is for this that I see the light and smell
such fragrance
And there is not now such pinch of poverty
as in the past.
- 126 'This daughter no other than Lakshmi no
sooner enters the house
Than an abundance of all things pours in
from no one knows where.'
- 127 Thus the mother talked often and
variously.
Being thus manifest the Lord still refrained
from making Himself known.

- 128 Who has power to understand the will of Lord,
In what manner He chooses to sport and when ?
- 129 If the Lord does not make Himself known Lakshmi herself has not the power to recognise Him.
- 130 This is the declaration of all the *Shastras*, the *Verdas* and *Puranas*—
That he alone whom the Lord favours can know Him.
- 131 Sri Krishna-Chaitanya is the life of Nityananda-Chand
At whose twin feet sings Brindaban.

Here ends Chapter Tenth entitled, 'The narrative of the marriage of Sri Lakshmi-priya' in Part First of Sri Chaitanya Bhagabat.

CHAPTER XI

Summary :—In this Chapter are described the display of learning of Nimai Pandit, the chanting of the *Kirtan* of Krishna by Mukunda at the gatherings of the Vaishnavas at Advaita's, the pastimes of Nimai with Mukunda, the God-less state of Nadia, coming of Iswarpuri to Navadwip, the meeting of Puri with Advaita Prabhu, Puri's acceptance of the alms of food and discourse regarding Krishna at Sri Gauranga's, Puri's teaching Gadadhar Pandit 'the Krishna-lilamrita' composed by himself and the episode of Nimai Pandit's refusal to point out the defects of that work, the pastimes of Krishna-talk with Puri and other matters.

Sri Gaurasundar was wholly occupied with the pursuit of learning and roamed over Navadwip in the company of numerous pupils. There was no scholar at Nadia with the solitary exception of His own teacher Gangadas Pandit who could fully understand the interpretations of Nimai Pandit. The ordinary worldly people viewed Nimai differently according to the nature of the particular disposition of each. To the *Pashandas* He appeared terrible as death, to females He looked surpassingly beautiful resembling the god of worldly love. The scholars regarded Him as the equal of Brihaspati. While the Vaishnavas looked forward to the time when He would turn out a devotee of Vishnu. A large number of Vaishnavas from different parts had settled at Navadwip which possessed the advantages of being situated on the Ganges and possessing exceptional facilities for scholastic pursuits. These Vaishnavas gathered together every afternoon at the house of Advaita. Mukunda sang the *Kirtan* of Krishna to this assembly of the devotees. For this reason the Lord in His heart was very well-disposed towards Mukunda. Whenever Nimai chanced to meet Mukunda He put him puzzles of Logic to solve and engaged in a loving contention of learning. Nimai Pandit also put similar questions to Srihash and the other devotees when He happened to meet them. For fear of His puzzles they all made it a point to avoid meeting Him by timely flight as they did not like to waste their time in un-godly discussion, neither could they induce Nimai to put up with any talk regarding Krishna.

One day as Nimai was proceeding along the streets Mukunda catching sight of His approach bolted so as to avoid being seen by Him. The Lord noticing this asked His servant Govinda who happened to be in attendance the reason of Mukunda's conduct. He then told Govinda that He would become such good Vaishnava in the future that even those who now shunned His company would be glad to associate with Him. Even Brahma and Siva would wait at His door.

The author next describes the deplorable irreligious condition of Navadwip. The very sound of *Kirtan* made the people lose all patience and they ridiculed and scoffed at the devotees especially at Srihash Pandit and his three brothers whenever they sang the *Kirtan*. When the Vaishnavas assembled at Advaita's communicated to him the blasphemies of the atheists Advaita Prabhu would promise that he would assuredly make Krishna Himself appear at Navadwip in a very short time. These encouraging words of Advaita allayed the sorrows of the Vaishnavas.

While Nimai Pandit was thus passing His time in the pleasures of study to the delight of Mother Sachi, on a certain day Sri Iswarpuri made his appearance at Navadwip and presented himself at the house of Advaita. Advaita Prabhu was struck by the force of personality of Iswarpuri and recognised him as Vaishnava Sannyasi. When Mukunda sang a song of Krishna at Advaita's assembly it at once set into motion the surging current of love for Krishna in Puri's heart. Nimai Pandit met Iswar Puri by accident as he was returning home from his teaching work. Iswar Puri struck by the graceful appearance of Nimai enquired about His family and the subjects that He taught. This discussion led Nimai Pandit to invite Puri to accept his meal at his house and accompany Him thither. Sachi Devi cooked the offering for Krishna and gave the offered food to Puri. Iswar Puri lost all control over himself as he launched into a discourse with Nimai regarding Krishna. Iswar Puri stayed for some months at Navadwip at the house of Sri Gopinath Acharyya. Nimai saw him there daily. Iswar Puri undertook of his own accord to teach his own work Sri Krishna-lilamrita to Gadadhar Pandit being much impressed by the latter's natural love for Krishna. Iswar Puri once asked Nimai Pandit to point out the defect of his work.

The Lord replied that 'those who pretend to be able to detect any defects in the words or writings of a pure devotee offend against Krishna. Who accepts only the offering of the heart behind the words.' When Nimai Pandit on a subsequent day humorously declared that a verbal root had been wrong declined Puri contended that his form was correct. After spending some time in this manner in the pleasures of learned discussions with Nimai Iswarpur took leave of Navadvip and started on his pilgrimage to the different *tirthas*.

- 1 All glory to Gaurachandra the Supreme
Ruler of all great powers !
The centre of all display of learning in
His childish pastimes !
- 2 In this manner the King of the twice-born
lived concealed.
He had no other work save study.
- 3 His beauty which stole all hearts surpassed
that of millions of gods of love
Every limb was set forth by incomparable
grace.
- 4 With arms reaching to the knee, eyes
resembling the lotus
With betel between the lips and arrayed
in most beautiful garments,
- 5 And ever the Embodiment of arrogance
confident in the power of His learning,
The Lord walked the streets escorted by
thousands of students.
- 6 The Sovereign of the triple universe thus
roamed all Navadvip
With His beloved goddess of learning in
His hands in the form of books.
- 7 There was no one at Nabadwip among
all those styled Pandits
Who professed to understand the
expositions of the Lord
- 8 Save only one, the most fortunate of them
all Gangadas
To whom the Lord confided His learning.
- 9 'Most worthy of praise', exclaimed all the
worldly people on beholding the Lord,
'Is the person poor who has such Son ?'
- 10 All the ladies beheld Him as equalling
the God of love.
The *pushandas* viewed Him as impending
Death.
- 11 All the scholars recognised Him as the
equal of Brihaspati.
Thus everyone saw Him differently
according to one's disposition.
- 12 All the Vaishnavas as they beheld
the beautiful form of Biswambhar
Being saddened in the midst of their joy
thus thought within themselves.
- 13 'Such beautiful form to be so void of
any taste for the sweetness of Krishna !
What will learning avail if Death prevails ?
- 14 All the Vaishnavas were under the spell
of the delusive power of the Lord
No one could recognise although
they saw Him.
- 15 Some of them when they saw Him
spoke to His face,—
'Wherefore dost thou waste thy days
in the delusions of learning ?'
- 16 The Lord laughed as He listened to the
words of His servants,
As He replied, 'I am, indeed, fortunate
to be taught by you'.
- 17 In this manner the Lord passed the time
in the pleasures of learning.
His own servants failed to recognise Him,
how could others know ?
- 18 From all directions the people flocked
to Nabadwip.
One got the true taste of learning by
studying at Nabadwip.

19. Many natives of Chatigram were
also to be found.
The Vaishnavas pursued their studies and
dwelt by the Ganges.
20. They had all been born by command
of the Lord.
All of them were un attached to the world
and wholly devoted to Krishna.
21. After their studies were finished joining
together
They discoursed on Govinda in privacy
by themselves.
22. Mukunda was the beloved of all
the Vaishnavas
Mukunda's song melted the hearts of all
holy persons.
23. From afternoon all the devotees began
to gather
At the place of assembly at Advaita's house
24. As Mukunda began the song of Krishna
They all fell prostrate on the ground
without regard to place or time.
25. Some cried, some laughed, some danced,
Some rolled on the ground in dishabille.
26. Some exclaimed with a deep voice and
tucked up their clothes,
- Some went up to Mukunda and clasped
both his feet.
27. In this form appeared the happiness of
transcendental bliss.
The Vaishnavas no more remembered
their sorrows.
28. In His mind the Lord was very well
pleased towards Mukunda.
And caught hold of Mukunda whenever
He met him.
29. The Lord put to him His riders and
Mukunda had to explain,
To which the Lord said 'No' which
started the controversy.
30. Mukunda was a great scholar by the
power of the Lord
He contended with the Lord defending his
own views and opposing those of the Lord.
31. On recognising His servants the Lord
in this manner
Asked them to solve His riddles and
all failed.
32. When He met Sribash and other devotees
He spared them neither.
All fled at His approach unwilling to waste
their time in idle talk.
- [To be continued.]

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 148, November. 1928.)

[XXVI]

- 1 That which maintains as duty aversion to Thy service
I will assuredly discard with the utmost care,
- 2 I will not cultivate the society of those who refuse to serve,
I will not see the faces of those who oppose Gauranga.

- 3 I will never dwell at the place that obstructs my devotion.
I have no relish for work that contravenes the service of the Lord.
- 4 I will never read the book that is opposed to devotion,
Nor ever listen to interpretation that forbids Thy service.
- 5 I will never regard as sacred any spot from which Gauranga is banished.
I hold as trivial the work and knowledge that hinder devotion.
- 6 I do not esteem the season that stands in the way of Thy service ;
Those kindred who are disinclined to serve I hold as strangers.
- 7 I will give up every desire that hampers devotion.
I will not touch the food that is offered by atheists.
- 8 Whatever I know to be contrary to devotion
I will carefully avoid, this I do strongly affirm.
- 9 Bhaktivinode falling at the feet of the Lord
Begs for strength to give up everything opposed to devotion.

(To be continued.)

Navadwip Dham Pārikrama.

INVITATION LETTER.

Sir,

The members of the Viswa-Vaishnab-Raj-Sabha solicit the favour of your esteemed company at the following celebrations :—

- (a) Congregation of devotees from different parts of India.
- (b) Religious discourses and open discussions.
- (c) Highly instructive lectures by specialists on religious subjects.
- (d) Recitation from standard sastras.
- (e) Melodious Kirtan by renowned singers.
- (f) Social, musical, theatrical and various other entertainments.
- (g) Distribution of Sri Mahaprosad to one and all present,—

on the auspicious occasions of the :—

1. Advent anniversary ceremony of Sri Sri Nityananda Prabhu on Thursday the 21st February, 1929 and three successive days.

2. Annual circumambulation (Dham Pārikrama) ceremony in huge procession, of the nine different constituent parts (Dwips) of Sridham Nabadwip commencing from Saturday the 16th March to the 24th March, 1929.

3. The 443rd Advent anniversary ceremony of Mahaprabhu Sri Sri Chaitanya Deva on Monday, the 25th March, 1929 and on four successive days,—to be held at Sri Mayapur (old Navadwip), the Holy birth-place of Sri Chaitanya Mahaprabhu, and performed under the auspices of the devotees of Sri Chaitanya Math of Sri Mayapur.

Yours truly,

Kunja Behary Vidyabhusan,
Atul Chandra Bandyopadhyaya,
Nishi Kanta Sanyal, M. A.,

Secretaries,
Viswa-Vaishnab-Raj-Sabha.

GAUDIYA MATH,
1, ULTADINGI JUNCTION ROAD, CALCUTTA

N.B.—Every arrangement for your conveyance and accommodation will be made on your intimation.
* All remittances should be addressed to the Secretaries or paid to the authorised collectors of the Viswa-Vaishnab-Raj-Sabha only on obtaining receipt.

Propaganda Topics.

*Reprinted from The Indian Daily Telegraph,
Lucknow, Tuesday, 18th December, 1928.*

UNIVERSITY LECTURE.

Under the auspices of the Lucknow University Union a lecture on the '*Mission of Life*' was delivered by Swami B. H. Bon, a disciple of Paramahansa Bhakti Siddhanta Saraswati Goswami Maharaj of Bengal in the Physic Theatre at 5-15 P. M. yesterday.

The learned lecturer observed that the philosophers will always differ if their object of pursuit and the platforms upon which they stand be flitting, but a single, harmonious "Darshan" is possible only when the observers and the observed are eternally existing. As the Absolute Truth has reserved the right 'of not being exposed to human senses no inductive procedure or attempt could ever lead on to a transcendental conception of God. But the self-effulgent truth manifests itself in a pure heart only. As man has been given the special privilege of realising God as distinguished from other animals who are not allowed to enter into the Kingdom of God in this life, the mission of life will be in the transcendental conception of God.

GOVERNOR INTERVIEWED

His Holiness Tridandi Swami Srimad Bhakti Hriday Bon Maharaj, a learned disciple of His Divine Grace Paramahansa Srila Bhakti Siddhanta Saraswati Goswami Maharaj of the Paramahansa Math, Nimsar had a long interview with His Excellency Mr. Lambert who is appointed Governor of the United Provinces. Mr. Lambert expressed deep sympathy for the Mission of all Love as propagated by Lord Sri Chaitanya Deva Who based His philosophy on

the Srimad Bhagabatam which was originally preached and taught by Srimad Suta Goswami to sixty-thousand saints at Naimisharanya, the historic site of the present Paramhansa Math. Mr. Lambert started discourses saying that as our knowledge is limited God cannot be known to us. But on hearing from Swamiji he was highly convinced of the Vedic principles that Self-effulgent Absolute Truth may be realized in a pure heart only when humbly approached with all submission, even though human empiricism fails to challenge God like an object of scientific research. Attempts cannot show the sun at the dead of night while the very sun can be easily seen with its own light.

At last Swamiji congratulated his Excellency Mr. Lambert on his being appointed Governor of the United Provinces and His Excellency added that it was all the more pleasing to him to receive congratulations from religious preachers like the Swamiji.

Next the Swamiji interviewed the Chief Secretary Kumar Jagadish Prosad, Hon'ble Raja Bahadur Kushalpal Singha, Education Minister and the Hon'ble Minister for Self Government, Maharaj Kumar Amrita Lal Singh of Kapurtala and Hon'ble Mr. Justice Gokarnanath Misra, all of whom expressed great sympathy with the Mission the Swamiji represented.

Friday, 21st December, 1928

•Paramahansa Bhakti-Siddhanta Saraswati Goswami Maharaj.

One of the holiest and most learned of our Vaishnab Philosophers and teachers, the accepted "Acharyya" of the present day, is re-establishing the true tenets of the "Vedic Scripture" to distinguish between the apparent and Abso-

lute Truths by sending his learned self-sacrificed disciples in different quarters, some of whom are presently preaching in Lucknow. The Anniversary of His Holiness comes off on 28th February next.

RELIGIOUS PREACHERS.

On the 17th of December last, Tridandi Swami Tirtha Maharaj of the Nimsar Paramhansa Math explained portions of Bhagabatam in lucid Bengali in the house of Mr. S. C. Sen, Principal of the Shiah College. Swamiji showed from the life of Takur Haridas, a disciple of Lord Chaitanya how one can triumph over all tribulations and difficulties of life only by uttering the name of God and that as Name is identical with the Lord, it can lead one to Divine realization. The preachers were engaged with the Hon'ble Mr. Justice Gokarnath Misra at his bungalow on the 18th last when the old mother of the Hon'ble Justice listened to Swami Bon how one can overcome the bondage of Maya by giving his life to the service of true devotees. The Swami also told by the way that similar things are not always identical—a cup of milk and a cup of liquid lime, though similar in colour are not the same. Hence a true seeker after the truth must be on a guard to distinguish between a genuine and a seemingly professing Sadhu. A Sadhu must have the capacity to cut asunder the fetters of Maya and lead his disciple to a transcendental realisation of God in His subjective existence. The Sadhu or Guru must himself be a self realised soul.

After the speech of Swami Bon, Aprakrita Bhaktisaranga Goswami explained the objects of the Nimsar Bhagabat Pathshala, started by his Grace Paramahansa Goswami Bhakti Siddhanta Saraswati Maharaj of Bengal, the accepted "Acharyya," of the spiritual atmosphere, to the members of the Hon'ble Justice. The meeting ended with a short Harinam Sankirtan by Brahmachary Trailokyanath.

Saturday, 22nd December 1928

Yesterday morning Swami Bon of the Nimsar Paramhansa Math had an interview with Mr. W. S. Cassels I. C. S., Commissioner. Mr. Cassels was very much inquisitive & took into the Swami's several papers of recommendations.

By way of explaining the mission of his Gururji, Paramhansa Saraswati Goswami Maharaj, Bon Maharaj told Mrs. Cassels that it will never be wise to pour water on the leaves and twigs of a tree, but if water is poured at the root, the whole tree will be fed; similarly human attempts in different capacities will be all useless if they are not directed to the eternal service of the Absolute who is the root of everything, though there is no denying the fact that human activities may bear some temporary fruits only.

"Back to God and back to home" is the message of the Swamiji. Lastly Bon Maharaj sought the sympathy of the long experienced and cultured brains like Mr. Cassels and others so that he might have his proselytizing mission in U. P. for the uplift of the spiritual standard of the country. Mr. Cassels was very much pleased to meet Swami Bon, and more specially to see the photo of his great Gururji.

On the 19th December last, Swamiji had a long philosophical discussion with Rev. J. W. Pickett, Editor, "Indian Witness". According to Rev. Pickett any mundane attempt or mental concoction may further one's spiritual progress, but the Swamiji retorted that spirit alone can approach spirit and matter can embrace matter: as mind is material it has no right to realise God, but only the 'innate nature of every individual soul, which is lying dormant at present, when awakened, can realise Godhead transcendently. But Mr. Pickett could not see what difference there could be between mind and soul. It seems, the two preachers were moving from two opposite angles.

श्रीसञ्जनतीषणी

पङ्क्तिंशः स्वगडः

श्रीगौडिय मठः, नारायणः, ४४२ गौण्डः, १८५० शकाब्दः

७मी संख्या

वृत्तवर्ण-विचारः

सर्वरेव शास्त्रैर्द्विजातीनन्तरेण शूद्रस्य संस्कार-
राहित्यं पक्कीर्त्तितम् । संस्कृतानामेव वेद-
जनन्या गायत्रीयास्तथा सव्वमन्त्राकरभूतस्य प्रणवस्य
च ग्रहणसामर्थ्यं वर्त्तते । संस्कारायोग्यत्वमेव वेदानु-
गतशास्त्रैः शूद्रलक्षणत्वेनाभिहितम् । संस्कारराहित्याच्च
शूद्रस्य पापप्रध्वंसयोग्यता नालक्ष्यते । याज्ञवल्क्येन
तु संस्कारादेव जीवस्य शुक्रशोणितजदेहसम्बन्धजन्य
पापविमुक्तित्वमङ्गीकृतम् । शूद्रास्तु साक्षात्पापानां
मूर्त्तिमत्प्रकाशभूताः, सुतरां तेषु शोकाभिभवयोग्यत्वं
सम्यगभिप्रेतम् । शूद्रवर्मवर्णने तु मानवेतर-
प्राणिनामेव तेषामपि द्विजातिसेवनार्थमेव जन्माभि-
हितम् । वणिजस्तुलादण्डधारणे, द्वयोद्धारो हलचालने,
पण्यबहने, क्षत्रियस्यायुधबहने, करसंग्रहार्थं पदातिक-
वृत्तौ, युद्धक्षेत्रे संसेवनै तथा त्रैवर्णिकस्यैव पादसेवायां
शूद्रस्याधिकारः प्रवर्त्तते । परन्तु वाणिज्ये कृषिकर्मणि,
गोरक्षणे, कोषसम्बन्धने, कुसीदसंग्रहे, युद्धवृत्तौ, कर-

ग्रहणे, राजनीतिपरिज्ञाने, वेदाध्ययने, प्रणवोच्चारणे,
परिणयमन्तरा संस्कारान्तरे, मौञ्जीबन्धने, दीक्षाधिगमे
चाधिकारो नास्ति कदाचिन्न वा सम्भाव्यते । ये तु
पूर्वपुरुषानुगत्या शनैरार्यमार्गादरपरिहारपुरःसरं गुण-
कर्मवशात्प्रणवोच्चारणं गायत्रीगानं वेदपाठश्च परि-
त्यजन्तः क्षत्रवृत्तिं स्वीकुर्वन्ति, ये च राजनोतिं विहाय
वाणिज्यादिकां वैश्यनीतिमाददन्ते, येऽपि च द्विजाति-
नोतिं परिहृत्य संस्कारग्रहणे विमुखा उत्तमगुणकर्म-
विच्युतास्त एव कमशः संस्कारराहित्येन शूद्रवृत्तौ
कालप्रतिवाहयन्ति ।

‘योऽनधीत्य द्विजी वेदमन्यत्र कुर्वते श्रमम् ।

स जीवन्नेव शूद्रत्वमाशु गच्छति सान्त्रयः ॥”

इत्यादि शास्त्रप्रमाणादेवावगम्यते यत्स्वाध्यायनिरताः
प्रणवोच्चारणपराश्च ब्राह्मणा वंशपरम्पराक्रमेण कमशः
स्वमार्गप्रभ्रष्टाः शूद्रसंज्ञया साम्प्रतमभिधीयन्ते ।

शूद्रोचिताधिकारलाभादेव तेषां संस्कारराहित्यं

द्विजात्युचिताधिकारात्स्वलनमपि संभ्यासम् । अतः
एवाधिकारभ्रष्टानां पुनर्गधिकारानधिगमनं याचच्छूद्रत्वे-
नैव परिज्ञानं वर्तते । परन्तु कस्मिंश्चित्परिणयमन्तरा
संस्कारान्तरानुसंध्याने पुरुषे तत्त्वज्ञानविमुखैः प्राकृत-
मिति । “शूद्रत्व” ज्ञानं विना कथञ्चिदुचिताधिकार-
प्राप्तेन परत्वमुपलभ्येत । अतस्त्वज्ञानं दर्शनशक्तेः
क्षीणतया वर्णपरिज्ञानाभावाद्दर्शननिर्णये वृत्तवर्णत्वदर्शने
च बहुशः सामर्थ्याभावः परिलक्ष्यते ।

यद्देशीय महामहोपाध्याय ग्गुनन्दन भट्टाचार्येण
स्मार्तसंस्मृतिनिबन्धनावधारं यद्गुणगते ब्राह्मणाभिधम्य
द्विजातेरेकस्यैवावस्थानं परिलक्षितम् । अपरन्तु स्मा-
तलवर्ती द्विपदप्राणिजातीयः शूद्र इति । तद्विचार-
दृष्ट्या क्षत्रियवैश्ययोरेभाव एव परिगृहीतः । स्मार्त-
प्रवरस्य संस्कारतत्त्वाभिधाननिबन्धप्रणेतृत्वेऽपि विचार-
मार्गेषु माध्यस्थदृष्टेरभावादास्वार्थप्रमेकदेशदर्शित्व-
मेवाविष्कृतमिति वेदानुगतैः शास्त्रैरेव निर्दिश्यते ।

परन्तु श्रीमहाभारतविंशतिधर्मशास्त्रपातवनपञ्च-
रात्रसात्वत्तपुराणादिषु सम्यक्परिदर्शनाभावादेव
स्मार्तप्रवरणं शास्त्रतात्पर्यस्य विपथपरिचालनेनात्मन-
स्तादृगगिर्हणस्पर्दं साम्प्रदायिकत्वं प्रकटितम् ।
अहङ्कारविमूढात्मजीवगणानां स्वरूपवर्णनावसरे गीता-
शास्त्रेण त्रिगुणं जगदुद्दिश्यैव तेषामवस्थानमभिहितम् ।
स्मार्तानां तदनुगतसम्प्रदायानाञ्च प्राकृतगुणजातधर्म-
नियन्त्रितत्वाद् याथातथ्येन शास्त्रतात्पर्याधिगमे
योग्यत्वं नास्ति । श्रीमन्महाप्रभोरादेशादाचार्यप्रवर
श्रीमत्सनातनगोस्वामिवादेन स्मृतिशास्त्रस्य यन्निर्देश-
मसम्प्रदायैः संरक्षितं तत् साम्प्रतं कालहतजनोचित-
विचारकालिना सावृत्तया स्मार्तवादस्य प्राधान्य-
संस्थापनमुखेन क्रमशः परमार्थवादोर्भिक्ष्येण क्षीयमाण-
मालक्ष्यते ।

श्रीमद्भागवत-महाभारत-सात्वत-पञ्चरात्र-सात्वत-
पुराणादिषु लब्धाधिकारैरेव श्रीहरिमक्तिविलासात्मिका
वैष्णवी स्मृतिराद्रियते, परन्तु यस्तावदिन्द्रिय-
परायणैर्भक्तिविद्वं परतैः स्मृतिशूद्रानामेवोपयोगितया श्री-
हरिमक्तिविलासस्मृतिरवधायते, तेषां हि शूद्रत्वेनसां
स्वात्पनपञ्चरात्रसम्माननन्तु तेषामदृष्टनिर्णयलिपिकाया-
मपि न लिखितमतस्तादृशानां मूर्खानां मूर्खकल्याणां
वा सङ्कल्पानां विचारदृष्ट्या गृहीतविष्णुदीक्षाकेषु
शूद्रत्वारोपप्रयासस्तु देशकालप्राचीन्यात्सुतगमेव
सङ्गच्छते ।

तस्मादीदृशचेष्टितेन शास्त्रव्यादातिक्रमं विना
फलमन्यत्र सिध्यति ।

श्रीमद्भागवतेन तु “स्वे स्वेऽधिकारे या निष्ठा
स गुणः परिकीर्तितः” इत्युक्तम् । अतो गृहीतविष्णु-
दीक्षाकस्य शूद्रत्वेन विनिर्देशस्तु गोस्वामित्वप्रख्यापन-
कामुक्जनानां कलिजनोचितगुणत्वेनैव वक्तव्य इति न
तस्माद्भागवतसम्प्रदायस्य किञ्चिदपि वैमनस्य निर्दानम् ।

अपिच ये तावत्कलिकालप्रवर्तमानवैदिकसंस्कार-
वशादात्ममाहात्म्यनिर्णयपरास्तानेव लक्ष्मीकृत्य यामल-
पञ्चरात्रेण—

“अशुद्धाः शूद्रकल्याहि ब्राह्मणाः कलिसम्भवाः ।

तेगामागममार्गेण शुद्धिर्न श्रौतवर्त्मना ॥”

इत्यभिहितम् । परन्तु न तत्कस्यापि स्मृतिमार्गे
पान्थायते । पाञ्चरात्रिकविधानाद्योग्यानामिहैव योग्यता-
लाभाद्देवाध्ययने प्रणवोच्चारणे च सम्यगधिकारः
प्रवर्तते । पुरा सत्यस्य पादद्वयविलोपात्पूर्वं केवल-
ध्यानपदे प्रणावान्वित स्वाहान्तमन्त्रप्रदानसमयः सम-
वर्तते, ततश्च यज्ञविधेराहनतया क्रमेण वैदिकानुष्ठानानां
सुष्ठुसम्पादनासम्भाव्यत्वात्पाञ्चरात्रिकप्रवर्णपद्धतिरेवा-

दृष्टान्तिकयैश्चसम्पाद्यमानं भगवदुपासनं स्वपदादपसाद्यै
तत्पदमधिकारः । यद्यस्मिन् कलो केचन स्मृतिसमु-
दितैः कसमयेनात्मानं दीक्षाधिकारित्वेन मन्थेन
तदा तेषां प्रणवमन्वितमन्त्राधिगमे त्रिविधा विवादाः
परिलक्षिता भवेयुस्ततश्च श्रोगोडीयवैष्णवाचार्यपादै-
र्यामलवचनमुद्धृत्य विचारयादवं प्रकटितम् । पाञ्च-
रात्रिकदीक्षामाहात्म्येन संस्कारभ्रष्टाः शूद्राभिधाना
अपि श्रौतसंस्कारसम्पन्ना भवन्ति ।

कुत्रचित्स्वशास्त्रानिदिष्टगृह्यसूत्रानां कर्मविधानानाञ्च
पृथक्तया त्रय्यास्तदनुगवचनानां वैषम्यविधानमपि
पाञ्चरात्रिकसंस्कारेषु व्यवस्थापितम् । गोडीयवैष्णवेषु
कचित्पाञ्चरात्रिकसंस्कारानामवस्थानान्तर्षां शास्त्रान्तरीय
गृह्यसूत्रविधानोदितैरुपनयनादिसंस्कारैः प्रयोजनं नास्ति ।
तत्र च श्रीमद्राप्रानुजाचार्यस्य पद्मगुरुना श्रीमद्-
यामुनाचार्यपादैनागमप्राप्त्यग्रन्थे समुपनिषद्म् -

“यदप्युक्तं गर्भाधानादिदाहान्तसंस्कारान्तरसेवना-
द्वागवतानामब्राह्मण्य”मिति । तत्राप्यज्ञानमेवापराधयति ।
न पुनरायुष्मतो दोषः, यदेते वंशपरम्परया वाजस्मैय-
शाखामश्रीयमानाः कात्यायनादि गृह्योक्तपार्श्वे गर्भा-
धानादि संस्कारान् कुर्वन्ते ; ये पुनः सावित्र्यनुवचन-
प्रभृति त्रयीधर्मत्यागेनैकायनश्रुतिविहितानेव चत्वारिं-
शत्संस्कारान् कुर्वन्ते, तेऽपि स्वशाखागृह्योक्तमर्थं
यथावदनुतिष्ठमाना न शास्त्रान्तरीय कर्मानुष्ठानाद्
ब्राह्मण्यात्प्रच्यवन्ते, अन्येषामपि परशाखाविहितकर्मा-
नुष्ठाननिमित्ताब्राह्मण्यप्रसङ्गा”दिति । केचित्तु स्वशाखा-
विहितोपनयनादिसंस्कारविहीनं पाञ्चरात्रिकदीक्षायुतं
प्रणवोच्चारण-वेदाध्ययन-भागवतपठ्यालोचनादिनिरतं
वैष्णवं स्वीयशूद्रकल्प-स्वभावप्रेरणया शूद्रत्वेनावगच्छन्तः
संलक्ष्यन्ते । परन्तु तादृशवैष्णवावज्ञानापराधेन तेषां
निरयपतनमेव शास्त्रेष्वभिहितम् ।

श्रीहरिभक्तिविलासस्मृतिराजानुशासनं यथा -

“गृहीत विष्णुदीक्षाको विष्णुयुक्तापरो नरः ।

वैष्णवोऽभिहितोऽभिज्ञे रितोऽस्मृतिवैष्णवः ॥”

यद्यपि सर्वेषामेव जीवात्मनां भगवदुपासनात्मक-
नित्यस्वभाववत्यात्सर्वेऽपि वैष्णवास्तथापि लब्धावैष्णु-
दीक्षाका एव दीक्षानुष्ठानपालनया नित्यं विष्णुपूजां
विदधाना “वैष्णव” संज्ञयामिवायन्ते । • ये पुनरदीक्षि-
तत्वे वर्तमाना विष्णुमेवावहितान्ते खल्ववैष्णवत्वेनाव-
गन्तव्याः । कलो हि द्वापरीपात्रेण तद्वतिनामग्रहण
यज्ञरूपेणैव प्रतिष्ठिता । श्रीमन्मध्यपादकृष्णमुण्डक-
भाष्यधृत्वनारायणसंहितावचनमेवात्र प्रमाणं तद्यथा -

“द्वापरीयजनेर्विष्णुः पञ्चरात्रेस्तु केवलम् ।

कलो तु नाममात्रेण भगवान् पूज्यते हरिः ॥”

भगवन्नामग्राहिनः सत्त्वत्र योग्यत्वं श्रीमद्वागवते
बहुशः प्रकटितम् । “अही वन शृण्वोऽनो गरीयान्”
“यन्नामधेयश्रवणानुकीर्तना”दित्यादिश्लोकपदार्थालोचन-
यैव तदवगन्तव्यम् । श्रीमज्जोगोस्वामिपादास्तु ब्रह्म-
संहिताटीकायां मन्त्रादुपनयनसंस्कारादीन् व्यवस्था-
पयामासुः । पञ्चरात्रोदितदीक्षायाः फलत्वेनाप्यत एव
दुर्गमसङ्गमनोसमाख्यायां व्याख्यायां तैरेव मयनपञ्चाधि-
कारित्वं सुष्ठु प्रदर्शितम् । पाञ्चरात्रिकविधानेन
दीक्षितानां शाखाभेदेन बाह्यसंस्कारविशिष्टत्वेनानभिज्ञे-
रपि तेषां ब्राह्मणत्वं सर्वव्योपलब्धं शक्यते । प्रवृत्ति-
मार्गानुसारिभिरनभिज्ञैस्तु वैदिकानुष्ठानेन समं कर्मा-
ग्रहिजनचेष्टितस्य साम्यमवलोक्यते । तस्मादुपहवः परम-
हंसाचार्यपादाश्रयेन वैदिकसंस्कारादावौदासीन्यमेव
प्रकटयन्ति, परन्तु तस्मादनभिज्ञो जनसङ्को जाति-
सामान्यविचारेण वैष्णवावैष्णवयोः साम्यबुद्धिं
विदधाति । किं बहुना—भागवतदीक्षया “न जात्यन्तर-
प्राप्ति”रित्येवं धाष्टव्यं वचनमप्याविष्कर्तुमुत्सहते ।

मूर्खजनसङ्घस्य विषयपरिज्ञानाभावादेवमर्वाचीनत्वं शोभत एव । यदि कश्चिद्वैष्णवाचार्यो दाक्षिणपुरुषं गृह्यसूत्रोक्तसंस्कारमार्गादुत्तार्य परमहंसाधिकृतमार्गस्य पश्येत्तदा तत्प्राप्त्यर्थानवगमादनभिज्ञास्तु दीक्षितादीक्षितयोऽर्चनसामान्यबुद्ध्या स्वकीयमज्ञत्वमेव प्रदर्शयन्ति । येषां तस्माद्वास्तववस्तुनः काचिदपि हानिर्नास्ति तथापि लौकिकविचारमार्गे विपत्तिः समुत्थाप्यते ।

फलाभिलाषित्वन्तु कर्मकाण्डान्तर्भूतं, परन्तु भगवत्सेवा न कदापि कर्मवर्गं गन्तुर्भवति ।

तस्मादेव श्रीरूपगोस्वामिपादैर्भक्तिरसामृतसिन्धो भक्तजनविषयतया वचनमिदमुद्धृतं —

“लौकिका वंदिकी वापि या क्रिया क्रियते मुने !

हरिसेवानुकूलैव सा कार्य्या भक्तिमिच्छता ॥”

परन्तु भक्तिविमुखाः स्वकपोलकल्पितविचारप्रणाल्या हरिसम्बन्धयुक्ते वस्तुनि भौग्यबुद्धिसमारोपणेनात्मनां निरयप्रापणमार्गसुगमत्वं सम्पादयन्ति । ते हि क्षीणपुण्यतया कृष्णसम्बन्धे भगवद्भक्तानां निबन्धान्वितान् व्यापारान् प्रापञ्चिकत्वेनैवावधारयन्ति । भगवद्भक्तास्तु वैदिकेषु लौकिकेषु वा कृत्येषु हरिसेवातात्पर्यमेवोद्दिशन्ति, परन्तु मूढास्तान्दाक्षिणविचारेण जातिसामान्यदर्शनेनावलोकयन्तो नरकमार्गमेवाविष्कुर्वन्ति ।

“सर्ववर्णेषु ते शूद्रा ये न भक्ता जनार्दने” इति वाक्यार्थनात्ययग्रहणाद् “ब्राह्मणोऽहं” क्षत्रियोऽहं” “वैश्योऽहं” “शूद्रोऽहं” “ब्रह्मचार्यहं” “गृहस्थोऽहं” “वानप्रस्थोऽहं” “मिश्रगृह”मेवं क्रमेणात्मनि वर्णित्वमाश्रमत्वञ्च समारोप्य जडात्माभिमानप्रमत्तस्तु मानवः प्रणवोच्चारणे जडाभिमानवशाद्वक्तिमार्गस्य विरोधमुत्पादयन्नवैदिकतामयोग्यताञ्च लभते । तस्मादेव श्रीमद्भगवद्गीतायां जीवस्वरूपवर्णने सर्वेषामेव वैष्णवत्वं विनिर्णीतम्, अपि च स्वयं “नाहं विप्रो न च नरपति”-

रित्यादि श्लोकावतारमुखे, नाहं मम भावलक्षणाभामा-
पराधादष्टपाशबद्धं जीवकुलं परित्रातम् । ये तु बद्ध-
जीवाः श्रीमद्गौरसुन्दरस्य हृदयमिप्रायाद्गमाद्
वैष्णवाचार्यविद्वेषिनः स्मार्त्तकुलस्य पादावलहेनार्थ-
मेव केवलं शास्त्रवचनानां भारवहनायात्मानं समर्पयन्ति
ते हि सारग्राहिनां वैष्णवानां पदवीनिर्णये न प्रभवन्ति ।
पाञ्चरात्रिकदीक्षाप्रभावेन जीवस्यानर्थमुक्ततायां नाम-
भजनाधिकारित्वमपि स्मृतिनिवन्धराजेन प्रोक्तं तद्
यथा —

“येन जन्मशतैः पूर्वं वासुदेवः समर्चितः ।

तन्मुखे हरिनामानि सदा तिष्ठन्ति भारत ॥”

श्रीगुरुदेवादधिगत श्रीनाममन्त्रेण पुरुषेण नरकमार्ग-
प्रयाणशीलस्य दीक्षितस्य साम्यकल्पनं नैव युज्यते ।
स तु मन्त्रप्रभावेण संसारबन्धनविमुक्तः स्वयमर्चणकृत्ये
भूतशुद्धिफलमधिगतो नामग्रहणमहिम्ना वर्णाश्रमधर्म-
स्यासुरभावादुत्तीर्णो दैववर्णाश्रमसंप्रतिष्ठान्ते शाश्वत-
कल्याणात्मिकायां पारमहंस्यवैष्णवतायां सम्यगवस्थानं
लभते । दीक्षितानां प्रणवोच्चारणाधिकारित्वं नून-
मेवावगन्तव्यम् । यदीहप्रस्तुतानां ब्राह्मणवंशजाना-
मसंस्कृतबटूनामुपनयनावसरे सव्याहृतिं त्रिपदात्मिकां
गायत्रीमुपदेष्टुं शक्यते तदा लब्धपरमात्मसन्निध्यानां
भजनेच्छूनां वा ततोऽप्युन्ननाधिकारत्वेन वैदिकसंस्का-
राधिगतौ न कस्यापि वियादः सङ्गच्छते । ब्राह्मण-
स्येव ब्रह्मज्ञानाधिकारात्परमात्मसन्निध्यात्मकयोगाधि-
कारः सञ्जायते । सततयोगी च सेव्यवस्तुनः सेवा-
विधानयोग्यत्वं तथा भक्तिमत्संज्ञया परिज्ञातत्वमधि-
गच्छति । क्षत्रियो वैश्यः शूद्रो जडभोगपरः समावृत्तो
ब्रह्मचारी गार्हस्थ्यमाश्रितो ब्राह्मणश्च कदापि प्रथमतो
भगवद्गुणसनायां लब्धाधिकारो न भवति । अहं मम
भावात्मको नामापराधस्तु तान् ब्राह्मणत्वाद्यभिमानेन
त्रिगुणताडितदशायां विक्षिपति ।

तदानीमनवधानात्तेषां नाममन्त्रग्रहणोपयोगित्वं न विद्यते । जीवस्तावदर्चनालुब्धसिद्धिरनर्थपरिमुक्तश्च दीक्षफलं प्राप्नोति । तदैव तस्य जगति सर्वत्र वैष्णवत्वदर्शनावसरः सञ्जायते । क्रमेणोन्नताधिकारित्वोपलब्धेश्वर-भगवद्वक्त-बालिश-विद्वेषिषु यथासंख्यं प्रेममैत्रीकृत्योपेक्षानुशीलनादुन्नतिपदमधिकुर्वाणा बहिर्जगतां भोगाकर्षणसङ्कटाद्विमुच्यन्ते । तदानीमात्मनः सेवाप्रवृत्तेरुन्मेषात्ते सेव्यवस्तुपरिसेवने प्रमत्ता भवन्ति ।

शास्त्रतात्पर्यानवगमादनभिज्ञास्तु नामग्राहिर्दीक्षित-वैष्णवानामासुरवर्णनिरूपणरूपाक्षजज्ञानप्रमत्ततया स्वस्यैवाशिवं कामयमाणाः कर्मकारण्डीयप्राणवायो रन्तिमनिश्वासमाददते । मन्त्रस्य नाम्नां वा दानग्रहणे केवलमभिनयत्वेनैव निरूपयन्तः स्वोदरपरिपूरनार्थमवैधप्रतिष्ठालब्धये च यतमाणाः परमार्थमार्गाद्वञ्चिता भवन्ति ।

“वैष्णवगुरुसान्निध्यं गत्वा भागवतं पठ” इत्यस्य श्रीचैतन्यचन्द्रोपदेशामृतस्य सन्धानविमुखाः शौक-जन्मैव बहुमन्यमाना आम्नायपारम्पर्याधिगतगुरुकुल-चरणेषु चरितापराधा वर्तन्ते । तैश्च दिग्भ्रान्तैः सूतात्सर्वेषां शौनकादीनामृषीणां भागवतविद्याग्रहण-मपि विस्मर्यन्ते । श्रीसूतगोस्वामिनां “गोस्वामित्व”-मज्ञात्वा गोस्वामिनां शौकाद्यस्तनेषु गोस्वामिब्रूवेषु गोदासेषु गोस्वामित्वमारोपयन्ति । वैष्णवपादपद्मेषु लौकिककर्मनिपुणताया अकिञ्चित्कारितां विस्मरन्तः शौकविप्रत्वाभिमानेन ब्रह्मण्यपदप्रतिष्ठामन्तरा कार्पण्य-पदस्थितिमेवाधिगच्छन्ति । तैरीश्वरपरीपाद-माधवेन्द्र-

पुरीपादश्रीलक्ष्मणपतितीर्थपादादीनां शौकपद्धतिक्रमेण च्युतगीत्रीयपरिज्ञानराहित्यमपि विस्मृतम् । अच्युता-त्मत्वं च्युतगोत्रे परिदृश्यमानमपि परमृषिकुलान्यवृत्ति-त्वेनापि प्रत्येकं वैष्णवाचार्य्येनैव विज्ञेयमस्ति ।

दीक्षितास्तु वैष्णवाः संस्कारग्रहणप्राप्त्याधिकं ब्राह्मणत्वं योगित्वञ्च लभमाणा भजनप्रवृत्ता भवन्ति । तस्मादात्मनो ब्राह्मणत्व प्रख्यापने व्यग्रधियो न लक्ष्यन्ते । परन्तु श्रीमद्भागवतानुशासनाद्वैष्णवगुरुव-स्तान् ब्राह्मणासनोपवेशनार्हानवगच्छन्त एव सम्मान-नेनात्मनाममानिमानदत्तधर्म-प्रकटनेन च सहिष्णुतां तृणादपि सुनीचताञ्च प्रदर्शयन्ति । ये च वैष्णवाचार्याः स्वयमहमिकाप्रमत्ततयात्मानं सर्वोत्तमत्वेन मन्यमाणा वैष्णवान्तरस्य विष्णुपासनेष्वनधिकारित्वमयोग्यत्वञ्च कल्पयन्ति तेषां न कदापि वैष्णवगुरुकृत्येषु सामर्थ्यं समर्थनीयं भवेत् । जीवानामवैष्णवत्वचेष्टिताद्विमो-चनार्थमादर्शगुरौ चेष्टाभावश्चेत्परिलक्ष्यते तदा तद्वि-वस्तुतस्तु लघुत्वपर्यायसंख्येयत्वेन कर्ममार्गप्ररोचक-गुरुत्वेनैव पर्यवस्यति ।

भक्तिविमुखस्य गुरोर्लघुत्वज्ञानेन तस्य विमार्ग-गामिनः सङ्गुरित्याग एव सुभगस्य शिष्यस्य श्रेयस्त्वेन कल्प्यते । वैष्णवाचार्यादात्मोपलब्धिक्रमेण यदा जीव आत्मानं नित्यलीलासहचर-वैष्णवत्वेनावगच्छति तदा जङ्गीयकर्मनैपुण्यप्रख्यापकब्राह्मणसंज्ञापरिज्ञान-दुरभिसन्धानेन विमुच्यते । स तु तदानीं कर्ममार्ग-परायणादकुशलाद् ब्राह्मणब्रूवकुलादतिदूरं पारमार्थिक-ब्राह्मण्यपदै प्रतिष्ठितं ॥

श्रीतत्त्वसूत्रम्

[श्रीमद्भक्तिविनोदठकुरविरचितम्]

(पूर्वानुवृत्तम्)

ः श्रीमद्भागवतै प्रथमस्कन्धे द्वितीयाध्याये सूतनोक्तं,--

धर्मः स्वनुष्ठुतः पुंसां विश्वक्सेनकथासु यः ।

नोत्पादयेद् यदि रतिं श्रम एव हि केवलम् ॥

धर्मस्य ह्यापवर्गस्य नाथोर्थायोपपत्त्यते ।

नाथेभ्य धर्मकान्तस्य कामलाभाय हि स्मृतम् ॥

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।

जीवस्य तत्त्वजिज्ञासा नाथो यश्चेह कर्मभिः ॥

भक्तिरसामृतसिन्धौ श्रीरूपगोस्वामिवाक्यं, -

अनासक्तस्य विषयान् यथाहमुपयुञ्जतः ।

निर्व्यन्धः कृष्णसम्यन्धं युक्तं वैराग्यमुच्यते ॥

नन्वेवमुक्तस्य क्रमस्य भङ्गं वैपरीत्ये च अनिष्टमेव

स्यादित्याशङ्क्य सूत्रयति, -

**प्रत्याहारासम्पत्तः परभक्त्य-
सिद्धावाप नाधःपतनम् ॥३६॥**

[पूर्वोक्तप्रत्याहारो यद्यसम्पन्नः स्यात्तदा परा-
भक्तिर्न सिद्ध्यति. तथापि नाधःपतनं भक्तानां भक्तेश्च
कर्मापूर्त्तो कमज्ज्ञानामिव अधःपतनं जन्मना अवस्थया
वा न्यूनत्वं न स्यात्. "नहि कल्याणकृत् कश्चिद्दुर्गतिं
तात गच्छतीति गीतावचनात् ।]

अतएव गीतावाक्यं,

पार्थ नैवेह नामुत्र विनाशस्तद्व्य विद्यते ।

नहि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥

अतएव गीतायां कथ्यते. -

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

तथा गीतायां, -

पूर्वाभ्यासेन तेनैव क्रियते ह्यवशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मानिचर्तते ॥

श्रीरूपगोस्वामी वदति. -

कृष्णोन्मुखं स्वयं यान्ति यमाः शौचादयस्तथा ।

पुनश्च, -

सा भुक्तिमुक्तिकामत्वाच्छुद्धां भक्तिमकुर्वताम् ।

हृदये सम्भवत्येषां कथं भागवती रतिः ॥

अश्रमाभोग्रनिर्वाही रतिलक्षणलक्षितः ।

भोगापवर्गसौख्यांशव्यञ्जकः प्रतिविम्बकः ॥

भावोऽप्यभावमायाति कृष्णप्रेष्टापराधतः ।

आभासताञ्च शनैर्न्यूनजानीयतामपि ॥

**प्रत्याहारसमृद्ध्या साधनं भाव-
स्तयैव भावात्प्रेमा ॥४०॥**

[ननु भक्तेः कीदृश उत्तरोत्तरं श्रेष्ठकम इत्यपेक्षया-
माह--प्रत्याहारेति । प्रत्याहारस्य समृद्ध्या अभ्यास-
वशेन उत्तरोत्तराधिक्येन भक्तेस्तरोत्तरश्रेष्ठता भवति ।
प्रथमतः साधनं भावः साधनात्मिका भक्तिर्भावरूपा
भवति तयैव भावात्प्रेमतयैव प्रत्याहारसमृद्ध्या सहिता
सती भावभक्तिप्रेमरूपा भवतीत्यर्थः । अभ्यासयोगेन
ततो "मामिच्छात् धनञ्जय" इति गीतावचनं
प्रमाणम् ।]

भक्तिरसामृतसिन्धौ श्रीरूपगोस्वामिवचनं-

सा भक्तिः साधनं भावः प्रेमा चेति त्रिशोदिता ।

तसाध्या भवेत्साध्यभावा सा साधनाभिधा ।

नित्यसिद्धस्य भावस्य प्राकट्यं हृदि साध्यता ॥

अतएव रूपगोस्वामिवाक्यं,—

कृष्णादिभिर्विभावाद्यैर्गतेरनुभवाध्वनि ।

प्रौढानन्दचमत्कारकाष्ठामापद्यते पराम् ॥

पुनश्च,—

आदौ श्रद्धा ततः साधुसङ्गोऽथ भजनक्रिया ।

ततोऽनर्थनिवृत्तिः स्यात्ततो निष्ठा रुचिस्ततः ॥

अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदञ्चति ।

साधकानामयं प्रेम्णः प्रादुर्भावे भवेत्क्रमः ॥

सिद्धान्तप्रकरणम् .

ज्ञानसूर्यस्य हि रश्मयः शास्त्राणि ॥४१॥

[ननु नानाशास्त्रेषु नानामतवादिनां नानाविध-
सिद्धान्तसद्भावेन कमप्येकं सिद्धान्तमाश्रित्य तच्छास्त्रा-
धीनतया यततां जीवानां अवश्यं श्रेयः स्यात्किमनेन
तत्त्वसूत्रपरामर्शपरिश्रमेण इति चेन्न, स्वतःसिद्ध ज्ञाना-
बलमनमृते जीवानामैकान्तिकश्रेयःसिद्धिरिति प्रति-
पादयितुं पञ्चमं प्रकरणमारभते श्रीसूत्रकारः— ज्ञानसूर्यस्य
हीति । हि पदं निश्चयवाचकं हेतुवाचकं वा । जीवानां
स्वतःसिद्धज्ञानमेव सूर्यः ब्रह्मस्वरूपत्वात्सप्रकाशत्वात्
अज्ञानध्वान्तध्वंशकत्वात्सर्वार्थप्रकाशकत्वाच्च । तस्य
रश्मयस्तदंशभूतानि तत्सम्भूतानि सर्वाणि शास्त्राणी-
त्यर्थः । “ऋचः सामानि जज्ञिरे” “छन्दांसि जज्ञिरे
तस्माद्वयजुस्तस्मादजायत” इति श्रुतेः । “शास्त्रयोनि-
त्वा” इति ब्रह्मसूत्रकारेण व्यासेनाप्येतदेव निर्णीतम् ।

नारायणं नमस्कृत्य ब्रह्माणश्च स्वयम्भुवम् ।

नारदं तत्त्वसारज्ञं कृष्णार्द्रपायनं मुनिम् ॥

मध्वाचार्यं ततो बन्धे तच्छिष्यान् सम्प्रदायिनः ।

कलो यस्मिन् सम्प्रदाये साक्षाच्छेतेयविग्रहः ॥

आविरासीन्नवद्वीपे सर्वसिद्धान्तसागरम् ।

सारग्राहिगणा यस्य सैन्यभूता क्षिप्तो मनाः ॥

न बाह्यं लक्षणं तेषां विना कृष्णानुशीलनम् ।

सम्प्रदायस्वपक्षत्वे सारत्यागो भवेद् ध्रुवम् ॥

सारग्राहिजनास्तस्मात्सम्प्रदायरता न हि ।

यत्सम्प्रदाये यत्सत्यं तत्सारमिति तन्मनम् ॥

तत्र तेषां प्रमोदो हि तद्वर्त्मणो च मित्रता ।

बहुसज्जन साहाय्याद्बहुः साध्यमपि सिध्यति ॥

मित्रः साररसालापो मिथश्चानन्दकारणम् ।

सर्वेषां सम्प्रदायानामेव हि फलमद्भुतम् ॥

तस्माच्छ्रीगौर्दामानं माधवोऽयं जनसंग्रहः ।

तत्रापि बहवः सन्ति बाह्यचिह्नावलम्बिनः ॥

सम्प्रदायानुरोधाद्वा तत्तत्त्वाज्ञानतोऽपि वा ।

केचित्स्थितिशून्याश्च सारग्राहितया मता ॥

लाभपूर्णा दोषमुक्ताः सञ्चरन्त्यवधूतवन् ।

तेषां विशुद्धबुद्धिनां कृष्णरत्नविवेकीनाम् ।

नमामि चरणाम्भोजं युक्तवैराग्यधारिणाम् ॥]

मुण्डकोपनिषदि,

द्वे विधे वेदितव्ये इति हस्तेन यद्वैद-
विदो वदन्ति परा चैवापरा च ।

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः ॥

शिक्षाकल्यो व्याकरणं निरुक्तं छन्दोज्योतिषमिति ।

अथ परा यया तदक्षरमधिगम्यते ॥

तथाहि एकादशस्कन्धे भगवद्वाक्यं,—

कालेन नष्टा प्रलयै वाणीयं वेदसंज्ञिता ।

मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ॥

नेन प्रोक्ता स्वपुत्राय मनवे पूर्वजायमा ।
 ततो भगवाद्योगृह्णन् समग्रहामहपयः ॥
 तेभ्यः शृण्वस्तपुत्रा देवदानवगुह्यकाः ।
 मनुष्यः सिद्धगन्धर्वाः स विद्याधरचारणाः ॥
 किं देवाः किन्नरा नागा रक्षः किपुरुषादयः ।
 बह्व्यस्नेपां प्रकृतयो रजःसन्त्वनमोभुवः ॥
 याभिर्महानि भिद्यन्ते भूतानां पतयस्तथा ।
 यथा प्रकृति सर्वेषां चित्रावाचः स्रवन्ति हि ।
 एवं प्रकृतिवैचित्र्याद्विद्यन्ते मनयो नृणाम् ।
 पारम्पर्येण केषाञ्चित्पापण्डमतयोऽपरं ॥

तथाच,—

अणुभ्यश्च बृहद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।

सर्व्वतः साग्मादयान्पुण्येभ्य इव पटपदः ॥

कठोपनिषदि,

अविद्यायामन्तरं वर्त्तमानाः

स्वयं धीमा पण्डितं मन्यमानाः ।

दंष्ट्रमभ्यासाः परित्यज्य मृदा

अन्धेनैव नीयमाना यथान्धाः ॥

भागवते,

“संग्रहोऽयं विभूतीनां त्वमेतन् विपुली कुरु ।”

अतएव योगवाशिष्ठप्रत्ये नृनीयसर्गे भगद्वाजं प्रति
 बाल्मीकिवाक्यं.

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनम् ।

संपन्नं चेन्नदृश्यत्वा परानिर्वाणं निर्वृतिः

श्रीमदानन्द बोधेन्द्र सरस्वती कृत अस्य श्लोकस्य
 टीका “नतावदन्यः चिद्व्यतिरिक्तस्य जडतया च अनु-
 भवत्वायोगात् । आत्मैव चेतसः पूर्व्वमेवासीदिति
 किं शास्त्रेण इत्याशङ्क्याह,— दृश्यमिति । सत्यमात्मै-
 वानुभवः तथाप्यस्मिन् दृश्यं सहकृतो न तदनुभवः किन्तु
 मनसो वृत्तिरूपेणात्मतत्त्वसाक्षात्कार-बोधेनाविद्या-
 नाशान्तदुपानकदृश्यमार्जनं दृश्यां कालत्रयोभा नास्ती-

न्येव रूपं सम्पन्नं चेन्नित्यसिद्धात्मरूपापि परानिर्वाण-
 निर्वृतिस्तस्मात्तत्त्वज्ञानादुत्पन्नेव भवतीति केवलस्तद-
 द्वाग स्वरूपभूतोप्यनुभवः शास्त्रकृतमित्यर्थः ॥
 पुनश्च तत्रैव—

अन्यथा शास्त्रगन्तुं लुठता भवन्नामिह ।

भवत्यकृत्रिमाज्ञानं कलेरपि न निर्वृतिः ॥

**शास्त्रमक्षमेषु बलीयो विवेकिनां
 नैतत्तन्मूलं प्राप्तेः ॥४२॥**

[ननु यः शास्त्रविधिमुत्सृज्य वर्त्तते कामचारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिं मिति
 गीतावचनप्रामाण्येन शासनाच्छास्त्रमिति व्युत्पत्त्या
 जीवानां प्रवृत्तेः शास्त्रोपनियमाधीनत्वात्कथं शास्त्र-
 विधिं विना श्रेयः स्यादित्यपेक्षायामाह,—शास्त्रमक्ष-
 मेष्विति । अक्षमेषु स्वतःसिद्धज्ञानोदयहीनेषु अनएव
 विधिरचनायां स्वयं असमर्थेषु जीवेषु शास्त्रं बलीयं
 बलवत्तरं नियामकम् । विवेकिनां स्वतःसिद्धज्ञान
 सम्पन्नानामनएव तत्तत्तुल्येष्काविधि रचनायां स्वयं
 सामर्थ्यविशिष्टानां नैतत् । एतच्छास्त्रं न नियामकं
 न शासनसमर्थं तन्मूलप्राप्तेः । तेषां शास्त्राणां मूल
 भूतस्य स्वतःसिद्धज्ञानस्य प्राप्तत्वात् । एतदेव सर्वाणि
 शास्त्रानि अविद्यावद्विषयकानीति शरीरकमीमांसाभाष्ये
 स्पष्टीकृतं यत् “यः शास्त्रविधिमुत्सृज्ये”ति भगवद्वचनं
 तत्स्वश्रेयः ज्ञानशून्यानां स्वच्छन्दतया निषिद्धकर्मा-
 सकानां शास्त्रविधिद्वयधीनतया नियमानुरूपप्रवृत्त्यर्थ-
 मिति दृष्ट्यं शास्त्रमपि अशास्त्रिनजीवानां शासनार्थ-
 मित्यवधेयं अन्यथा “यदा ते मोहकालं बुद्धिर्व्यति-
 तरिष्यति । तदा गन्तासि निर्व्वेदं श्रोतव्यस्य श्रुतस्य च ।
 त्रैगुण्य विषयविदा निस्त्रैगुण्या भवार्जुन ।” इत्यादिषु
 भगवच्छिक्षायाः वैफल्यापत्तेः अलमनिविस्तरेण ।]

(क्रमशः)

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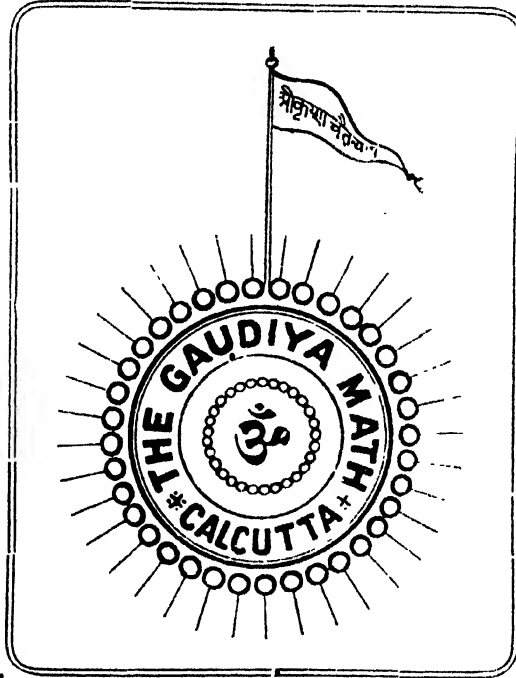
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GOSWAMI MAHARAJ

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NO. 8.

Energy of God-head.

It is asserted by all God-loving people that God-head being the Fountain-head of all energies displays His Eternal Manifestations both in transcendental and mundane regions. In the phenomenal existence, He is targetted as Nature or the Dependant Fountain-head of the Supreme Authority God-head. The phenomena represent her service to a sensuous agent who is sometimes considered as a part and parcel of phenomena. The different attributions that are to be found in matter have got different denominations from their essence or spirit. So, the spirit is considered to be non-transformable. God-

head being the Fountain-head of all energies has had the authority of delegating an inconceivable power to retain the eternity of the Spiritual Kingdom opposing to the conception of the investigators of temporal world. In determining the energy conferred on phenomena, we find the three different phases of quality. And this quality is fully restricted in quantitative reference and liable to be intermixed with one another. The qualities are known in three different aspects, when we take into account the question of *time*. Prior to the existence, along with existence and after the existence are the three different stages

of the said quality. This quality when projected in *space*, we get two dividing lines which form the four walls of a particular object. So the question of limitation 'is an invariable factor inherent in matter. In the Spiritual Realm the questions of *time* and *space* have no separate identification to perturb the peaceful monistic view, though such monism does not prevent the variety of Eternal Manifestation. In phenomenal observation *time* and *space* prove to intercept the idea of numerical monism; whereas, in the Transcendental Region of Spirit they offer no resistance or discordance in reference to finite shortcomings. The decent or the vulgar, the ribald or the non-ribald, the high or the low, the wide or the narrow have got contrary aspects which prove detrimental to our desired facilities in this world. But on the other hand, when we are carried to the Region of Peace and Harmony, these qualitative functions offer us ample facilities jibing the frailties of natural products.

The quality of Transcendental Nature is known to us as proper Eternal Power of the Property which is identical with the Proprietor Himself. That transcendental Power or Energy is classed in three divisions: *viz.* the Energy proper of His own, the Energy of His physical possession and His Energy lying in the demarcated position between the former two. When we are brought to view His own, we see in Him three esoteric

aspects of His own Potency *viz.* His All-harmonising Power, His All-knowing Power and His All-pervading and permeating Power. The All-harmonising Energy acts to keep up the relation of Existence with knowledge. His Pervading and Permeating Energy acts as the Cementor between two specified Energies *i.e.*, Knowledge and Harmony. And His All-knowing Energy acts as identifying the equal distance of Existence and Harmony. So all energies in Him are not contending with one another, but serving as friendly dependents of the Supreme Authority. But the case is otherwise in mundane phenomena. The qualities prove to be contending with one another in order to keep up their respective properties.

The School of Pantheists differs from the Devotional School, when it cannot distinguish between the energies found in phenomena and different phases of eternal energies that create, transform and conduct the material world with that of his own where Harmonising Power brings all in monistic order. This monopoly of God-head is wrongly viewed by the fiendish spirits who revolt against the Fountain-head of all harmony. They ignore the Existence, Perfect Knowledge and Harmony of God-head and try their level best to accommodate the All Energetic Personality into their cavity of finite but wrong observations. They are

prone to reconcile the different tracks of theism and atheism into agnosticism and scepticism. Their attempts fail when they want to justify to identify the mundane energy with the transcendental in as much as the latter—the subject of their inspection is not covered up in their present predicament.

Even a most thoughtful reader is found to err when he states that even associated counterparts are in the same category with that of fettered souls. His clear idea of different energies of God-head cannot but agree with our view when we are confident of different phases of energies and their manifestations. The erring aptitude can equally chalk out his path of confounding Krishna with Karshna when he can acquaint himself with the distinctive phases of manifestations due to the Energetic God-head and His energies.

If we compare the erotic principle and unalloyed devotion in the estimation of Energy and their different graduation, we should never be led to mistake in our attempts to compare the different associated counterparts of One Integer, the Personal God-head.

The amatory love towards God-head has no doubt, got a higher place than filial love, friendly love, love between the principal master and dependents as well as a love of cherishing a face of neutrality.

We are so much averse to render our service to the All-knowing Oversoul that we claim our existence in an atmosphere surcharged with common errors. The very expression 'Absolute Truth' is sometimes followed by a pronoun indicating the neuter conception of Godhead in lieu of His unlimited Power of initiative organisation. The word 'Absolute Truth' when used in neuter gender in our present-day atmosphere, is meant for the mundane bibliography and not intended for Spiritual Realm. In the case of Absolute Truth, the pronoun 'he' or 'who' should be used, instead of 'it' or 'which', as we must not deviate from the Eternal Existence of Personal God-head and His Spiritual manifestation void of any mundane discrepanices. If we ignore the Power of All-mightiness in God-head, we would prove ourselves to be aloof from the ever-existence, ever-manifested Spiritual Kingdom.



How to Approach Absolute Knowledge.

[By S_j. JADUNANDAN ADHICARI, B. A.,]

(Continued from P. 163, December, 1928.)

CHAPTER II

NOW what is Initiation ? And who is the fit person to give it ?

दिव्यं ज्ञानं यतो दद्यात्कुर्यात्पापस्य संक्षयम् ।

तस्माद्दीक्षेति सा प्रोक्ता देशिकैस्तत्त्वकोविदैः ॥

It is that process by which Sree Gurudeva admits one into the enlightened region of Absolute Truth i. e., of the soul. Let us study the matter a little deeply from the philosophical stand-point.

We have seen the utter futility of the egoistic process of thinking to know the true nature of the self or soul. But wherein lies the crux ?

Egoistic philosophy starts from a false data. Is not one's self-knowledge being always obscured by the interposition of four kinds of errors due to ignorance, misconception, misdirection and incapacity. No human being, as he is at present is, free from them. So whenever he tries to understand truth in an inductive way i. e., through his experiences some one of these errors, must creep in. It is unavoidable in his present state of existence when he is subject to the cycle of action and reaction, suffering or happiness and is being tossed about on the waves of changing circumstances. So however

great a thinker might one be in the wordly sense of the term, he can never get beyond his ego (i. e., baser self) if he keeps himself hide bound within the limits of sense preceptions. Absolute Truth must remain a sealed book to him. All his knowledge must receive egoistic colouring. Then is eternal ignorance the lot of man here below ? Is he an insect to crawl and chirp for a while in the dark and then to be heard no more ? No ! From beyond this troubled region of doubts comes floating the message of truth and hope from Sree Gurudeva. Listen if you have ears ! He says—Truth exists apriori otherwise your own self-existence is endangered. Of course knowledge of Absolute Truth is possible when your self-existence is admitted. But yourself, as it is at present, is not a thing self-sufficient and free, although you always aspire to be so. For a higher power, that of Maya, works on you. The world of Maya is too much for you. You remain engrossed in its phenomenal varieties; you groan under its tyranny. And in this trance, as it were, you forget that there can be anything beyond the senses. Yet, all this time and ever you live, move and have your being in Truth

eternal as its organic part and parcel. The all-sustaining, all comprehensive Absolute exists. But by the very nature of your existence you only forget to recognise them being hemmed in by your measuring tendency through limits of senses. But in His infinite mercy God reveals Himself as He did to the first created being, Brahma.—

अहमेवासमे वाग्रे नान्यदुत्सदसत्परम् ।

पश्चादहं तदेतच्च योऽवशिष्यते सोऽस्म्यहम् ॥

‘I alone was in the beginning ; everything that is or is not should not be identified with Me and after the final dissolution of this creation I alone will remain.’

In the Katha Upanishad we find that “One eternal all pervading Over Soul dwelleth as the Lord, in every individual. The One through the manifestation of His power has become many. Those who have got peace and repose in their souls can behold Him and attain to eternal bliss but not others who are given to inferior pursuits.” And

तस्य भासा सर्वमिदं विमानि ।

“Everything created receives life and light from Him ?”

So the true nature of your self or soul is to be seen in the light of the Absolute Truth and in relation to Him. Then you will know its complete nature.

But is Absolute Truth to be identified with His creation as the pantheist in his too engrossing attachment to phenomenal nature would at once jump

to such a conclusion from the above texts ? No ! The answer is emphatically in the negative. The Upanishad itself has given us the meaning of such texts. Meanwhile let us see what the Srīmad Bhagabata says. God says to Brahma—

यथा महान्ति भूतानि भूतेषु चैव तेषु ।

प्रविष्टान्यप्रविष्टानितथा तेषु न तेष्वहम् ॥

‘Just as the elements do at the same time pervade creation and remain outside of it so all things exist in Me and I in them. But thereby I do not become identified with them and lose My separate identity.’

In one of the most glaring and solemn passages of the Svetasvatara Upanishad has this truth been clearly proclaimed to the world.—

‘Hear me ye sons of light eternal, living on earth and in other illuminated regions ! Verily there exists that one eternal Personality, self-effulgent like unto the sun, beyond this dark region of death and ignorance ! By knowing Him alone do ye gain salvation and enter into the realm of bliss. No other means exists to conquer death.’

As to how you can know Him the Upanishad says ‘You cannot have the knowledge of the Over Soul by means of reasoning, erudition or studying of the Vedas ; only through mercy does He reveal His own person unto him whom He does accept as His own.’

Sreemat Bhagabat is more clear. Brahma, when praising Sree Krishna

on the occasion of His so called seeming birth says—

‘We have heard that You manifest Yourself in perfectly pure form here below (no gross material qualities touching it so that people might obtain the fruition of their religious pursuits just as sacrifice, yoga, penance, meditations etc.), by offering worship unto that Body of Yours. For the fulfilment of all religions lies in Your worship.’

But too much accustomed as you are to sense preception, and so to the inductive process of thinking you cannot at first rely on this revealing process of Truth which is deductive. You think that your body along with your mind is the self, the senses are the only sources of knowledge and hence all knowledge must be sensual. Herein lies the root of all errors. Sri Sri Mahaprabhu Himself has said. ‘Misconception of soul lies in body and mind.’ But how is it possible for you to know that you are spirit and discard this original error for good? It is possible only when you come into constant vital contact with one who lives in spirit and in truth. Sri Gurudeva does so. He is the manifestation of Absolute Truth on earth. For there exists supersensual and purely spiritual variety in God-head uncontaminated by any material quality. He knows God for he is God in that form. In essence and in spirit he is identical with Him but in action as manifested here below and in Bakuntha he has differentiated him-

self from Absolute Truth in a supersensual way as the eternal servant of God. Bhagaban Krishnachandra says to Uddhaba—

‘Know that I Myself appear as the Preceptor. Do not take him as human and resent his authority as such he is full of the glory of all the gods.’

Sree Gurudeva remains on earth as the devotee and servant of God-head Krishnachandra. All his activities, his body, mind and soul are, constantly engaged in His service. No worldly extraneous work however exalted from a mundane point of view, can make him deviate, from this one all engrossing Divine duty. And whatever he does, does not as anything super-imposed by the world but as the natural outcome of his own divine character. His mind, his senses, his limbs are concrete embodiments of Godly service.

There is a class of thinkers in India, mainly followers of Shankara, who identify the Over Soul if any, with the individual human soul. They do not believe in the independent identity of God-head and eternal specification of souls free from matter. After salvation the individual soul or the imperfect idea of it becomes the fullfledged God. We do not here enter into any criticism of this school of thought. But according to this theory Gurudeva can have no absolute existence. He is something ephemeral and terrestrial so any service rendered unto him cannot have any

permanent value. He can be resorted to as a temporary expediency for the so called spiritual advancement. So when this class of thinkers preach faith in their so called Gurudeva they do so either in self deception or in ignorance. But a true theist regards his Gurudeva as the most beloved one of Krishna Chandra—an Eternal and Absolute counter-part like him. In his highest mature state of spiritual life he only aspires to become a co-worker with Sree Gurudeva in the service of God-head which is the eternal function of the individual soul.

From what has been said above it is quite clear that no consideration of so called worldly caste or colour can enter into the consideration of this question. Sree Gurudeva alone is the true Brahmin for he knows and serves Parabrahma with all his body, mind and soul. No social prejudices should be forwarded to lower him by the privileged self-seekers. That will only be beating against the rock—the rock of Truth. For the caste of the servant of God is fixed by Bhagaban Krishna Chandra Himself as He has said in the Gita. 'Woe to the individual or society who grudge this Divine dispensation. But know it for certain ye caste-privilege hunters, that it is in His infinite mercy to society that Sree Gurudeva condescends to come into the designation of any caste. You must know him as God's manifestation on earth

although he likes to call himself His servant.' •

Now, what is Initiation? God is All Embracing, Absolute Spirit. He is to be worshipped in spirit and in truth. Initiation which introduces the devotee into the realm of this worship is essentially a spiritual function. So-called professional Gurus turn it into a social or family rite. But that is the worst abuse of a divine rite. True sincere seekers after truth must not be blinded by them. No kind of sin attaches to him if he renounces such a false preceptor and goes to the right person. That will rather be a great merit on his part. Sripad Jiva Goswami Prabhu has enjoined it.

"The true preceptor is to be resorted to even by discarding a customary one."

But now-a-days, specially in Bengal, a class of amateur religionists has cropped up. These men aim at making a name for themselves under the pretexts of religious practices. They resort to this kind of sham Gurus for the purpose as these hired preceptors are always ready to pamper their material propensities and do not disturb their egoistic life of enjoyment.

But with true initiation the disciple's past life begins to dwindle away. A sincere devotee dedicates himself whole heartedly to Krishna at the time of his initiation through Sree Gurudeva and becomes himself spiritual like unto his God and Lord.

दीक्षाकाले शिष्य करे आत्मसमर्पण ।

अतएव कृष्ण तारे करे आत्मसम ॥

‘At, initiation the disciple surrenders himself completely at the feet of Sree Krishna Chandra Who accepts him and makes him like unto Himself ? There is nothing material in the relation between Sree Gurudeva and his disciple whose life now takes a new shape. He is reborn in spirit. In his inspired vision the disciple perceives his true relation with God. No more does he run after Maya whose influence begins to diminish henceforth. God Says, in the Gita, ‘My insurmountable energy which is manifested in measurable senses of man cannot be overcome by human effort until he resigns himself fully to me and this is effected by initiation only. So the Shastras say.

‘One becomes a Brahmin through initiation.’

The first sign of this new life is that all his activities are turned towards the service of God ; consciously he can do nothing that goes against it. And this is Bhakti-yoga. This yoga is practicable only under the constant guidance of Sree Gurudeva. As Baladeva Bidyabhusan Prabhu says in his annotation of the Gita,

यतो योगी गुरुरपदिष्टोपायनिष्ठः ॥

Because every Jogi sticks spontaneously to the instructions of his guide. Religious dyspeptics who in their pride of egoism think that they can obtain this yoga even without bowing their head at

the feet of anybody in flesh and blood, though he be God's own, only deceive themselves. They can never succeed. So it has been said by God Himself.

“Those who worship Me but do not pay due regard to My Bhaktas are never themselves My devotees. But whoever worships My Bhakta are really devoted to Me.”

Such futile attempts only lead to intellectual or sentimental egoism or too much ritualism that being also another form of ego-worship.

So a sincere seeker after Truth should beware of a hundred and one pitfalls in his way to the lotus feet of Sri Gurudeva.

दुर्गं पथस्तत्कवयः वदन्ति ॥

The way to Truth is beset with difficulties. But no brothers ! There is no cause for despair ! True this is Kali, Iron or Imperfect Age. Yet like God Himself, Sree Gurudeva also comes down to you in his infinite mercy. Have you not the good fortune only to say unto Him—“My Lord ?, hold Thou my hand.” Ah, don't you mark the signs of deep sympathy for your difficulties on earth, on his face beaming in its eternal effulgence ? He is love and mercy embodied.

My Master ! Your divine solicitude and anxiety to free society from its perversions of ignorance and to reinstate man to his divine heritage—as the servant of Krishna Chandra melt my heart. Let me wash your path with grateful tears. May I not prostrate myself in the dust you tread with your lotus feet and kiss it ?

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 139, November, 1928.)

ŚARBABHĀUMA Bhattacharya having made an attempt to bring about an interview of Maharaj Prataparudra with the Supreme Lord He peremptorily refused to entertain the proposal on the ground that it is contrary to the injunction of the *Śāstras* for a *Saṅgasi* to look upon the face of worldly people. The Lord in the role of a *Saṅgasi* adopted this line of conduct in order to teach the duty of a *Saṅgasi* by His own practice. Rai Ramananda came to the Lord at Puri at this time giving up his office in the service of the King. The attitude of the Lord towards the King underwent a change when Rai Ramananda narrated to Him the good qualities of Prataparudra befitting a Vaishnava.

The Supreme Lord betook Himself to Alakhnath during the period of *anubhas* when no one is permitted to have a sight of Sri Jagannathdeva. On His return to Puri from Alakhnath the Lord joined Advaita and the other devotees who arrived from Gauda (Bengal). Prataparudra arranged residence and *mahāprasāda* for the Gaudiya devotees. In the evening a great congregational *kīrtan* was chanted in the Temple of Sri Jagannathdeva by dividing the Vaishnavas into four separate parties

corresponding to the four traditional communities (*Saṁpradāya*).

The devotees led by Nityananda communicated to the Supreme Lord the great anxiety experienced by Prataparudra for having a sight of the Lord. Lord Nityananda deemed it advisable for the consolation of the King to send him a piece of cloth that had been worn by the Supreme Lord as outer covering. Thereafter as the result of the eagerness of Ramananda the Supreme Lord embraced the King's son who was allowed to approach His person and whom the Lord took to be Krishna. By the touch of his son who was imbued with the divine love the King was enabled to obtain the mercy of the Lord and love for Krishna. On the eve of the Car Festival the Supreme Lord in the company of His devotees manifested the *līlā* of cleansing the *gundīcā*. In the midst of the function one of the devotees from Gauda having drunk the water touched by the feet of the Lord He made Swarup Damodar the head of the Gaudiyas to turn him out of the *Gundīcā* in order to make it known to all persons as World Teacher that it was an offence in respect of Divine service for a *jīva* to allow his feet

to be washed inside the Temple God.

The Supreme Lord with His devotees next witnessed the Festivity of Juvenation of Sri Jagannath. As the Lord was engaged in watching the ceremony of Pandu—Vijaya of Sri Jagannath (leaving the Temple preparatory to mounting the Car) He was very much pleased towards Prataparudra on finding the King in the act of performing the humble service of sweeping with a golden broom the pathway over which the cars were to pass. Then Sri Gaur Sundar formed the party of *kirtan* organised in seven groups and danced in their midst in front of the Car as they chanted the *kirtan* manifesting His Divine powers. When the *kirtan* was concluded as the Lord was resting in a fit of love in the Balagundi Gardens Prataparudra attired as a Vaishnava applied himself to tending the feet of the Lord. On hearing from the King's mouth certain Slokas from the Bhagabat that were in keeping with the occasion the Supreme Lord clasped him in His embrace. The Lord had been softened towards the King by noticing his zealous service of the Vaishnavas and thereafter regarding him no longer as a worldly minded person but as a servant of the Vaishnavas vouchsafed to best His mercy on him.

As Sri Jagannathdeva took up His station at Sundrachal the transcendental activities of Brindaban manifested

themselves to the Supreme Lord. During the festivity of the Nine Nights the Lord stayed in the Jagannathballava Gardens and after He had witnessed the Hera Panchami *lila* on the fifth day thereon sued a prolonged confidential discussion between the Lord, Sribash Pandit and Sri Swarup Damodar regarding the nature of Lakshmi and the milk maids respectively. At the conclusion of the *kirtan* and other devotional activities in connection with the return of the Cars the Supreme Lord commanded Satyaraj Khan and Ramananda Basu of Kulingram to bring with them every year a supply of silken ropes for the Cars.

On the conclusion of the Car Festival Sri Advaita Prabhu worshipped the Supreme Lord with offering of flowers and *talasi* by the *mantra* 'Whoever Thou art, Thou art He' ('योऽसि सोऽसि') After this on the invitation of Advaita the Lord dined at his place. On the Nandotsab day the Lord with His associates dressed as cowherds indulged in various rejoicings. On the Bejoyadasami day He decked out His devotees in the garb of the army of monkeys while He Himself in the mood of Hanuman gave vent to His great joy. Having witnessed all the other festivals the Lord commanded those devotees who had come from Gauda to return thither. He also despatched Lord Nityananda to Gauda-desa with a party of Vaishnavas consisting of Ramdas,

Das Gadadhar and several others. The Lord commanded Advaita to bestow on all persons down to *chandalas* devotion to Krishna and told Nityananda to preach the message of Divine Love in the country of Gauda without let or hindrance. He then sent clothing etc. which had been offered to Jagannath and many humble greetings per Srivash Pandit to His mother Sri Sachi Devi. He then took his leave of Sri Raghaba Pandit, Sri Vasudevadatta Thakur, the devotees of Kulingram and all the Vaishnavas by expatiating on the many good qualities of all.

In reply to the questions of Ramananda and Satyaraj the Supreme Lord laid it down as the function of householder Vaishnavas the duty of serving those Vaishnavas who were well established in chanting the pure Name. Sri Gaurasundra thereafter declared the greatness of the Vaishnavas of Khanda and settled their form of service, commanded Sarabhabhauṃa and Vidya-vachaspati to worship Brahman in his watery and wooden forms and after explaining the nature of Murarigupta's devotion to Sri Ramehandra established the conclusion, in conformity with the prayer of Sri Vasudevadatta Thakur which was wholly worthy of a Vaishnava, that Krishna possessed the power of delivering the world with ease.

At the time when the Lord was taking His meal at the house of Sarabhabhauṃa a certain perversion of

judgment having manifested itself in Sarabhabhauṃa's son-in-law Amogh he was attacked with cholera the following morning. The Lord mercifully freed him from the malady and imparted to him attachment for the Name of Krishna.

Sri Advaita and the other Gaudiya devotees were helped by Sivananda Sen to come up to Nilachal in the third year for having a sight of the Supreme Lord. A devoted dog accompanied them on this occasion. The dog disappeared after it had seen the feet of the Lord and honoured the remainder of His tasted food. On this occasion also the Supreme Lord displayed the activities of dancing in front of the ear of Jagannath and sweeping the *Gundicha*. He manifested the *lila* of the cow-herds on the eighth day of the dark fortnight, the birth-day of Sri Krishna. In answer to the questions of Satyaraj and other devotees of Kulingram the Lord declared that one who chanted the Name of Hari at intervals is a Vaishnava, one who continuously chanted the holy Name was a Vaishnava of a superior order and the best of Vaishnavas was one the sight of whom made the Name of Hari manifest itself on the lips of beholders.

After the devotees had left the Supreme Lord announced His definite resolve to proceed to Brindaban and He set out on the journey on the Bejoya Dasami day. Ramananda Rai

accompanied the Lord up to Bhadrak. Gadadhar Pandit preferred to follow the Lord in violation of the rules of asceticism which require that an ascetic who has once taken the vow of residing in the holy *tirtha* which happens to be the Abode of the Divinity must not give up the service of continuous and zealous residence in the *tirtha*. The Supreme Lord by a threat of His displeasure sent Pandit Goswami back to Sri Purushottam from Katak in the company of Sarbabhauma and parted from Ramananda at Bhadrak. Subsequently on reaching the frontiers of the country of Odra He made His way by boat to Panihati escorted by a Mahammedan officer. From Panihati where the Lord put up at the house of Raghava Pandit He made His way to the home of Sribash at Kumarhatta and from there He went to Sivananda's which was not far from the place and thence to the house of Vachaspati at Vidyanagar from where He came secretly to the village of Kulia where He procured the absolution of the offences of Devananda Pandit and Chapal Gopal at the feet of Sribash Pandit.

The modern town of Nabadwip occupies the site of the old Kulia or

Koladwip. For the reason that the Supreme Lord obtained at this place the pardon of those persons guilty of offence against a Vaishnava the locality has ever borne the famous appellation of 'the place of absolution of offence' (अपराध-भञ्जेर पाठ). Although Devananda Pandit undoubtedly possessed the greatest scholarship, high social position and purity of character and although he was famous as an extraordinarily convincing expounder of the Bhagabat he happened to harbour the pernicious notion that the book Bhagabat was different from the devotee of God who is also called Bhagabat. This led him to offend at the feet of Sribash Pandit and it was for this that one day the Supreme Lord Himself in great anger appeared at the place where Devananda was at the time engaged in expounding the Bhagabat and severely censured him declaring that his reading of the Bhagabat was absolutely useless. At the present day mercenary readers of Bhagabat who appear to be always bent upon offending against the Vaisnavas are unworthy of obtaining the reward of the mercy of the Supreme Lord's punishment.

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 165 December 1928.)

[N days prior to the time since we have had the rare good fortune of being brought into contact with him we used to entertain most strange ideals regarding the conduct of a real devotee (*Sadhu*). In those days of unchecked mental speculation we confidently supposed the type of asceticism denounced as superficial (*phalgu*) by Bhaktirasamritasindhu as the indispensable and characteristic mark of saint-hood. At that time in our futile endeavour to think out concretely the probable nature of a person who in this life is free from the bondage of the world (*jivanmukta*) we employed our foolish imagination in the concoction of diverse unreal images. We sometimes thought that such a person might possess tens of hands and feet, be always seated in the posture of *Yoga* with uplifted eyes, live a dumb life eschewing the use of speech, be employed in lifting his body unsupported to the height of several cubits from the ground or walking on the waters or divulging the thoughts of our minds or leaving on air or curing mental and bodily distemper by the force of his breath or sometimes ruining the worldly prospects and belongings of a person by his curses or on the other

hand making one a multimillionaire in course of the night by patting him on the head or healing the list of successful candidates in an open competitive examination in *Ganja* smoking or managing to live naked in the snowy caves of the Himalayas by adopting the mode of life of the *ajagar* serpent without causing any disturbance to anybody and being in his turn completely ignored by the so-called civilized world..... But the picture drawn by the pen of the author of Bhaktirasamritasindhu, Sri Rupa, assuming a visible form in the whole conduct of our revered preceptor by smashing all those concocted idols of our mental speculations has provided us with the living ideal of the person who is really free even in this life. In the immortal language of Sri Rupa, 'a person is styled free in this life' who endeavours to serve Hari by all acts, by mind and speech, in all circumstances. That asceticism is proper (*yukta*) which uses all objects of this world in the way in which they are related to Krishna without coveting them for any selfish purpose.*

* 1. ईहा यस्य हरेर्दास्ये कर्मणा मनसा गिरा ।

निखिलाष्वप्यवस्थाषु जीवन्मुक्तः स उच्यते ॥

Another special characteristic that we notice in this Acharyya is that he is ever successful in carrying out what he once resolves to accomplish. For him there is no such word as 'impossible', and no one considers it worth his while to confront him with the plea of impossibility. He is sure to carry to its conclusion whatever he undertakes despite all difficulties, that seem to ordinary people to be insuperable, standing in the way of the progress of his efforts, he is privileged to view as inevitable what appears to those who are ignorant of the real truth as wholly impossible. In predicaments in which we are reduced to despair and are unmoved by apprehensions of utter futility he piles up what appear to our judgment further mountains of the impossible in order to transform all that formidable means of accumulated impossibilities into the golden mountain ranges of smiling possibilities.

Not one of the resolves that he has ever conceived has been found to have remained unexecuted. In this respect he is comparable to the fine head of a titanic figure of embodied divine service the fertile germinating soil of a perennial succession of springing shoots of a never ending chain of the most perfect resolves of the service of the Lord. Those who are unable to carry to their

fruition those conceptions, or who happen to lag behind, fail to preserve any further connection with the wonderful *caput*. Those limbs that prove unfit to serve the head can never continue to share its life. This remarkable fact is noticeable in connection with every act of service resolved upon with consummate skill by this great Acharyya. He never believes that the worldly can serve the transcendental, that utilitarian activities are of any help in the service of God. He never believes that the spiritual religion can be promulgated by means of money or by the heroes of worldly achievements. He maintains that by the spirit of serving the transcendental alone all that is worth gaining is realised. Where such spirit of service is lacking the value of all the riches of this world is less than a bad brass farthing. If the zeal for serving the transcendental be absent the hero of action is as useless as a dead man. He says that it is possible for one to continue to be a preacher of the religion just so long as his inclination for such service remains in tact. In the absence of the pure spirit of service the magnificent edifices fail to retain their character of temples of God and the dwellings of His devotees and inevitably degenerate into the brothels of *Ganja* smoking rascals. He says that the sacred monastery (*Sri Math*) is the only place of pure *Kirtan*. The place where the service of the Lord in

2. अनासक्तस्य विषयान् यथार्हमुपयुजतः ।

निर्व्वन्धः कृष्णसम्बन्धे युक्तं वैराग्यमुच्यते ॥

shape of pure *Kirtan* that is free from all mundane quality is wanting, will be automatically transformed either into the hermitage (*asrama*) for the practice of austerities prompted by the desire of self-seeking as opposed to service due to the preponderance of the force of the adulterated *Sattva* (rational) quality or by the prevalence of the *rajosik* (active) quality will degenerate into the community of the village in other words the sacrificial settlement for the practice of the sexual function, or by the predominance of the *tamasik* (ignorant)

quality be converted into the dens of gambling, *ganja* smoking and other dissipations. It is for this reason that he is not in favour of accumulation of riches in any *Math*. He maintains that if the accumulated wealth fall into the hands of persons who are disassociated from God such *Maths* are sure to degenerate sooner or later into places of this world which is the realm of unspiritual activities instead of retaining their character as places of *Kirtan* that is free from all mundane quality.

(To be continued.)

Sri Mayapur and Places of Interest.

SRI MAYAPUR, the most prominent part of the famous city of old Nabadwip standing on the eastern side of the Ganges is well known as the holy birthplace of Sri Chaitanya Mahaprabhu. Considerable portions of the old city were washed away by the Ganges in later times; nevertheless the original site of Sriman Mahaprabhu's birthplace, the house of Jagannath Misra at Sri Mayapur, still stands to our great fortune. Here the Sri Vighras (images) of Sri Chaitanya Mahaprabhu and of his devotees are regularly worshipped. An off-shoot of the ancient Nim tree under which Mahaprabhu was born is still to be seen there and the soil under this Nim tree is considered highly sacred. Big Dharmasalas are being built here for the accommodation of growing influx of pilgrims. It is on this very site that the Advent Ceremony of Sriman Mahaprabhu is celebrated every year with great éclat during the Dol Purnima and a Mela is also held there at that time.

Near about this site are still to be seen the following notable places and things of great religious and historical importance :—

1. **Madhayer Ghat**—Where Jagai and Madhai after their redemption constructed a bathing place on the Ganges under the directions of Mahaprabhu. A bath at this place, as vouchsafed by Mahaprabhu, is believed to absolve one of all sins.

2. **Barkona Ghat**—Where Mahaprabhu defeated Pandit Keshab Bhatta, a prodigious scholar of world-wide fame and victory who later on became a disciple of Mahaprabhu.

3. **Ganganagar**—Mahaprabhu in his childhood had his primary education in the Tol of Pandit Gangadas of this place.

4. **Khol-bhanga-danga**—Where the Sankirtan party of Mahaprabhu's followers were forcibly prevented and assaulted by the then Mahomedan Governor Kazi Maulana Sirajuddin (commonly known as Chand Kazi) whose men

broke away the Khols (musical instruments) of that party and hence the part of the locality gained this name.

5 Sreebāsh Angan—The peaceful and sequestered house of Sribāsh Pandit, even now looking as a hermitage grove, where Mahāprabhu used to participate in Sankirtan with his selected intimate disciples.

6. Adwait Bhavan—The site of the famous Tol of Sri Adwait Prabhu and the place of his residence in the old city of Nabadwip.

7. Nrishingha Mandir—A temple where the Sri Vighraha of Sri Nrishingha Deva, in which form Mahāprabhu chastised the opposing and persecuting Kazi, is worshipped.

8. Gour Kunda—The big holy tank in front of Mahāprabhu's house the waters of which are believed to have the potency of redeeming man from all ills which flesh and mind are heir to.

9. Chandra Seakar Bhaban—The house of Chandra Sekhar Achar'ya, a favourite disciple of Mahāprabhu, where Mahāprabhu with His selected disciples most successfully staged a drama, for the first time in Bengal, over 4 centuries ago long before Shakespeare was born. It is at this place that Mahāprabhu determined to turn a Sannyasin (*mendicant*). Now the famous Sri Chaitanya Math is located there.

10. Radha Kunda—The ancient tank before Chandra Shekhar Bhaban an abolition in which is believed to saturate one's heart with Love of God Krishna. This Kunda is identified with the Radha Kunda in Sri Brindaban.

11. House of Jayadeb—The site of the residence of the famous devotional court poet of King Lakshman Sen of Bengal.

12 Bharadwaj Tila—The place where the great saint named Bharadwaj Muni had his Asrama (hermitage).

13. Kazi House—The palace of Sirajuddin or Chand Kazi, the Mahomedan Governor of Nabadwip during the time of Mahāprabhu.

14. Kazi Samadhi—The tomb on the burial ground of the famous Chand Kazi who was chastised and favoured by Mahāprabhu. A magnificent Champa tree over 4 centuries old still stands on the cemetery and this tree is perhaps the oldest of its kind ever seen.

15 Sreedhar's House—The dwelling place of Sridhar, a most favourite disciple of Mahāprabhu, from whom Sri Chaintanya Deva was delighted to receive Khola (barks of plantain tree) and other vegetables for allowing Sridhar an opportunity of service.

16 Old Pallies—(Different wards or divisions of quarters of Sri Mayapur) various ancient Pallies (localities) existing in the time of Mahāprabhu and visited by Him on various occasions to save the rural folks, are still found to exist near Sri Mayapur.

17. Ballal Dighi—A vast lake-like Dighi (tank) about 1000 years old named after the then Hindu King of Bengal.

18. Ballal Sen's Palace—The ruins of the Palace of the famous Hindu King Ballal Sen of Bengal, who had his capital in the ancient city of Nabadwip. This place has been preserved by the Government of India for archaeological explorations.

19. Lion Gate—The magnificent high gates before Mahāprabhu's house (under construction).

20. Sri Chaitanya Math—the original Math or centre of religious activities in modern times for purification of various abuses in religion and for propagation of true Sanatan Dharma or the eternal religion of the Absolute Truth for all beings. The renowned Gaudiya Math of Calcutta is the preaching centre of this Math. This Math owns a large number of branches all over India, numerous publications in various languages of the standard Shastras with harmonious interpretations, four periodicals and newspapers devoted to this cause, and a number of learned Sannyasins (missionaries) carrying its Mission of Harmony and Love to every door.

21. Twentynine-domed Temple—A very big temple with nice architectural pattern quite unique in the whole of India is there at Sri Chaitanya Math containing Sri Vighrahas (images) of Sri Radha Gobindaji, Sriman Mahaprabhu and of the Acharyyas of the four theistic Sampradayas (sects) in India. There is a very spacious Natmandir (assembly hall) just in front of the Temple.

22. Para Vidyapith—A free residential

institution where students of all sects and creeds are given true Shastric education by specialists on each subject free of all costs and with free boarding, lodging and medical help. It is managed by the devotees of Sri Chaitanya Math. This peaceful place is like a sequestered colony where one feels the influence of a Tapoban as soon as one goes there. The students are trained to form an ideal and self-reliant life which is mostly needed at present.

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 170, December, 1928.)

[XXVII]

- 1 One intoxicated with worldliness and he who regards everything as
Both live in vain being void of devotion to Thee. illusion,
- 2 At Thy feet I pray that I may never have cause
To associate with either of them.
- 3 Yet is the worldling rather the better of the two,
I never covet the company of the *mayavadin*.
- 4 If by chance the hearts of worldly persons come into contact with Thy
devotees devotees
They easily attain to devotion to Thee by the mercy of the devotees.
- 5 The heart in which the offence of illusionism once enters
Is turned hard as thunder-bolt by sophistries.
- 6 Devotion itself, its object and possessor alike
Are declared to be transitory by the illusionist.
- 7 Fie to his pretence of service, listening to and chanting of Krishna !
His prayers smite the body of Krishna with blows more cruel than the
thunder-bolt. thunder-bolt.
- 8 *Mayavad* is altogether opposed to devotion,
And for this reason I never covet the society of the *mayavadin*.
- 9 Bhaktivinode casting away illusionism
Abides in the society of Vaishnavas under the shelter of Thy Holy Name.

[XXVIII]

- 1 I, indeed, am denizen of the grove called the pleasaunce of the joy of my
own self,
A hand-maid tending the feet of Radhika and Madhaba.
- 2 I rejoice at the union of the Divine Pair
And die by grief at separation that parts them.
- 3 I never cast my glance on the place of pastime of the maidens who are
their confidential associates ;
I am reminded of Shaibya whenever I behold the site.
- 4 My heart is smitten with grief as I see those
Who are the confidantes of Chandra opposed to Radhika.
- 5 She wants to take away Hari of Radha
Causing the grove of Radhika to be overcast with the darkness of gloom !
- 6 I never see the faces of those
Who are opposed to the joy of the union of Sri Radha-Govinda.
- 7 Never do I find any pleasure
In greeting those who are opposed to Radha.

[XXIX]

- 1 Whatever activity is favourable for devotion to Thee
I will most surely practise with the utmost care.
- 2 For all things of this world that tend to devotion
Will I cherish liking by way of the portals of the senses.
- 3 With care will I listen to Thy word,
I will fully employ my eyes in beholding Thy dwelling place.
- 4 I will nourish my body with food provided by Thy grace,
I will smell the perfume of the *tulasi* of the offering.
- 5 With my hands I will serve Thee always,
In the place where Thou dost abide will I ever dwell.
- 6 My desire I will employ in Thy service,
I will show my anger to those who are hostile to Thee.
- 7 May all my faculties and thoughts in this manner,
Augment their influence by serving Thee.
- 8 May I esteem what-so-ever I do in pursuance of Thy service
As it tends to devotion to Thyself.
- 9 Bhaktivinode knows neither good nor bad,
May all his activities subserve devotion to Thee.

(To be continued)

Sree Sree Chaitanya Bhagabat

(Continued from P. 169, December, 1928.)

Chapter XI—(Concluded.).

- 33 Preferring the taste of attachment to Krishna all of them were unworldly by nature, They relished no talk except Krishna discourse
- 34 So soon as He met them the Lord only made them explain His puzzles And as no one could solve His riddles He made merry at their discomfiture
- 35 If any of them noticed from a distance the coming of the Lord They took to their heels for fear of being asked to solve His puzzles.
- 36 They all loved only to hear Krishna talk. The Lord asked nothing but to solve puzzles.
- 37 One day as the Lord was passing along the streets In the company of His pupils and with every mark of overweening arrogance.
- 38 Mukunda who was proceeding to the Ganges for bath Catching sight of the Lord slipped off to a hiding place at some distance.
- 39 The Lord noticed this and enquired of Govinda, 'Why did the fellow bolt on seeing Me?'
- 40 Govinda answered, 'Pandit, I fail to understand, He may have gone the other way for some reason or other.'
- 41 The Lord said, 'I know the reason of his flight. It is never fit to accost one who is averse to God.
- 42 'That fellow pours over the *Shastras* of the Vaishnavas While I only expound the *panji*, *britti* and *tika*.
- 43 'No discourse regarding Krishna is possible by talking to Me. It is for this reason that he bolted on seeing Me.'
- 44 The Lord thus denounced Mukunda with great satisfaction And declared His own nature under the guise of such slander.
- 45 The Lord continued, 'Hallo, let them wait for a few more days, He will not then avoid Me by flight.'
- 46 He smiled as He went on, 'I will study for some time more And then wilt thou recognise the signs of the Vaishnava in Me.
- 47 'And I will be such a Vaishnava here in this world That even Brahma and Siva shall attend at My door-steps.
- 48 'Hear all, brothers, these words of Mine I will become such a Vaishnava that I will excel every one else.
- 49 'And all those who now flee at the very sight of Me Will be pleased to sing My praise and glory.'
- 50 Saying this the Lord went off laughing And made His way home in the company of His disciples.

- 51 Thus sported the great Biswambhar.
Who can know Him if He does not make
Himself known ?
- 52 Thus lived on the community of the
devotees at Nadia.
But all Nadia was mad with the taste of sons
and riches.
- 53 They scoffed whenever they but heard the
sound of *kirtan*.
Some said, 'It is all for the filling of the
belly.'
- 54 Some asked, 'By discarding the path of
realisation by knowledge
To dance like a mad man, what conduct
is this ?'
- 55 Some said, 'We have read the Bhagabat
many times over,
We could find in it no such method as
dancing and cryig
- 56 'It is on account of the four Sribash brother
That we, brother, have to forego our sleep
after dinner
- 57 'Is there no merit if the Name of Krishna
is uttered with a low voice ?
What benefit accrues by dancing, singing
and vociferating ?'
- 58 In this manner blasphemed the whole
community of sinfull *pashandis*
Whenever they chanced to meet the
Vaishnavas.
- 59 Their words gave great pain to the
Vaishnavas
And all of them cried unrestrained calling
upon Krishna,
- 60 'When will all this sorrow have an end ?
Make Thyself manifest, O Krishna-chandra,
to the world !
- 61 All the Vaishnavas assembled at Advaita's
Laid before him the talks of the *pashandis*
- 62 At their complaints Advaita looked terrible
as Rudra
And thundered, 'I will destroy them all.
- 63 'My lord, the Holder of the *Chakra*, is
coming soon.
You will see what will happen here in
Nadia.
- 64 'I will make Krishna Himself visible to every
eye
As I bear the name of Advaita, servant of
Krishna.
- 65 'Brothers, wait for a few more days ;
You will witness even at this very place all
the manifestations of Krishna.'
- 66 Hearing these words of Advaita all the
devotees
Forgetting their sorrows chanted the *kirtan*
of Krishna.
- 67 And now there arose the chant of the most
blessed Name of Krishna
And all of them, even Advaita himself, were
convulsed with rapture.
- 68 All the pain inflicted by the words of
pashandis was dissipated.
Such was the happiness that the town of
Nabadwip experienced.
- 69 Lord Biswambhar immersed in the sweet
pleasures of study
Was a constant source of ever-increasing
happiness to His mother.
- 70 At this time Sri Iswarpuri came to Nabadwip.
His costume made him most difficult to
recognise.
- 71 The high souled Puri was most heedless by
reason of Krishna-bliss.
He overflowed with kindness and was the
best beloved of Krishna.
- 72 No one recognised him in the costume he
wore
As he made his way by accident to Advaita's
house.

73. Where Advaita was engaged in the act of
worship
He seated himself in front of him with great
timidity.
- 74 The fiery quality of a Vaishnava is not
hidden from the view of a Vaishnava.
Advaita looked at him repeatedly.
- 75 Advaita asked, 'Who art thou, father ?
You must be a Vaishnava sannyasi, so it
seems to me.'
- 76 Iswarpuri answered, 'I am the vilest of
Sudras.
I have come here to have a sight of thy feet.'
- 77 Grasping the truth Mukunda with loving
ardour
Began to sing an episode of the activities
of Krishna.
- 78 No sooner did he catch the sound of
Mukunda's song
Iswarpuri tottered and fell prone on the
ground.
- 79 The steam that gushed from his eyes
Did not cease and its flow increased apace.
- 80 Advaita with tender concern lifted him into
his arms.
His body was bathed in tears that poured
in a flood.
- 81 The manifestation of love could not be
checked but constantly increased
With joy Mukunda recited the verses
in a raised voice
- 82 As they witnessed the perturbations of love
Incomparable bliss possessed the minds
of all the Vaishnavas
- 83 Then all of them recognised Sri Iswarpuri,
At the sight of his love all of them recol-
lected and chanted the Name of Hari
- 84 Thus Iswarpuri moved in the town of
Nabadwip
Eluding the notice of everybody, and no
one could recognise him,
85. On a certain day as Sri Goursundar chanced
To be returning home after teaching.
- 86 He met Iswarpuri on the way
And made obeisance on seeing His servant.
- 87 Most inexpressively beautiful is the Lord
of our worship,
Possessed of all good quality, surpassing all
in every way.
- 88 Although no one was aware of his real
nature,
Yet all people behaved with deference when
they met Him.
- 89 Iswarpuri surveyed the form of the Lord,
Supremely unconcerned like one who has
realised the Divinity
- 90 He asked, what is Thy Name, great Bipra ?
What books dost Thou teach, study ?
Where is Thy home ?
- 91 Thereupon the people said, 'He is Nimai
Pandit,
'Art Thou indeed He ? He exclaimed much
pleased.
- 92 The Lord invited him to accept the alms of
food,
And escorted him to His home with loving
courtesy.
- 93 Sachu betook herself to the preparation of
offering for Krishna
Having accepted the alms of food offered to
Krishna he came to Vishnu's room and
there took his seat.
- 94 He then began to descant on Krishna topics
And as he went on talking of Krishna was
rendered oblivious of everything.
- 95 The Lord was pleased witnessing the mood
of such extraordinary love.
The Lord did not yet manifest His own by
reason of the bad luck of the people.
- 96 Iswarpuri stayed at Nabadwip for some
months.
At the house of Gopinath Acharya,

- 97 All were highly gladdened by the sight of him,
The Lord visited him daily. ' 108 *The foolish say 'Vishnaya' 'Vaishnava' say
the wise.
Both possess equal efficacy as Janardana
accepts only the homage of the mind.*
- 98 Noticing that Gadadhar Pandit was moved
to tears by love of Krishna,
All the Vaishnavas cherished a great
affection for him, 109 He who finds fault with this conclusion is
himself worthy of censure
Krishna is ever pleased with the words of
His devotees.
- 99 His mind from infancy had a great aversion
to the world, 110 Wherefore what person will dare impeach,
Iswarpuri began to regard him with affection
The narrative inspired by love such as yours
- 100 He taught Gadadhar Pandit Krishna-
lilamrita, 111 As Iswarpuri listened to the answer of the
Lord,
His whole frame was infused with nectarine
bliss.
- 101 In the evening at the close of his study and
teaching
The Lord went to pay his respects to
Iswarpuri. 112 He laughed as he repeated, 'Thou wilt not
be guilty of any offence,
Thou must surely tell me the faults Thou
mayst detect.'
- 102 Sri Iswarpuri experienced a great happiness
on seeing the Lord.
His gladness knew no bounds although he
did not yet recognise him as his Lord, 113 In this manner every day for hours together
The Lord held pleasant discourse with him.
- 103 He said laughing, 'Thou art a great scholar,
I have written a book about the deeds of
Krishna. 114 One day after the Lord had listened to his
verses,
He smilingly took exception saying, 'This
verb does not suit.'
- 104 'Will you be pleased to tell me what faults
you find in any part of it,
It will, indeed, be a great pleasure to me to
know.' 115 The Lord observed that the particular verb
was not आत्मनेपदी
And having made this remark left for home.
- 105 The Lord said 'He who pretends to find
fault, 116 Iswarpuri was master of all the *Shastras*,
And had a special delight in discussing the
mellow quality of learning.
- 106 'Whatever the quality of the verses made
by a devotee may seem to be,
They undoubtedly afford complete satisfac-
tion to Krishna' 117 After the Lord had left he closely attended
to the verb,
And reached various conclusions in regard
to it.
- 107 An unlettered person says 'Vishnaya' one
who is careful says Vaishnava
Mighty Krishna accepts both forms of the
word, 118 He made out that the verb was really
आत्मनेपदी
And when the Lord arrived on the following
day explained.

- 119 'The verb which You declared at Your
departure to be परस्मैपदी
I have correctly declined as आत्मनेपदी'
- 120 The Lord was most highly pleased on
hearing the explanation,
He blamed no more to ensure the victory
of His servant.
- 121 The Lord ever augments the triumph of
His servant.
Such, all the Vedas declare, is His nature.
- 122 In this manner in the company of Gaur-
chandra,
Iswarpuri passed the days in the pastime of
tearjning.
- 123 Restless by dint of devotion, never stopping
long at any place,
- He set out on his travels again to sanctify
the earth.
- 124 Whoever listens to the pious narrative of
Iswarpuri,
Dwells where also abide the lotus feet of
Krishna.
- 125 All the love that infilled the form of
Madhabendrapuri,
He gladly bestowed on Iswarpuri.
- 126 Having obtained the bequest of the love of
his preceptor by the grace of Krishna,
Iswarpuri travelled about in perfect
unconcerned.
- 127 Sri Krishna Chaitanya is the life of
Nityananda-chand
At whose twin feet sings Brindabandas.

Here ends Chapter Eleventh entitled meeting with Sri Iswarpuri in
Part First of Sri Chaitanya Bhagabat.

(To be continued.)

Sri Navadwip Dham Parikrama.

Series of Grand Festivals at Sri Mayapur.

The public are cordially invited by the members of the Viswa-Vaishnab-Raj-Sabha to join the holy ceremony of Sri Navadwip Dham Parikrama to be commenced on Saturday the 16th March 1929, from Sri Mayapur (old Navadwip), the birth place of Sri Chaitanya Mahaprabhu, on the Eastern bank of the Ganges. The party of pilgrims will tour, in big processions in the 9 holy Dwips of Navadwip throughout 32 miles in 9 successive days. The devotees of Sri Chaitanya Math of Sri Mayapur will make, free of charge, every arrangement of conveyance, accommodation and feeding of all the pilgrims throughout the

journey. Separate arrangements are made for ladies and specially respectable gentlemen. To avoid all troubles, previous intimation for all necessary requirements is solicited by the Secretary, Gaudiya Math, Calcutta.

Sri Mayapur is about 60 miles to the North of Calcutta, near Maheshganj Railway Station Via Krishnagar City on the E. B. R. The other important Ceremonies to be held there about this time are—(1) Advent anniversary of Sri Nityananda Prabhu from the 21st to 24th February 1929, and—(2) the 443rd Advent Anniversary of Mahaprabu Sri Chaitanyadeva from the 25th to 29th March, 1929.

Review of a Review.

The Torch :—Vancouver, British Columbia. We have received the January and February number of 'The Torch' Vol. 4, No 6 sent to this office regularly in exchange for "The Harmonist". In it we find a review of our journal by the Editor. We thank her for the very kind notice she has taken of this one of the oldest papers in Bengal unique in its kind being solely given to matters religious.

However we beg to draw the attention of the learned Editor to one thing,—that she, in her review, has half-quoted a sentence from an article 'The Temple of Jagannath at Puri' in the July 1928 number of our paper and consequently the line of thought of the writer has been suppressed. Thus she has also failed to catch the spirit of the writer. For her proper edification let us quote the whole passage.

It runs "God accepts the worship of all those who worship their highest ideal whether it be Form, Formlessness or Spirit, *and it is under some regular processes that the idea of God becomes purer and purer in every soul and not by fits and starts* Had she not omitted the latter portion of the passage and quoted half of it merely, and read the whole para a little minutely with its references she might not then have been led to think so of the alleged criticism which her Christian brothers might not welcome. If blind faith can be brought under same observation we have every hope that every true Christian will come forward to accept the above view of the writer of 'The Harmonist' and will agree with the view of toleration in faith—when the imperfect ideas of erring humanity cannot possibly pick up the true phase of the scriptures. Though every reader of an alleged scripture consider his view of receiving the same in true light, yet the case may prove otherwise if the hasty impressions drawn by a lesser merit are allowed a latitude of exactly suiting the demands of the scriptural objects.

The Editor remarks that devotional religion is decidedly a departure from *her* conception of Vedantic philosophy. We quite agree. For she is finally at liberty to form her own conceptions. But we do not perfectly follow the

editorial surmise when she says that people of North America can admire the Vedantic philosophy in as much as the western mind is *constructive*. By her statement are we to understand that Vedantists are all mental speculationists? But if she ever had the great opportunity of reading Vedanta at the feet of a true teacher of it then she would have known that speculations of the mind have nothing to do with it. Vedanta itself discard them categorically. The scriptures offered by the true Vedantists are not mere hypothetical constructions of a mental or material speculationist prone to all sorts of hallucinations. But they are built upon the Concrete Absolute. And a true devotee never relies on speculations but he is firmly assured of the Absolute Truth on which he revets his devotional activities

The question of West and East and their peculiar turns of mind are no considerable factors when a devotee of Absolute Truth march onward towards his or her eternal object of worship all the time keeping pace with perfect and true harmony. The speculationist might crave sympathy or welcome from an imperfect one of his own school of the West, North or South ; the true devotee never keeps any idea of challenging any fleeting mood of a mundane thinker.

However the Editor must be thanked for her liberal attempts to take notice of our paper which can be done properly after a bit of initial training. We think we shall fail in our duty if a word or two be not said in exchange. The Torch we see, is mostly devoted to Astrology. The notoriety of a certain portion of Indian Society as being given to mystic Astrology is a well-known fact. So we have enough of astrological speculations here in India in a society who care very little for Absolute devotion towards the Absolute Truth. As all earthly aspirations and degradations are meant for a definite time ; when the heavenly planets and stellar constellations set a soul free from their clutches the victim finds himself liberated from the sentence for his or her perpetrated actions. The love of God is pure and love for non-God has hardly any position with the real eternity.

[Ed. H.]

श्रीसञ्जनतीषणी

पद्मविंशः खण्डः

श्रीगोडाय मठः, माधवः ४४२ गौराब्दः, १८५० शकाब्दः

८३री संख्या

श्रीकृष्णद्वैपायनः

[श्रीअदमारविट्टलाचार्यद्वैतवेदान्तविद्वान् वेदान्तवाचस्पतिः]

अयं महात्मा लोके शास्त्रेषुच श्रीतेनारायणस्या-
वतार इति सुप्रतीतः । अस्य भगवतो विज्ञान-
वैखरीमुपशृण्वानाः सुमनसो विमानसश्च नूनं भगवाने-
वावतीर्ण इत्याहुः । यदि काचित्तदीये भगवद्वतारत्वे
विप्रतिपत्तिस्तदा धर्मिग्राहकमानविरोधः । ये तु
स्वरूपत एव तं न सम्मन्यन्ते तानभिनयनास्तिकान् प्रति
न कापि तत्त्वकथा प्रसक्तिर्हति । भगवता तेनैव
कृतानि अष्टादश पराणानि भारतं हरिवंश्च विना लोक-
प्रचारपदवीं नीतेषु ग्रन्थेषु न कुत्राप्यस्य प्रतिभासो-
ऽदयः । कलिकालसङ्कीर्णमस्तकानां पूर्वपक्षैकशूराणां
कटूक्तयः पुराणादिसूत्रप्रभासु कीटायिताः । तदनु-
यायिनां तन्मार्गकशरणानां व्यासचरितार्थाद्यलम्बनानि
वाक्यानि पुराणेतिहासादिमूलप्रमाणसाक्षिणं विना
नोन्मुखीकर्तुमर्हाणि एवं स्थिते तावदस्य कृतीरेवाव-
लम्ब्य स्वरूपनामकृतिविज्ञानदयावदग्ध्यादिगुणराशीन्
प्रकाश्य समुपजोषं जुषामहे ।

भगवानयं शास्त्रेषु वादरायणवेदव्यासद्वैपायन-
पाराशर्यकृष्णकृष्णद्वैपायनव्यासवासवीसुनुप्रभृतिभि-
र्मङ्गलाभिजनैः शब्दैः सात्त्विकमुखरङ्गैः कर्णाकाशेच

ननर्त्त । तदस्य परमपुरुषस्यातुला कीर्त्तिः कलिमल-
संशोधिनी पावनी च । अस्योदारकुरालयस्य प्रिय-
छात्रेष्वन्यतः परमहंसकुलावतंसो वैष्णवसेनानी-
मध्वाचार्यः वेदान्तसूत्रभाष्यं तावदेवं जगाद —

गौतमस्य ऋषेः शापाद्भजानेत्वज्ञाननाङ्गते ।

सङ्कीर्णबुद्धयो देवाः ब्रह्मरुद्रपुरःसराः ॥ १ ॥

शरप्यं शरणं जग्मुर्नारायणमनामयम् ।

तैर्विज्ञापित काट्यस्तु भगवान् पुरुषोत्तमः ॥ २ ॥

अवनीर्णो महायोगी सत्यवत्यां पराशरात् ।

उत्सन्नान् भगवान् वेदानुज्जहार हरिः स्वयम् ॥ ३ ॥

इत्यादि ।

लोके चिरकालानावृष्ट्या तापिताः भूदेवाः गौतम-
तपः प्रभावानित्यसमृद्ध फलकन्दमूलं सर्वधान्य भूयिष्ठं
दिव्याः समुपेत्य बहुकालाननिवाहयामासुः । कालान्तरे
लोके सुभिक्षामुपश्रुत्य तदाश्रमाज्जिमिषवोऽपि गौत-
मादाज्ञामनुपलभ्य चिरवासखिन्नाः निमित्तेनैव तदाश्रमं
त्याज्यं विचार्य मायया कामपि धेनुं पृष्ट्वा गौतम-
सन्निधिं प्रेषयामासुः । तावन्तूतनगोदर्शनानन्दनिर्मरो
मुनिस्तां यदा करेण स्पृशति तदैव मृता पपातम् ।

कदाप्यसम्भावनीयं स्वकरेण गोवधं योगजदृष्ट्या चिन्तयन् विप्रं रात्माश्रमपरित्यागाय छठेन निर्मितं कपटमार्गं जानमानः सकलभूदेवानां ज्ञानविलोपनं महच्छापमुत्ससज्ज । तत एव सर्व्वं भूसुराः जडप्रायाः संकुला बभूवुः । ब्रह्मरूपादयो गीर्वाणाः सुजनेष्वनु-
कोशपरा एव भगवन्तं रमामनोरमं नारायणं शरण-
मुपजग्मुः । तदभ्यर्थनया भगवान् लोकानुद्दिधीर्षुरेव
पराशरात्सत्यवत्यां यामुनद्वीपे दिव्यरूपी प्रादुर्बभूव ।
यथा महाभारत -

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुम् ।

कोह्यन्त्यः पुरण्डरीकाक्षान्महाभारतकृद्वेत् ॥

इति पद्ये महाभारताख्यस्य सर्व्ववेदसारस्येहिहामस्य कर्त्तृत्वादेव व्यासस्य नारायणत्वं सगुक्तिकं साधितम् । वेदव्यास एवात्र स्वात्मनो नारायणत्वमनुमानेनाप्युप-
दिशति । वेदानामनन्तानां तात्पर्यार्थान् दुरधिगमानव-
बोद्धुं द्वापरान्तिमान् कलियुगजनिष्यप्राणांश्च मानुषान-
समर्थानल्पकालजीविनो दैहबुद्धिबलपरीक्षीणांश्च विजा-
नन्नेव ऋग्यजुःसामाथर्व्ववेदान् चतुर्धा विराजितान्
यथाक्रमं विवभाज । ऋग्वेदं चतुर्विंशतिधा, यजुर्वेद-
मेकशतधा, सामवेदं सहस्रधा, अथर्वणं द्वादशधाचेति ।
तथापि सर्व्ववेदार्थसंग्रहरूपं महाभारतनामकप्रतिहासं
श्रीमद्भागवतादीन्यष्टादशपुराणानि निर्ममे । वेदवेदान्तानां
यथामनीषितार्थकल्पने जीवानामसामर्थ्यमाशंकमानो
ब्रह्ममोमांसापरनामकानि वेदान्तसूत्राणि निरणैषोत् ।
इममर्थं भागवते समुपलभामहे --

ततः सप्तदशे जातः सत्यवत्यां पराशरात् ।

चर्कं वेदतरोः शाखाः दृष्ट्वा पृंसोऽत्यमेधसः ॥

इति । तथा नारदस्य व्यासप्रशंसावाक्यैश्च । यः
खल्वनन्तान् वेदान्नाद्राक्षीत् स कथमपि निखिलवेद-
सारसंग्रहणे प्रभुर्न भूयात् । अनन्तानाञ्च वेदानां
सारग्रहणमनन्तकालवर्तिना तथानन्तज्ञानशक्तिनैव-

साध्यम् । न तु परिमितशक्तिना तथाल्पकालजीविना
च । एवं चेद्व्यासोऽनादिकालमारभ्य अनन्तवेदार्थान्
विचारयन्नेव महाभारते निवबन्धेतिप्रत्येयः । तर्हि
तस्य पराशरात्सत्यवत्यां कथं कीदृशं वा जन्मेति
विचारयामः ।

पराशरस्तु वशिष्ठपुत्रान् शत्रिपुनरदृश्यन्त्यां पत्न्यां
जातः । सोऽयं बहुकालब्रह्मचारी भूत्वा भगवन्तं
नारायणं पुत्रमभीप्समानश्चिरं तश्चचार । तत एव
प्राप्तकामो भगवतो नारायणस्यावतारकालं योगेन
जानन्नेव यमुनानद्यां नौकामुत्तारयन्तीं मत्स्यगन्धाख्यां
सत्यवतीमक्ष्णोर्विपरीचकार । सेयं सत्यवती वसु-
राजस्य सुता । वसुराजस्तु पुरन्दरप्रणयभाजनः
कदाचिदरण्ये मृगयां चरन् मनसेवात्तत्रप्रणयिनीं ध्याय-
मानः स्कत्रं रतः पर्णपुटकेनावध श्येनपक्षिणो हस्ते
प्रणयिन्यै दानुमदात् । श्येनोऽपि द्रुतं गगने भ्रमन्
आमिषशङ्कया श्येनान्तरेण योद्धुं प्रवृत्तः पर्णपुटकं
यमुनागङ्गासङ्गमे जले न्ययानयत् । तदप्यद्रिकया-
प्सरसा शापतो मत्स्यभावमुपगमया भक्षितं तदुदर-
एव कन्यारूपं बबुधे । कैवर्त्तकं गृह्यता मत्स्यरमणी
खण्डिता च । उदरगतां कन्यां दाशराजाय निवेदयत्सु
कैवर्त्तेषु राजा प्रेम्णा रक्षन् कालान्तरे तां नौकावाहना-
यादिशत् । मत्स्योदरजाता सा तु गम्भदोषेण मत्स्य-
गन्धा बभूव । अस्यां किल मत्स्यगन्धायां वसुराज-
वीर्योदितायां भगवतो नारायणस्यावतारमुत्पश्यन्
पराशरोऽपि तामेकाकिनीं स्वात्मने नौकावाहनाया
चोदयत् । बृहत्तर नौकाचालनचलश्रितम्बा तेजस्विनं
पराशरं त्रिकालज्ञमाशङ्कमाना नैजं भाविविभवपरिचय-
मपृच्छन् । मुनिराप्यात्ममनोगतं निवर्त्तयंस्तामिदमाह—

अयि वासवि ! तत्र भवती बर्हिषदानां पितृणां
मानसी कन्या । अच्छोदाख्यसरस उद्भूता तन्नाम्नी
च । सृत्वं पितरमपश्यन्ती विमानचारिणमग्निका-

प्सरसा संवीतं वसुराजं विलोक्य निजं पितरमबुधः ।
 तेनैव पितृव्यभिचारेणाधः पतन्ती पितृगणैः प्रसादिता
 चिरं तपस्यन्ती पुनरपि वसोरेव वीट्यादद्रिकायां मीन-
 रूपायां जातासि । जन्मान्तरीयतपःप्रभावविशुद्धायां
 तत्र भवत्यामधुनैव भगवान्नारायणोऽवतरिष्यति ।
 तदलं विलम्बेन । द्वीपाभिमुखमभिनयतु नौकाम् ।
 इत्याद्युपदिश्य तामात्मसात्कुर्वन्नेव मानसोत्कण्ठा-
 गतैः वशिष्ठ-अरुन्धती-वसुराजाद्रिकापितृगणैः सह
 विधिविहितविवाहं कुर्वाणस्तां पश्येगुह्यत् । निर्गतेषु
 च सर्वेषु योगैश्वर्यकल्पितान्तःपुर-विराजितचारु-
 रत्नमयपदर्यङ्गैः सत्यवतीं पुनः कन्यात्वामये वरै-
 राच्छाद्य सङ्गृह्यमानः सद्यःप्रकाशितदिव्यसप्तहायन-
 चालरूपं द्वैपायनमपश्यत् । भगवान् जातमात्र एव
 पित्रोपनीतः साङ्गान् निखिलान् वेदान् मुखतः सलक्षणं
 पपाठ । यज्ञोपवीताजिनमेखलाकमण्डलुदर्मादिपरीतो
 ब्रह्मतेजसा सवितारमग्निप्रप्यधश्चकार । अज्ञान-भुजङ्ग-
 दष्टान् तत्त्वज्ञानामृतपाननः पुनरुज्जीवयानो बहूनि
 शास्त्राणि रचयामास । निखिलाज्ञानतिमिरमार्तण्डस्य
 भगवतो वेदव्यासस्य चिरवासभूमिर्बदरिकाश्रमः ।
 बदरिकाश्रमोऽपि त्रिषु स्थानेषु विराजते । एकस्तु
 हिमवतः पार्श्वे मानुषगम्यः । अपरस्तु हिमवदुत्तर-
 पार्श्वे ऋषिगम्यः । महामेरोः शिखरदेशे देवगम्यस्तु
 तृतीयः । बादरायणो द्वापरं सर्वत्र सञ्चरमाणोऽपि
 कलौ मेरावेव विशेषतोऽधिवासं कुर्वन् कदाचिद्विम-
 वदुत्तरतटाश्रममासेवते । सुजनसन्दोहोद्दिधीर्षुणा परम-
 कारुणिकेन व्यासेन कृतान् ग्रन्थान् यथावबोधमुप-
 वर्णयामः-- (१) श्रीभागवताद्यष्टादशमहापुराणानि ;
 (२) श्रीमहाभारतम् ; (३) मूलरामायणम् ; (४) पञ्च-
 रात्रम् ; (५) ब्रह्मतर्कः ; (६) ब्रह्ममीमांसासूत्रम् ; (७)
 व्यासस्मृतिः ; (८) व्यासयोगः ; (९) हरिवंशः ; (१०)
 शेषधर्मः ; (११) दैवमीमांसा ; एवमाद्या । अष्टा-

दशपुराणेषु च सात्त्विक-राजस-तामसरूपस्त्रिविधो
 भेदः पञ्चपुराणे उमामहेश्वरसंवादे सुव्यक्तः ।

तत्र सात्त्विकानि यथा—

वैष्णवं नारदीयञ्च तथा भागवतं शुभम् ।

गारुडञ्च तथा पाद्मं वाराहं शुभदर्शनं ॥

सात्त्विकानि पुराणानि विज्ञेयानि शुभानि वै ॥

राजसानि यथा—

ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च ।

भविष्यद्भागवतं ब्राह्मं राजसानि निबोध मे ॥

तामसानि यथा—

मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कान्दं तथैव च ।

आग्नेयन्तु पठेतानि तामसानि निबोध मे ॥

इत्यादिना । एवं त्रिविधजोवानां त्रिविधगति प्राप्तये
 तत्साधनानुष्ठान-प्रतिपत्तिजनकानि त्रिविधपुराणानि
 त्रिजगत्पूज्येन भगवता विरचितानि ।

तत्र श्रीमद्भागवतं सर्वशास्त्रार्थसंग्रहरूपं निखिल-
 वेदवेदान्तसारगर्भं भगवत्स्वरूपप्रकाशप्रसरं श्रीविष्णो-
 रनुग्रहैकनिदानं शम-दम-चैराग्य-भक्तिमद्भिरेव श्राव्यं
 पाठयञ्च । ननु विषयलम्पटैस्तामसैः । तथान्यानि
 च सात्त्विकानि पुराणानि । लोकास्तु स्वस्वरूपानु-
 गुणफलाप्तये राजसानि वा तामसानि वा विश्वसन्ति ।

श्रीमद्भारतन्तु सर्ववेदवेदान्तसारसर्वस्वमित्युक्त-
 मेव पुरस्तात् । यथाह, भारते

भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ।

दैवैर्ब्रह्मादिभिस्तत्र ऋषिभिश्च समन्वितैः ॥

व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् ।

महत्वाद्भारवत्वाच्च महाभारतमुच्यते ॥

निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ॥

इत्यादिना । पुराणेषु च भारतस्य प्रशंसनं प्रायः सर्वत्र
 लभ्यते । चतुर्विधं पुण्यार्थसाधनविचारपरस्यास्येति-
 हासस्य रचनादेव भगवान् वेदव्यासः भुवने “व्यास-

स्त्वष्टादशप्रियः” इति व्यपदिश्यते । तद्वयथा व्यास-
कृतानि पुराणान्यष्टादश । भारते पर्वण्यष्टादश ।
तत्र सांभूनगीतायामध्यायाः अष्टादश । भारतयुद्ध-
दिनान्यष्टादश । युद्धाय मिलिताश्चेहिणी सेनाष्टादश ।
भागवते ग्रन्थसहस्राण्यष्टादश । भारतयुद्धान्ते अव-
शिष्टाः भारतपूरुषाः अष्टादश । ते च यथा श्रीकृष्ण-
युधिष्ठिरभीमसेनअर्जुननकुलसहदेवसात्यकि-कृतवर्म-
रूपअश्वत्थामधृतराष्ट्रसत्रयचिदुरभीष्मयुयुत्सुधृष्ट-
दुमन्सारथिशर्वत्रातदारुकाः । एवमष्टादशकप्रविशिष्ट-
स्यास्य ग्रन्थस्य “जयोनामेतिहामोऽयं कृष्णद्वैपायने-
रितः ।” इति जयशब्दं व्यपदिशन्ति भारते तथाहि,
“जकारस्तु कादिवर्णेष्वष्टमः । “यकारस्तु अन्तस्थेषु
प्रथमः । तथाच ‘८१’ इति जाते “अङ्गानां वामतो-
गतिः” इति न्यायात्, जय इत्यस्य ‘१८’ इत्यर्थो भवति ।
लक्षसंख्याकग्रन्थपरिमितेऽप्यस्मिन् विशेष्य विशेषतः
कृष्णलीलामनुपवर्ण्ये भारतहोपं हरिवंशं शेषधर्मश्च
चकार । तत्र हि भगवता श्रीकृष्णेन गोकुलवृन्दावन-
मथुराद्वारकासु प्रदर्शिताश्चित्रनीलाः सविस्तरमुप-
वर्ण्यन्ते । सर्वग्रन्थेष्वपि भगवत्कथाप्रगञ्जनेन सुजनेषु
भक्तिमार्गप्रचार एवास्य द्वैपायनस्य परमैष्टतम आसी-
दिति श्रुतत्त्वानामाश्वासः ।

वृषलः कश्चिद्भगवतः परमभक्तोऽपि महालोभदोषात्
कीटजन्म प्राप्य पश्येदन्नासीत् । तदायं परमकारुणिको
व्यासस्तं दृष्ट्वा “अयि कीट ! कुशरीरमेतत्परित्यज्य
नृपतिशरीरं प्राप्नुहि” इति प्राह । तदायं कीटस्तमाह
—“भगवन् ! राज्याधिकारविषयमोगादिभिः खेदान्नदानं
भगवत्सेवापनिपत्तिनृपशरीरं न कामये” इति । तदुप-
श्रुत्य भगवान् तं कीटमेव सर्वधरणीपतिं विधाय
सामन्त्रराजैः सप्रणामं करमदापयत् । हन्त ! भगवतः
किमीश्वरता ! कीदृशो कृपालुता ! यत्कीटमपिक्षणा-
न्भवर्त्तिनमातनोन् ; कालान्तरं तस्य निजं लोक-

श्चादात् । एवं बहून् जनान् प्रसाद्य तान् मुक्तवन्धनां-
श्चकार ।

अथ श्रीमाध्वायने अङ्गुलार तत्वाभिधानी रुद्रः ।
अहङ्कारतत्त्वन्तु तैजसवैकारिकतामसभेदेन त्रिविधम् ।
त्रिविधस्यापि त्रिरूपे रुद्रस्त्वभिधानी । तत्र तैजसा-
भिमानिरूपमेव शुक्लरूपेणावर्णिताम् । अनप्य काम
कोधादिसकलविकारशून्यः शुद्धो निरपेक्षोऽयमूतवेषः
सर्ववेदा भगवच्चरणपरायण एव । विषयभोगवासनापि
न तस्यास्ति । परं विंशद्विंशत्यात्मिकप्रकृतिरंवासीन् ।
द्वितीयेन वैकारिकेण रूपेण दुर्वर्त्ताः सञ्ज्ञे । सोऽयं
सर्ववेदा निगीहोऽपि कामभोगरहितोऽपि कदाचित्तोया-
टोपं विष्णुभक्तपुद्रोहं चकार । यतोऽयं वैकारिकस्य
रजोगुणात्मकस्याभिमानं । तृतीयेन ताम्परूपेणाश्व-
त्थामा सम्वभूव । अत एवायमाजन्तु दुष्टानां दुर्व्योधना-
दीनां साहाय्यकारी विष्णुभक्तानां पाण्डवानां विरोधं
भगवता कृष्णेन विद्रोहश्च चकार । श्रीकृष्णमनोऽभीष्ट-
मपि परीक्षितं ब्रह्मास्त्रेण जन्मन्यसारयत् । निशि
शिविरं सुखसुप्तानां पाण्डवसैनिकानां कुमारेण वध-
मार्त्तने । एवं त्रिविधावताररूपमध्ये यः सात्त्विकरूपः
शुक्लस्तमत्रावचारपदवीं निनीषामः । भगवान् व्यासदेवः
विशुद्धचिदानन्दात्मकदिव्यरूपः दुःखाज्ञान कामकोधादि-
दोषगन्धर्वदूर इति सर्वशास्त्राणामविप्रतिपन्नोऽर्थः ।
एवं स्थिते दुर्जनान् मोहयितुमेव कदाचित्कामलोलातां
प्रदर्शयतीति तात्त्विकवचनं शिरसा माननीयम् ।

घृताची नाम्ना अप्सराः स्त्रीणां व्यासाश्रमप्रवेश-
निषेधं जानन्त्येव भगवन्तं वेदव्यासं द्रष्टुकामा शुक्ल-
रूपिणी भूत्वा तदाश्रममुपजगाम । तदा यज्ञार्थमरण्यं
विमथन् परमपूरुषो रमाभिवन्द्यो व्यासोऽपि तां शुकीं
दृष्ट्वा कामुकः संवृत्तः बिलः । तत एवास्य दिव्यं
रेतः तदा अरणीमध्ये पतितं परमभगवतं शुक्लं प्रकटय-
मास । हन्त ! तिष्ठत्येकं प्राणिनां पक्षिणां दर्शनेन

पुरुषेषु कोऽसौ कामविकारः यः खलु व्यासस्यापि रटनीयो भवेत् ? यदि वा घृताची नैजस्वरूपेणैवाश्रमं गता भवेत्तदा भगवतोऽपि कथञ्चित्कामुकतापादनीया भवेत् । शूकरूपिण्याः दर्शनेन का नाम कामुकत्व-प्रत्याशा ? अनप्य भगवान् स्वभक्तं शुकं पुत्रं प्रकटयितु-कामोऽज्ञजनदृष्ट्या कामुकवत्प्रादर्शयदिति विवेकिनोऽवधारयन्ति । निजदर्शनश्रुतिवैद्यप्रकटं बालं समवलोक्य शूकी घृताची तं स्वकीयरूपनाम्ना व्यवहृतुं व्यासमर्थयामास । तत एव भगवान् शूकीदर्शनकाल-प्रकटं पुंस्त्वात् 'शुकः' इति व्याजहार । जानमात्र एव बालो द्रुतं प्रवृत्तः संस्कृतश्च निखिलान् वेदान् भागवतं भारतं सर्वशास्त्राणि च जनकाव्याम्नादध्यासीष्ट । विनयदाक्षिण्य-शपद्ग-वैराग्य-निनिश्चा-निःस्पृहतादयः परमसात्त्विकगुणाः शूके नित्यावस्थिताः । अनप्य भुवने श्रीमद्भागवतप्रचाराय तं भगवानादिदेश । सोऽयं शुकदेवश्चिरकालतपसा प्रभूतवैराग्य-भक्तिसम्पदा च भगवन्तमन्तर्यामिणं विष्णुं दिव्यदृष्ट्या साक्षाच्चकार । सर्वार्थार्थनमविचित्रभगवद्दर्शनेन निवृत्ताखिलविषय-स्तद्रूपगुणमात्रास्वादनपरो यद्वृच्छगैव पर्यटनं जगोन्मत्त बधिर-मूक इव केनाप्यसम्भाषमाणोऽवधूतवेष एव केनाप्यपरिचितः परिवभ्राम । सर्वसाक्षी सर्वगतो भगवान् बादरायणोऽपि स्वपराभिमानविकलः कदाचिच्छुक्कं प्रभ्रजन्तमपश्यमानो विरहकातर इवासुरान् विडम्बयन् यावदार्त्तस्वरेणाजुहाव तावज्जडानपि विनादयामास । व्यासदेवो यान् ग्रन्थान् रचयामास तान् सर्वानपि नारदऋषिः स्वर्गलोके देवेष्वारुण्यापयामास ।

तत्रैते व्यासस्य प्रसिद्धाः शिष्या निरूप्यन्ते -
शुकदेवो मनुष्येषु गन्धर्वेषु च भागवतप्रचारकः ।
जैमिनिः सामवेदस्य कर्ममीमांसायाश्च प्रवर्तकः ।
पैलो ऋग्वेदप्रवर्तकः । वैशम्पायनो यजुर्वेदस्य

भारतस्य च प्रवर्तकः । सुमन्तरथर्ववेदस्य । रोम-हर्षणो मूलरामायणपञ्चरात्रयोः । एवं भृगुः काश-कृत्स्नः आश्वमेधः वादगिः औदुलोमिः आत्रेयश्चेत्याद्याः 'बहवो बभूवुः । सर्वधर्मप्रतिष्ठापको भगवान् वेदव्यासः कुण्डकुक्ष्यप्रगङ्गं सत्यवत्या भोष्पविदुगादिभिश्चायितो भ्रातृकलत्रादिषु पुत्रानुत्पादयामासेत्येतिहासिनी कथा । भगवान् निर्दुःखानन्दचिद्रूप कदापि प्राकृतवर्तिताभोगं नाचरत्येवेति श्रुत्य उद्भूतान्ति । एवं स्थिते अग्निकां बालिकादिष्वपि केवलं सङ्कस्य देवान् पुत्रोत्पत्तिरव-गन्तव्या । यदि भोगाय कामेन भूयत्तर्हि तासां वेतिहानां जटिलदुर्गन्धकुङ्कामरङ्गरत्नप्रदर्शने किं कारणम् ? गात्रपरीगमंतुम्व्यत्यक्तपिण्डसर्कशयथा भेदेन दुर्ग्रोधनाय कोत्तरशतशिशूनां घृतात्रपु समु-त्पादनमर्थस्य कुत एव धृतराष्ट्रादिषु योऽपदेता ? द्रोपदीस्वयंवरे द्रुपदाजाय स्वमुखे निखिलत्राण्ड-प्रदर्शनक्षमः तथा आश्रमवासिने धृतराष्ट्राभ्यर्थनया मृतानां सर्वेषां राजकुमाराणां स्वादिनयनक्षया भग-वान् व्यासदेवः कथं प्राकृतस्त्रीणां स्पर्शा वा कुटर्थात् ? एवंविध युक्तिविचारपरास्तत्त्वज्ञाः भगवद्गुणमाहात्म्य-नित्यस्मरणाः कदापि तस्य कामादिविकारमाकलयितुं नार्हन्ति । यः खलु भगवान् तत्सहस्रवर्षेभ्यः पूर्व-मेव कलिकालधर्मविकारमिदानीमस्मदीयप्रातयाक्षकं वर्णयितुं प्राभवत् यस्य च वचनस्फुटितानेव कलि-धर्मान्वयं प्रत्यक्षीकृत्य तस्य भविष्यत्सत्यवादितां निश्चिनुमः स एव भगवान् सर्वज्ञः सर्वकर्ता सर्व-सद्गुणपूर्ण इति च समेगिरवमुद्धापयामः -

पारं भवाख्यजलधेर्मुचनैकसारं
स्वेरं कृतोरुविधवेदपथप्रचारम् ।
भारं जितामरजनं सुखचिच्छरीरं,
धीरं स्मरामि हृदि सत्यवतीकुमारम् ॥

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठक्कुरविरचितम्

(पूर्वानुवृत्तम्)

यथा गीतायां षोडशाध्याये भगवद्वचनं -

यः शास्त्रविधिमुत्सृज्य वर्त्तते कामचारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

तस्माच्छास्त्रं प्रमाणन्ते कार्याः कार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्मकर्तुमिहार्हसि ॥

तथाच मनुसंहितायां द्वादशाध्याये -

विभर्त्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।

तस्मादेतत्परं ज्ञेयं यजन्तो रस्य साधनम् ॥

भगवन्तं पृच्छति अर्जुनः,

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

उक्तञ्च भगवता, -

अश्रद्धया द्रुतं दत्तं तपस्तप्तं कृतञ्च यत् ।

अमदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

तथा चाह मनुः, -

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।

धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥

तथाहि भागवते एकादशस्कन्धे भगवद्वाक्यं, -

फलश्रुतिरियं नृणां न श्रयो रोचनं परम् ।

श्रेयो विवक्षया प्रोक्ता यथा भैषज्यरोचनम् ॥

एकादशस्कन्धे भगवद्वचनं यथा,

शुद्धाशुद्धी विधीयेत समानेष्वपि वस्तुषु ।

द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभां ॥

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।

दर्शितोऽयं मयाचारो धर्ममुद्वहतां धुरम् ॥

देशकालादिभावानां वस्तुनां मम सत्तप ।

गुणदोषौ विधीयेन नियमार्थं हि कर्मणाम् ॥

तथाहि रहस्यमिद्वान्ते,—

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।

निवृत्तं सेव्यमानस्तु भूतान्यत्येति पञ्च वै ॥ १ ॥

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।

समः पश्यन्नात्मप्राज्ञी स्वराज्यमधिगच्छति ॥ २ ॥

यथोक्तान्यपि कर्म्मणि परिहाय द्विजोत्तमः ।

आत्मज्ञाने शमे च स्याद्देवाभ्यासे च यत्नवान् ॥ ३ ॥

एतद्वि जन्मसाफल्यं ब्राह्मणस्य विशेषतः ।

प्राप्येतत्कृतकृत्यो हि द्विजो भवति नान्यथा ॥ ४ ॥

तथाहि महाभारते, -

पुराणं मानवो धर्मः सङ्गो वेदश्चर्कित्सितम् ।

आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥

तथाच भगवद्वाक्यं,

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वंश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ।

किं पुनब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ॥

**भक्तं न शास्त्रं तद्विधेर्ज्ञाना-
विरोधित्वात् ॥ ४३ ॥**

[ज्ञानिसामान्ये शास्त्रस्यानियामकतामुक्त्वा भक्त-
पक्षे विशेषमाह, भक्तं न शास्त्रं भक्तं अन्तःशुद्धि-
ज्ञानवैराग्यविशिष्टतया भक्त्यधिकारिणि जीवे शास्त्रं
कर्मविधिप्रतिपादकं न नियामकं तद्विधेः तेन भक्तेन

कृतस्य परानुशीलनाद्विधेर्ज्ञानविरोधित्वाभावात् ।
अत्रायमभिप्रायः, स्वकृतं परानुशीलनादिविधिना स्वस्य
कृतार्थत्वाच्च परकृतविधिप्रापकशास्त्रापेक्षा भक्तस्येति ।
“किमहं पुण्यं नाकरं किमहं पापमकरं तत्र कः
शोषकः को मोहः” इति श्रुतेः । “यदा ते मोहकलिलं
बुद्धिर्व्यति नृष्यति । तदा गताऽसि निर्वन्दं श्रोतव्यस्य
श्रुतस्य च” इति गीतावचनम् ।]

भक्तिरसामृतासन्धी,

नात्र शास्त्रं न युक्तिश्च तल्लोभोत्पत्तिलक्षणम् ।

वैधर्म्यव्यधिकारितु भावाविर्भावनावधि ।

अत्र शास्त्रं तथा तत्कमनकूलप्रपेक्षते ॥

यथा मनुसंहितायां, १० अध्याये.

अहिंसा सत्यमस्त्येयं शौचमिन्द्रियनिग्रहः ।

एतं सामासिकं धर्मं चातुर्वर्णोऽब्रवीन्मनुः ॥

अतएव मनुः, --

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।

इहैव लोके तिष्ठन् सं ब्रह्मभूयाय कल्प्यते ॥

अपिच, --

अनासन्नतेषु धर्मेषु कथं स्यादिति चेद्वेत् ।

यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशङ्कितः ॥

पुनश्च, --

एकोऽपि वेदविद्भर्मं यं व्यवस्येद्विजोत्तमः ।

स विज्ञेयः परो धर्म्मो नाज्ञानामुदितोऽयुतैः ॥

अत्रतानाममन्त्राणां जानिमात्रोपजाविनाम् ।

सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥

**भक्तौ न वर्णाश्रमविधिः स
तस्याज्ञानपरत्वात् ॥४४॥**

[भक्तेर्वर्णाश्रमधर्म आचरणीयो नवेति संशयं
निराकरोति । भक्तौ न वर्णाश्रमविधिः प्राकृता वैध-
भक्ता विधिमाचरन्तु नाम, किन्तु अप्राकृत-निर्गुण-तुरीय-

भक्तौ सम्पन्नायां वर्णाश्रमविधिनाचरणीयो नादरणीयश्च,
यः तस्याः शुद्धभक्तेर्ज्ञानान्तरजायमानत्वं ‘ज्ञानवान्
मां प्रपद्यते’ ‘तं वां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते’
इत्यादौ श्रीभगवता निर्द्धारितः । अत्र ज्ञाने सति
कर्मत्यागः स्ववैत्र सिद्धान्तितोऽस्ति । किमुत तदु-
त्तरकालीन परमभक्तौ जातायामिति कैमुतिकन्यायोऽपि
सूत्रकारेण संसूचितः । ‘ज्ञानान्प्रविरक्तो वा मद्भक्तो
वानपेक्षकः । स्वालङ्काराश्रमास्त्यक्त्वौ चरदावधि-
गाचरः’ ॥ ‘सर्वधर्म्मान् परित्यज्य मामेकं शरणं ब्रज’
इत्यादौ भगवदुपदेशोऽपि तथाविधः । न च तत्र धर्म-
त्यागेन पातित्यशङ्का ‘अहं त्वां सर्वपापेभ्यो मोक्षयि-
ष्यामि मा शुचः’ इति तत्रैव सत्यप्रतिज्ञस्य श्रीभगवतः
प्रतिज्ञा दाढ्यात् ॥]

तथाहि मनुः,

अध्यापनमध्यायनं यजनं याजनं तथा ।

दानं प्रतिग्रहश्चैव ब्राह्मणानामकल्प्यत् ॥

प्रजानां रक्षणं दानमिज्याध्यायनमेव च ।

विषयेष्वप्रसक्तिश्च क्षत्रियस्य सामान्तः ॥

पशूनां रक्षणं दानानामज्याध्ययनमेव च ।

वाणकपथं कुसीदश्च वैश्यस्य कृषिमेव च ॥

एकमेव तु शूद्रस्य प्रभुः कर्मममादिशत् ।

एतेषामेव वर्णानां शुश्रूषामासूयया ॥

लोकानान्तु विवृद्ध्यर्थं मुख्यवाहुरूपदतः ।

ब्राह्मणं क्षत्रियं वैश्यं शूद्रश्च निरवर्त्तयत् ॥

उक्तञ्च भगवता गीतायां, --

ब्राह्मणक्षत्रियविशां शूद्राणाञ्च परन्तप ।

कर्माणि प्रायभक्तानि स्वभावप्रभवैर्गुणैः ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानविज्ञानमास्तिक्यं ब्रह्मकर्मस्वभावजम् ॥

शौच्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षत्रकर्मस्वभावजम् ॥

कृपिणोऽपि स्वभावात् कर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

यथा भीतायां ।

श्रेयान् स्वधर्मो विगुणः परमर्मात्स्वनुष्ठितान् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

तत्र ते युतिर्मयोगं लभते पौर्वदेहिनाम् ।

यततः च ततो भूयः संसिद्धौ कुण्ठन्दन ॥

पूर्वाभ्यासेन तेनैव कियते ह्यवशोऽपि मेः ॥

तथाहि महामारो शान्तिपर्वणि दानधर्मे सदाशिव-
वाक्यं,

ब्रह्मस्वभाव सुश्रोणि समसर्वत्र मे मतिः ।

निर्गुणं निर्मलं ब्रह्म यत्र तिष्ठति स द्विजः ॥

कर्मोभः शुचिर्मदो वि विशुद्धान्मा जितेन्द्रियः ।

शूद्रेऽपि द्विजत्वं सैव इति ब्रह्मावर्षात्स्वयम् ॥

स्वभावं कर्म च शुभं यत्र शूद्रेऽपि तिष्ठति ।

विशिष्टः स द्विजानेव विज्ञेय इति मे मतिः ॥

न योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।

कारणानि द्विजत्वस्य वृत्तमेव तु कारणम् ॥

ज्यायांसमपि शीलेन विहीनं नैव पूज्यते ।

अपि शूद्रश्च धर्मज्ञं यद्वृत्तमपि पूजयेत् ॥

तथाहि श्रीमन्मनुः,

जप्येनैव तु संसिद्धये दुर्ब्राह्मणो नात्र संशयः ।

कुर्यादन्यान्नवा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥

चानुवर्ण्यं त्रयो लोकाश्चाश्रमश्च पृथक् पृथक् ।

भूतं भव्यं भविष्यञ्च सर्वं वेदात्प्रसिध्यति ॥

भगवद्गीतायां,-

त्रैगुण्यावप्या वेदाः निस्त्रैगुण्यो भवार्जुन ॥

तथाच श्रीमद्भागवते सप्तस्कन्धे एकादशाध्याये

युधिष्ठिरं प्रति सारग्राहिणो नारदस्य वचनं

यस्य यत्क्षुण्णं प्रोक्तं पुंसो वर्णाभिव्यञ्जकम् ।

यदन्यत्रापि दृश्येन तत्तेनैव विनिर्दिशेत् ॥

(क्रमशः)

प्रचार प्रसङ्ग

मेरठमें अमृतवर्षा

हितवादी

प्यारेलाल शास्त्री

१२१-२६ को नगरके सौभाग्यसे “श्रीगौड़ीय मठ” कलकत्ताके ईतस्ततः धर्म प्रचार करने तथा भक्ति भावोपदेश देने श्रीत्रिदण्डोद्यागो भक्तिमर्षस्व भिरि गन स्वराजमें यहां पधारे । आपके सुननोहर व्याख्यानो से प्रेमी तथा जिज्ञासु भक्तोंने अपने चिरपिपासित हृदयोंको सुधापान कराकर तृप्त किया । यो तो आपके व्याख्यान कई सुप्रतिष्ठित धनाधियोंके शुभ स्थानपर हुये, और उनके द्वारा अत्रत्य जनता पर अच्छा प्रभाव पड़ा, परन्तु आपके जीत व्याख्यान, विशेष रूपसे ऊल्लेखनीय हैं । प्रथम व्याख्यान “गीता और भक्ति” विषयक श्रीसनातन

धर्म मन्दिरमें हुआ । जिसमें आपने गीतामें भक्तिको सर्वप्रधान स्थान दिते हुये, वतलाया कि कर्मयोग और ज्ञानयोग तब इसी केही साधनरूपा हैं । द्वितीय व्याख्यान सनातन धर्म सभा सदस्यों औरसे “मनुष्य जीवनका कर्तव्य” विषयक अनाव मनोहर हुआ, जिसमें आपने वतलाया कि हमारे जीवनका मुख्य ध्येय हरि प्राप्ति है । तृतीय व्याख्यान प्राञ्जल भाषामें मेरठ कॉलेजमें विद्यार्थियोंके लिये भाइस प्रिन्सिपल साहेबको समापनित्वमें हुआ । जिसके विषय Gospel of Geeta या इसका छात्रमण्डल पर अच्छा प्रभाव पड़ा ।

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मकरध्वज (स्वर्णसिन्दूर)

(विशुद्ध स्वर्णघटित) मूल्य तोला ४ रु०

मकरध्वज—शास्त्रोक्त रीतिसे स्वर्ण, पारा, आमलासार, गन्धक इत्यादिसे तैयार किया गया है। सर्वरोगनाशक अद्भुत अ.पधि है चाहे जैसा रोग हो इसके सेवनसे दूर हो जाता है।

च्यवनप्राश

भयङ्करसे भयङ्कर श्वास और कास, दमा और खांसी और फेफड़े के सम्पूर्ण रोगों के लिये अत्यन्त लाभकारा है। सुन्दरता, ताकत तथा जीवनको बढ़ानेवाला सबसे उत्तम रसायन है। मूल्य १ सेरका ३ रु०।

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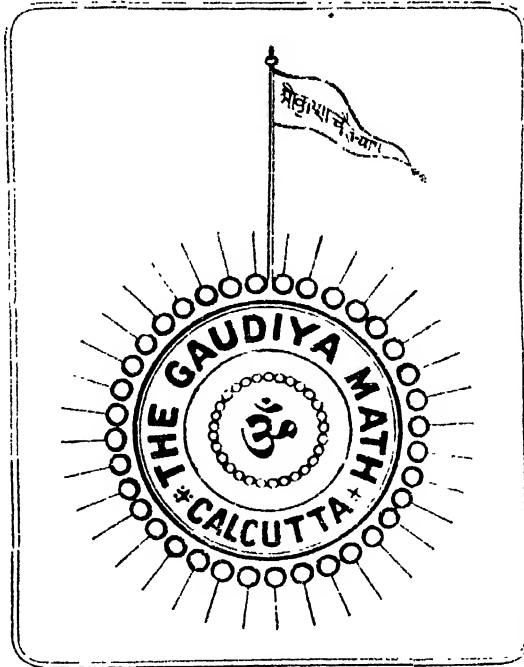
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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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NO. 9.

My First Appeal to My Countrymen.

DEAR GOD LOVING BROTHERS, •

ALLOW me to intrude on your valuable time with an Appeal craving your co-operation in my tiny respectful attempt to restore the pristine glory of my country where our Supreme Guide displayed His Transcendental Foot-steps with a view to persuade us to proceed towards our Eternal march. I do not know how far my entreaties from the core of my heart will meet your generous approval. But as an Eternal service holder, I venture to approach you with all humility, endurance and surrendering appreciation. India as well as countries abroad have admitted many a God-loving soul to tread upon their soils in order to impart glory of the Transcendent Who lie in a dormant predicament

in His Exoteric manifestation. The Supreme Guide has got a different denomination from His innumerable manifestations who are recognised by people of million predilections. This Supreme Guide has been determined from His class to be the fountain-head of all of them. And hence He has established as His highest superiority in the true conception of all Immanent and Transcendent. This unequalled Guide of all guides is unquestionably targetted by impartial servants who have a loving heart for the Fountain head of all love. The manifestation of all love is viewed partially by angular sight which does not permit to approach the Absolute Truth and hence a difference of opinion among dislocated groups. This

Unique and Supreme Guide has not divulged a covered truth that would not disturb the peaceful speculation of neutrality with a wrong desire to incorporate all ignorance to pass as a wholesome Absolute Truth.

My dear countrymen, you by your angular sight parcel out physical land and gross perception of matter as your respective country. But my Spiritual Guide has brought me to light to see the Supreme Guide in Sree Krishna Chaitanya. My Spiritual Guide condescended to appear before me to show me a track, which He holds over me to vouchsafe my sojourn to regions Immanent as well as Transcendent. Infinitesimal as I am, and Infinite as is my Spiritual Guide who is apart and parcel of the Grandest Master, the Supreme Guide in His country where there is no "barring by limitation."

The fourth order of things can easily accommodate the first, second and third order and proves to be identical as when Integer is raised to some power from zero to unlimited enumeration. The region of the fourth to infinite dimensions is one with the present manifestation whose fragmentary parts are designated as countries which have been in love to one another.

My dear Countrymen, you are all associated, counterparts of that One Whose diverse manifestations may lead you to Him as well as throw you off

like a shooting star. When my countrymen prefer to run through a track of a parabolic curve and two opposite poles of hyperbola, I consider then missing from the closer touch of the One but that very deviation cannot possibly undergo a repulsion, even if they consider themselves to be dislocated parts.

But nevertheless they are integral part they cannot give effect to dissociate their connection from the unit even if they consider themselves to be multiples of the same. Just as in the case of uninterrupted One, the fractions as well as multiples cannot dissociate from the One, so they are also the associated counterparts of the One. When they give vent to their mental speculation in dislocations of numerals their angles of vision, lead them to multiplicity and fraction. These numerical difficulties of Monism, Monotheism, Polytheism, Dualism, Distinctive Monism, Undifferentiated Monism have all been cemented by His Inconceivable Assimilation of the Contending positions of numerals. The interpretation of अचिन्त्यमेदामेद has pacified the speculative dance of mind in regions of knowledge, power, sympathy, apathy, supremacy and glory.

My dear Countrymen, would you not prefer to help me when I am interested to the elevation of your society setting you free from mundane affinity and supplying the most keenly felt

wants which you cannot possibly give an expression to save to the Absolute Truth.

Dear countrymen, your present atmosphere has abundance of treasures of subtle and gross importance. But the greatest importance is not properly attended to. So you easily facilitate to victimise yourselves to the cruel jaws of reciprocal interest. You will be saved from the clutches of your temporary appetite, if you mind to mend the course of your mind in order to advance towards the Region of uninterrupted Love which you seek from the core of your hearts. If you be sympathetic to any perishable object, if you mind for engaging yourselves in

temporal things, you will surely be deluded like the following of a Will o' the Wisp or hunting after water to quench your thirst in the direction of a mirage in a desert.

Your problematic quest will be finally settled if you examine yourselves and His Eternal Activities by following the footsteps of the Supreme Guide and to do an unalloyed service which is Pure Love for Him and Him alone. You will then know the True Supreme Guide and join His Banner to tide over the thorns of difficulties laid through animosity and a malevolent spirit. Love Sree Chaitanya and His Math alone. This will serve the best purpose in your life here and after.

The Real Acharyya and Our Duty.

[By Brahmachari Kirttananda]

AS truly said in the Bhagabata, one must, in order to know and realise the Absolute Truth, first of all serve and worship the Holy Feet of the Real and True Master (*Sat Guru*).

To truly worship His Holy Feet, one must be nearest of Them, and to be nearest is to transcend *Maya*, or all mundane existence. This is a condition which is absolutely indispensable, but most difficult of fulfilment for fallen beings. For the Real Master ever lives by the inscrutable Will and Power of Personal Godhead in the Transcendental Region of Eternal Existence, Knowledge and Bliss, although simultaneously He seems or appears, in our materialised perception, to live and move in this phenomenal world of ours as

a mortal man in material form. This is due to the misfortune of fallen souls embodied in matter when their spiritual form with spiritual senses lies hidden by their finer and grosser material forms. As they transcend matter and discover their spiritual eternal forms, their true perception and right worship of the true master with their spiritual senses, —and through Him that of Godhead,—commences. People in their fallen and ignorant state cannot properly understand and realise this transcendental character of the Vaishnava-Acharyya—the Nearest and Dearest Constant Servant of the Supreme Absolute Lord Sri Krishna the Personal God-head, and His Messenger, Preacher and Messiah in this world for the time. Does not then the worship of people

fettered by *Maya* reach the Holy Feet of *Sat Guru*? Yes, surely there is hope for them, and that a most encouraging one. For the *Sat Guru* comes down for them, and in His unbounded mercy He does accept their worship, however low and imperfect, and by His most gracious acceptance He purifies and makes it perfect,—only when they quite sincerely seek after and take refuge in the Holy Feet of the Acharyya and completely surrender themselves to His mercy.

Full resignation again is a thing most difficult and inconceivable to people, worldly ignorant and wise-aces alike. For, in matters spiritual, they are both equally ignorant. They, in their empirical wisdom, are apt to reason that such surrender is nothing but foolish slavery and therefore self-strangulation! To submit to the absolute mercy and control of a Guru, another human being (?), is but to impede all freedom, and hamper all onward progress of a man: it is the lowest depth of degradation and is nothing short of living death! Ah! the illusion of *Maya*! Ah! the darkness of Ignorance!! Here lies the crux of the whole thing. Here is the question to live or to die. This is how *Maya* or *Nescience* wages her eternal war against transcendental knowledge. But the Messiah of Harmony i. e. *Sat Guru* ever comes down when the world needs Him most, and He always comes down in the hour of its extreme need, to save lift and redeem the fallen people from the clutches of pedantic Ignorance, and to announce most emphatically once again to the world the Message of the Eternal Absolute Truth,—“That *Maya* or Illusive Power of Godhead is insurmountable by men by themselves; it is only when they take shelter in the Eternal and Transcendental Feet of Godhead that they can overcome her. That the question of submitting or not to an Acharyya that confronts a man is but the acid-test put by *Maya* to test the sincerity or otherwise of the man under her control who wants to free himself from her bondage to return back to his Eternal Home, and to live the eternal life of unalloyed bliss. That submission to a Guru

or Acharya is no suicide,—it is but seeking to live a true and eternal life free from all misery, and full of permanent and ever-increasing transcendental Joy-in-Service.”

Without submission to His transcendental light and guide, and without His assistance, how else can one dispel the gloom and travel the way? Even in this finite material world within the reach of their senses, people can hardly learn anything without any help of some sort or other from another, and yet how much little they know of the vast Nature! To think and to say that one can make his way, independently of any extraneous help, from matter to spirit, from this finite mortal to the infinite immortal region beyond the range of the material senses, and can know and perceive Godhead Who is the Discoverer and Protector of the Infinite Universe, is certainly preposterous and sheer arrogance.

It is only the exceptionally fortunate that realise the necessity of approaching or taking initiation from the *Sat Guru* and believe in His spiritual character. But this fortune is not the one of piling up riches and of beastly enjoyment in the material world. It is the fortune of sincere belief and reliance in the Personal God-head and His dear Devotees,—in the Supreme Lord Vishnu and the Vaishnavas,—a fortune earned by truly selfless and devotion-inspiring deeds in the past. In short, it is a fortune of true theism or belief,—a rare treasure in this world where atheism in deluding garbs of all descriptions boldly treads all over.

But the Acharyya comes down to free the world from this all-devouring atheism which is nothing but a trap beautifully and temptingly spread out by *Maya* to catch the unwary, and the pseudo-theistic masters and servants. He declares and preaches most assuredly and emphatically that theism proper consists of the belief in the Absolute Supremacy of Krishna, the Concrete Personal Absolute God-head, His Eternal and Spiritual Name, Form, Qualities and Pastimes—all identical One Whole, as quite different from and opposed to material names, forms, qualities and actions of this world,

which are different from one another, as well as of the complete submission and unconditional selfless service to God-head through perfect and implicit obedience to the *Guru* or Acharyya Who is the Trusted, Representative of the Supreme God-head on the earth. And again lip-deep belief is no belief : it must be a living faith inspiring and moulding the whole life and all actions of the believer. Anything falling short of this standard in whatsoever degree will be a mixed thing and no true belief.

To be a master and to enjoy the world *i.e.*, to be served and not to serve, in whatever way it may be, is atheism pure and simple. To serve and not to be served is in the very constitution of a *Jiva*, and it is when he forgets his real nature that he proceeds to usurp the function of a proprietor and enjoyer of the world. In other words, he then becomes a master of the world or plays the role of Lord Krishna and tries to enjoy the world by means of his senses in all possible ways. But the world as well as he is, in substance, God-head's possessions or properties and a possession or property of His has certainly no right to claim and enjoy it as his own. And yet enjoyment is not his lot. In his fancied enjoyment he only becomes an all-bound slave of the world of *Maya*. The more he strives after lordship and enjoyment, the deeper and worse becomes his bond of servitude. But alas ! No amount of reasoning and admonition will deter the poor *Jiva* from the wrong path ; for his perversion and ignorance clouds his vision.

A seeker of the Absolute Truth has another great barrier to encounter. If he ever realises by the Grace of the Lord the supreme necessity of a true Guide to the Kingdom of Godhead—the Realm of the Absolute, where and how is he to find Him out ? There is no dearth of so-called *pseudo-Gurus* in the world—particularly in India, the land of Dharma or Truth, where the noblest office of the *Guru*—which is at the same time the highest service of the Absolute Godhead and benevolence to all beings,—has been abused to the extreme and exploited for mean selfish

ends by imposters and ungodly persons. Intelligent people have 'seen' through the game and lost all faith in the institution.

At this crisis the Real *Guru* comes down to rescue people from this distrust, to open their eyes to the sure characteristics of a *true Guru*, and to kindle their dormant faith in Him. He does not only teach and preach but demonstrates practically in His own actions that the *true Guru* is the truest and dearest servant of the Absolute Godhead and His Paraphernalia ; He faithfully acts 'up to what He preaches ; He thinks, speaks and acts in terms of pure unalloyed theistic service of the Absolute God-head only ; He breathes in Devotion and Service, and His very Life is a living and animated example of all-round idea, and perfect Service of the Supreme Godhead and His Owns alike, for every moment of His Eternal Life here and after. Such service premises a true and perfect knowledge of the Personal Godhead and constant presence before Him. So He is well conversant with the Absolute God-head and His Word, and is quite competent to dispel all darkness of ignorance and clear up all doubts of a sincere seeker, and to carry him along to the Holy Feet of the Absolute Godhead. He admits, acknowledges and honours the supreme and only authority of communion with God-head *viz.* the Vedas *i.e.*, the legacy of transcendental Knowledge of God head which has originally emanated from Himself, and has been preserved perfectly and uninterruptedly through the long unbroken undivided chain or line of accredited Gurus or Acharyyas from time immemorial down to the present day. When this true significance of Tradition and *Guru* unfortunately for the fallen sinks into oblivion, the Acharyya or *Sat Guru* resurrects it for their eternal good and benefit. Indeed the Acharyya or *Sat Guru* is truly an embodiment of the correct traditional knowledge of all *Siddhantas* or Principles.

Here too the seeker's long chain of obstacles does not terminate. It has been very truly observed —"The path of True Devotion towards and

Disinterested Service of the Supreme Lord Krishna is beset with millions of thorns." And it is said only in the fitness of the thing ; for, we all know that a precious treasure is most cautiously guarded. *Maya*, the Illusive Power of the Absolute God-head and His ignored maid-servant, i. e. His lower Energy zealously protects the path of true devotion against casual intruders—those who are averse to the selfless service of Godhead, although she is ever a ready help to an earnest and sincere servant of her Master, the Supreme Lord Krishna. She will thrash out even the least and last of all impurities, i. e. selfish desires of the fallen lying concealed or disguised in their innermost recesses of mind escaping all human detection.

The ever-kind heart of the Acharyya moves to see their plight, and He goes out personally to redeem and lift them up all without any distinction of rank, colour, caste, creed or sex. With this end in view He sends out in different directions preachers in different bands who are His trusted followers. They go from door to door and deliver to all ears, willing or unwilling, by entreaties and persuasions, the message of the Great Lord Sri Chaitanya-Deva—that all manifestations, both animate and inanimate in this world, are in substance eternal servants, possessions or properties of the Supreme Lord Sri Krishna, and belong to His Eternal Kingdom ; sincere and all-time service of God, and un-interrupted singing of His Transcendental Name—Hari, Krishna, Rama, all identified with His Person or Form—is the eternal and only function of all souls, and therein lies their Supreme Good and Bliss. Whenever this Message becomes long forgotten, and it loses its import where not forgotten, and is darkened with filth of abuses, the *Sat Guru* or Acharyya comes down to purge it of all impurities, and re-instate it in its real true colour and eternal glory. With this object in view He is advised to re-establish a really theistic mission for preaching the True and Eternal religion of Love and Harmony and establish under it many preaching centres for missionary activities at

different places of the Globe. He often invites one and all and affords them opportunities to listen to inspiring and animating discourses, religious, patriotic and philosophical, to chant and sing uninterruptedly the Hari-Nama or to listen to the same, and to partake of the *Maha-Prasada*. For the same object He brings out publications of religious and scriptural books, and scatters broadcast the Holy Message of Peace and Harmony, of Devotion and Service to the Supreme Personal God-head in as many languages as possible and thereby affords ample opportunities to the people at large all over the world to hear, sing and realise God-head. In short, all His energies and efforts are constantly and solely directed towards *rendering real undying and non-evil-producing service to humanity*.

The ignorant but pedantic world's belief—of course due to perversion and ignorance,—is that the religion of sacrifices to various gods, that are to be found in the Vedas, is the true Vedic and Sanatana Dharma ; that Vaishnavism like others is but a sectarian religion, and is an offshoot of much later growth of the Vedic Religion, if it is at all Vedic ; further, that it is a religion advocating corruption and immoral love, and prevails in the uneducated lower class people ! People would sneer at the very name of Vaishnavism and at the sight of a Vaishnava. This is surely a great obstacle in the path of true devotion, for people generally ignorantly identify pure devotion of pure Vaishnavism with its prevalent perverted corruptions. Hence, even true Bhakti was quite at a discount in comparison with *Karma*, *Yoga* and *Jnana*. Under the circumstances there are very few people who would take to Bhakti and willingly court derision.

But the preachings, teachings, writings and publications, and the last but not the least of all, the soul-inspiring example of the real and true Acharyya gradually dispel popular ignorant notions of *pure Vaishnavism, the Religion of transcendental Devotion, Love and Service to the Supreme Lord Krishna*. The Acharyya explores all the Shastras or

Scriptures and particularly the devotional ones ; He often brings out their true significance and proper relation with one another, and puts them before the intelligent public. He shows and proves beyond cavil that the Eternal Vedic Religion is the Religion of Pure*Unalloyed Devotion to and selfless service of Vishnu, or in other words, it is *Vaishnavism*. Vaishnavism is no offshoot but the main root. It is *the* Real Theism and absolutely *pure monotheism*. The Vedanta, the cream of the Upanishads, expounds and establishes it.* Corruptions are corruptions, and are but the sequence of illiteracy and immorality of ignorant people. Vaishnavism, the Religion of Pure Unalloyed Devotion and Selfless Service to the Absolute Personal God-head Vishnu is furthest above all such impurities of the earth,—it is the religion of purely divine and universal love. It does not tolerate the least of corruption and immorality of any sort. Where there is even a shadow of them, there is *no Vaishnavism*. *It is no sectarianism*,—it is the universal religion without the least distinction

of time, space and individuals. It is the religion of all souls alike. For it is not created or built up by any human being upon empirical reasoning and imagination. It rests entirely on the transcendental realisation and observation of the Absolute which is soul's infallible unerring reasoning. Vaishnavism is the *panacea* of all maladies and disturbances of the world. When the whole world will take refuge at the Holy Feet of the Supreme Lord Shri Krishna-Chaitanya, and His Holy Name will be sung on every lip in every household of all towns, villages, and countries of the world, then and not till then, the Kingdom of Himself will come on the earth, if it is ever to come. Shri Chaitanya-Deva Himself prophesied that His Name would spread throughout the length and breadth of the world. He therefore sends His Own—His Associated Counterpart, the Holy Acharyya with the Mission and Message to fulfil His Prophecy. We with fervent hope look forward to that day when His words will be fulfilled !

Vaishnava and Vaishnavism.

VAISHNAVISM is pre eminently the religion of transcendental Love. It embodies the essence of all philosophies nay it is the highest of all. It is a religion of total self abnegation and of absolute self-surrender to that Supreme God-head in Whom “we move, live and have our being.” It is the realisation of the sublimest aspirations of the soul.

*Srimad Bhagavatam is the genuine interpretation of the Vedas and the Vedanta, and the Bhashyas of all the Bhagavata schools acknowledge and follow its supreme authority and line of unchallengeable interpretation.

By embracing Vishnavism and by living up to its noble precepts, a man, whatever be his caste, creed or colour, reaches the highest goal by slow but sure and sometimes unconscious steps. And what is true of man is of course true of woman too. Nay, Vaishnavism is peculiarly adapted to even the soft and tender nature of woman. For it is essentially a religion of loving tenderness, sweet love, and celestial mercy. A man must entirely kill the beast in him and thoroughly divest Himself of

his awkward masculine sternness or feminine bashfulness, before he can be a true Vaishnava. It is indeed the highest privilege of man to be able to call himself a Vaishnava. To be a true Vaishnava is to see God, to love God and to enjoy holy and blessed communion with God in his own eternal nature. A Vaishnava stands to God in the most endearing of all relations. In the highest stage of Vaishnavism, the devotee approaches his Beloved One, not as the servant approaches his master, nor as the son approaches his parent, nor as the disciple approaches his preceptor, nor as the friend approaches his friend, but as the bride approaches the bridegroom or as the sweetheart approaches the lover with all confidence.

To a Vaishnava Godhead is the nearest and dearest of all beings. A Vaishnava is never happy unless and until he beholds the cherished idol of his heart face to face and indeed in all things apparently great and small, in all matters seemingly momentous or trifling. To a Vaishnava his Lord is the only doer, the only giver and the only saviour. He is the cause of all causes, the fountain of all delights, the life and light of all he sees. A Vaishnava knows and believes that from one standpoint God Almighty is Immanent within nature and that nature has no existence apart from that of God. He is the indwelling spirit of all for the benefit of the physical and

mental exertion of the people of the world and even what is called matter is but a gross manifestation of the pure and supreme Divine Essence.

From another stand point, he sees that God is extra cosmic and though nature or this phenomenal universe is liable to be annihilated, as is the case at "*Mahapralaya*" or at the time of universal destruction, He, although full of bliss Himself eternally rejoices in the company of His beloved devotees in the abode of supreme bliss, called in mystic language the "*Goloka*." It does not matter whether "*Goloka*" be a particular locality or peculiar state of consciousness. For, in both cases, the happy transcendental consummation is one and the same.

'Brindaban' is another term used to denote the fascimili of *Goloka* on the earth and the mystic dance of the Gopees with Sree Krishna, notably known as the *Rasa Lila* typifies the blissful communion of the Harmonising Energy followed by unfettered little souls in the form of milkmaids with the Divine Spirit. What that "Rasa" or blissful communion is can never be conceived by one unless one attains the requisite amount of spiritual culture. Suffice it to say, that the Vaishnava delights in calling his God-head, Sree Krishna. He knows that Sree Krishna is properly speaking, One Who attracts towards Himself the minds of all. Thus Sree Krishna is the Universal

Spirit Who lives in and through Eternal nature. A Vaishnava, however, knows full well that God-head is not merely a spirit, but is the loveliest of all beings, the most charming personality, ready to satisfy the reciprocal yearnings of those who long to serve Him as the Entity. The Vaishnava affirms this Charming God-head to be Sree Krishna. Ordinarily, however, Sree Krishna is considered by philanthropists as the Embodiment of the highest perfections representing in the most striking manner the seemingly harmonious but really incompatible blending and development of "Jnan" (knowledge), "Karma" (work), "Joga" (spiritual communion) and "Bhakti" (devotion or love). He is the central figure in the famous Hindu Epic, the Mahabharata, as well in Sreenrad Bhagabata gathering round Himself all the interest contained in those grand works of "Veda-Vyasa". This Sree Krishna, is the ideal of true Vaishnavas, though the books differ in their opinion when they take up different aspects of *Rasa*. Sree Krishna the highest spiritual King, Sri Krishna the highest spiritual Hero, Sri Krishna the transcendental Imperial Autocrat or Despot, Sree Krishna the Expounder of the Universal Religion embodied in the Geeta is the God of the true Vaishnava. To a true Vaishnava Sri Krishna is also exquisitely charming as being the darling of "Nanda" and "Yasoda" as being the playfellow

of "Sudam" "Sreedam" and others, as being the sweet lover of Sree Radhica, and a host of other confidential Gopees. To a true Vaishnava, Sree Krishna is all love, all smile, all bliss, to see Him, to love Him and to make a total self surrender to Him for time and eternity. To enjoy the beatific vision of this God of love, the devotee must eschew as a meddler and enjoyer all earthly desires, all consciousness of knowledge, strength or power all mundane and transitory.

In seeking his beloved God, the Vaishnava must forsake not only his own *Bhukti* or enjoyment, but also *Mukti* or salvation. His love of God-head must be love for His sake, wholly independent of any selfish motive or object. The highest embodiment of this love refined and "Free from Passion's dross" is Sree Radhica, the mystic consort of Sree Krishna, representing the *Ananda* or Harmonising Energy of Him. It is by virtue of this "Hladini Shakti," otherwise called Sree Radhica that God-head is capable of being pleased and pleasing others in their transcendental substance.

To separate Sree Radhica from Sree Krishna is to separate fragrance from the sweet rose, beauty from the lovely rainbow, and radiance from the mild moon. It does not matter whether Sree Radhica according to the wrong ideas of philanthropists merely typifies the progress of the human soul, or that

she is an historical personage or imaginary entity. All that we are to remember is that she is the embodiment of pure and unselfish Divine Love and that She has everything to do with the Supreme Lord Krishna and His dependants as His sole Supreme Energy. The stories generally extant about Her do not do full justice to Her deep and mystic joy in Sree Krishna. She represents as has been already said, in the fullest measure the *Ananda* aspect or blissfulness of Godhead. The highest aspirations of the Vaishnava in his eternal female nature is to be allowed to tread in one particular track in the footsteps of Sree Radhica and to identify her soul in the eternal female form with one or other of her numerous maids. The Vaishnava in fact, seeks to make a total surrender of himself to his beloved God-head and to assist in the service towards the Divine couple connected by the ties of supremely rapturous love.

A Vaishnava naturally considers himself even more insignificant than a straw, more humble than a tree and makes it his business to sing the glory of his Beloved, never seeking worldly honour himself, but ever conferring honour on others. This is what is Vaishnavism from the Vaishnava's point of view. There are indeed many sects or sub-classes of Vaishnavas worshipping either Vishnu or Ramchandra but our present business is to set right

the foolish and blasphemous ideas that creates difference between Vishnu-Vigrahas and help others to follow this Vaishnavism which is also professed and practised by the followers of Sree Gouranga Who is Krishna Himself and the Saviour of mankind, Who appeared more than 443 years ago and Whose teaching exemplified by His own practice were chiefly characterised by universal spirit of toleration, by kindness to all animate beings by maddening love for the sweet names of Hari (God) and by loving service to humanity, especially the saints and devotees.

The Vaishnava's love for Godhead or His Dependants is not, however, a sickly sentimentality. It is an essential function of His eternal nature. In relation to God, this love manifests itself in deep spiritual communion in beatific vision and in prolonged trance. In relation to man and other animals it displays itself in loving acts of charity and kindness.

The reason why the Vaishnava love to serve his God not as his supreme father, mother or friend, but even as the sweet heart loves and serves her lover, is obvious to the thoughtful reader. In perfect love there is no fear, no sense of restraint. We all know how we sometimes find it difficult to unbosom ourselves to our parents and even to our most intimate friends, being prevented, as it were, by a sense of modesty or restraint. Moreover the depth and

intensity of the love that a mistress displays for her lover is certainly the greatest that can, under ordinary conditions, be conceived by the human heart.

There is another "reason why" the Vaishnava resorts to *Madhur bhab* (i. e. love between the sweet heart and her lover) in preference to any other mode of worship. In the science of love, five *bhabs* or transcendental sentiments are generally recognised. The first is the *shanta Rasa* the chief characteristic of which is *nistha* or devotedness. The second is *Dasya Rasa* whose chief characteristic is service *plus* devotedness. The third is "Sakhya Rasa" whose chief characteristic is implicit faith, *plus* service and devotedness. The fourth is "Batsalya Rasa" whose chief characteristic is affection, *plus*, faith service and devotedness. The fifth, or the quintessence of love is termed "Madhur Rasa" which contains in itself all the different characteristics peculiar to each of the modes of worship detailed above *plus* one supreme characteristic which is the *summum bonum* of religious life—I mean self surrender.

Hence the superior Vaishnavas always prefer to "Madhur Bhab" or the relation of the mistress to the lover, to any four forms of divine worship. It should, however, be always borne in mind that there is nothing like sensual passion in the Vaishnavas' love for his Godhead. With reference to the language used by the Vaishnava, in the

worship of Godhead, His transcendental images are often worshipped, though they appear to apparent observers as gross and material, but those images are not to be considered as only symbols but to be recognised as the fountainhead of all deep spiritual truths and ideas. On the other hand the apparent and seeming features that are subject to our senses are not to be considered as symbols but to be recognised as the fountainhead of all deep spiritual truths and ideas. who is but the Absolute Godhead. Moreover, it is only the select few or the higher initiates that are permitted to use this form of worship. Ordinary mortals are strictly enjoined to have recourse to any one of the under-mentioned forms of worship.

A Vaishnava should first of all confine his attention to rendering willing and unselfish service to holy men, and by degrees, as he advances, to all animated beings apparently men and beasts and indeed all forms of life taking care all the while not to confine himself to any gross outward perception of things. In other words, he should always adopt the "Dasya Bhava" already referred to above. It should be distinctly noted here that a particular servant of the transcendental Absolute Godhead need not shift his position from *Santa*, *Dasya*, *Sakhyā*, *Batsalya* or *Madhur Rasa* in order of gradation, but can prove himself qualified in a dif-

ferent *rasa* which is innate in his soul. It rarely falls to the lot of ordinary Vaishnavas to be worthy devotees for the practice of "Madhura Bhava", which, we regret to observe, has been much abused in these days of sensuality and corruption and which is first of all promptly embraced, more from dictates of passion, than from true spiritual instincts, by any and every man at the present day in order to profane Vaishnavism and therefore scarcely do they deserve the name.

This, in short, is Vaishnavism. This pure form of transcendental worship was preached by Sree Chaitanya, the great Prophet of Nadia, more by His life than by any precepts or sermons.

The life of Sree Chaitanya is an edifying study in itself. To understand Vaishnavism thoroughly men must carefully and reverentially study the Holy life and Character of this Divine Personage. We can hardly conceive what Sree Krishna or Sree Radhica is except through the divine light graciously vouchsafed unto the benighted world by that Divine Teacher, I mean, Sree Chaitanya Who, the Vaishnavas believe is identical with Sree Krishna, though displaying a distinct *Lila* of His own or more properly, the Embodiment of Sree Krishna and Sree Radhica in One. All true Vaishnavas draw and will continue to draw their inspirations from Him, as from a living

fountain. His exalted mission of universal love was truly something Divine and the immense boon He has conferred on the fallen race of humanity, by His glorious Advent into this mortal world in an age of dry rationalism and lifeless dogmas, in an age of sensual rites and nefarious ceremonials, will be more and more appreciated as mankind advances in knowledge, faith, love and spirituality.

The Christian reader may trace out points of similarity in the lines and teachings of these two great Saviours of Mankind—Sree Chaitanya of Nadia and Jesus of Nazareth, but the parallel does not indeed go very far. Faith, all-absorbing faith, faith which is the "evidence of things unseen, the substance of things hoped for," forms indeed the turning point—the main characteristic of both Christianity and Vaishnavism. But blind faith is not meant or referred to as psilanthropists mean in as much as the faith in the Absolute is quite different from a blind faith due to ignorance in imaginary things. But the theism of Christianity is pre-eminently the religion of piety where ethical principles have got a predominance over the Absolute Truth, whereas Vaishnavism, as we have already pointed out, is strikingly the religion of Love or unadulterated causeless service. In its lowest stage, however, it inculcates Service as well as knowledge. But Vaishnavism in its highest stage is only Love, pure and simple—a kind

of Love that may be called sublime, supersensuous, high and transcendental. It is something beyond the ken of the ordinary run of human beings. A true Vaishnava is therefore, the much talked of "salt of the earth" or

the "light of the world" and true •Vaishnavism• is verily the "fulfilment of the law".

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The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 184, January, 1929.)

THEN from Kulia-Nabadwip the site of the absolution of offence, the Lord made His way to Ramkeli. At this time Husain Shah was the independent King of Gauda (Bengal). Dabir Khas and Sakar Mallick were the two right-hand men of the King in conducting the government of the country. Dabir Khas and Sakar Mallick became subsequently known as 'Sree Rup' and 'Sree Sanatan' respectively.

Husain Shah was informed by Dabir Khas of the greatness of the Lord and was convinced that the Lord was really the Godhead Himself. The Lord had with Him at Ramkeli Nityananda, Haridasa, Srihasa Gadadhara, Mukunda, Jagadananda, Murari, Bakreshwara and other devotees. The Lord with all His devotees accepted as His own Sri Rupa and Sanatana who are indeed, His eternal servants. In

compliance with the advice of Sanatana giving up for the present His intention of proceeding to Brindavana the Lord returned to Santipur by way of Kanai's Natshala.

The Lord stopped at Santipur for seven days at the house of Advaitacharyya. He consoled His mother who obtained this opportunity of seeing Him a second time and who was sorely stricken with grief at separation from her Son. The Lord also met here Raghunath Das, Son of the famous Gobardhan Das of Saptagram. Sri Raghunath Das is the eternal servant of the Lord. He was at this time pining for an opportunity of joining the Lord by renouncing the world. The Lord, however advised him to conceal his ardour and return to his father's house and there lead a life of detachment from the world the object of the Lord being to teach the people

the difference between superficial and real detachment by his example.

From Santipur the Lord returned to Puri taking with Him Balabhadra Bhattacharyya and Damodar Pandit. After spending a few days at Puri accompanied only by Balabhadra Bhattacharyya the Lord set out for Brindabana and journeyed to Kashi by way of Jharikbanda. While the Lord was making His way through the forest He indulged in the pastime of making the tiger and the deer dance and chant the *Kirtan*.

On His arrival at Benares the Lord bathed in the Manikarnika and after beholding Bishweshwar and Bindu-Madhaba in the company of Tapan Misra went to the latter's house and put up there. Raghunath (subsequently Sri Raghu-Nath Bhatta Goswami) the son of Tapan Misra thus obtained an opportunity of tending the feet of the Lord and honouring the remains of His meals. During the four days of His stay at Benares on this occasion Tapan Misra and a certain Marhatta Brahman expressed their great sorrow to the Lord at the unfortunate condition of Benares which was wholly in the grip of illusionism (*mayavada*). They also regretfully informed the Lord of the slanders against Himself which were disseminated by Prakashananda, the leader of the *mayavadi* Sannyasis. The Lord manifested an attitude of indifference towards the activities of this *maya-*

vadi Sannyasis and having accepted the Marhatta Brahman as His own left for Prayaga.

At the sight of the Yamuna at Prayaga in the excitation of the *Braja lila* the Lord plunged into the water of the stream and was rescued by Balabhadra. The Lord stayed at Prayaga for three days and then proceeded by slow stages towards Mathura along the Mathura road dispensing the Name and love of Krishna.

At Mathura the Lord accepted the alms of food cooked by a Sanoria Brahman who was a disciple of Sri Madhabendra Puri. Sanoria Brahmans lie under the ban of untouchability, have no social standing and all intercourse with them is avoided by other Brahmans. By His action on this occasion the Supreme Lord laid down the principle of the conduct of a Vaishnava.

The Lord visited the different sites of the Brindabana *lila*. The Lord performed the *lila* of chanting the holy Name and instructing the people in regard to the same till midday sitting under the tamarind tree of the Age of Krishna that stood near the Chira Ghat. The Lord showed His mercy to Krishnadass, a Rajput who became thenceforward a constant companion of the Lord and His *Kamandulu* bearer. The people got up a rumour to the effect that Krishna Himself had appeared in the Kaliya Lake, mistaking the activities of a fisherman at night. The

simple minded Balabhadra Bhattacharyya also felt a strong desire of visiting the subject of the false rumour. The Lord removed the error of Balabhadra. By this *lila* the Lord made it clear that it is extremely difficult for a tiny *jiva* to escape the tricks of the illusory power which seeks every opportunity of beguiling the unwary. So great is the power of Maya that a person who happened to be in the very presence of Krishna Himself could be deluded by her into mistaking her trick for Krishna.

Noticing that His stay at Brindavana had the effect of producing excessive loving excitement in the Lord Balabhadra Bhattacharyya deemed it advisable to conduct the Lord back to Prayaga. Having made up their mind to proceed to Prayaga after performing the bath in Ganges at Soro Kshetra Krishnadas the Rajput, the Svaria Brahman of Mathura, Balabhadra Bhattacharyya and a Brahman who had accompanied Balabhadra from the start, set out on the journey with the Lord.

On the way noticing the cows in the act of grazing and hearing the sudden strains of a flute sounded by a cowherd the Lord swooned away due to excitation of the memories of the *Braja lila*. Just at this moment there arrived on the spot a body of ten Pathan horsemen who finding the Lord in an unconscious state and suspecting that His companions had caused the fit for robbing the

Lord of His property, at the instance of their leader, Bijali Khan, the Pathans bound them with chains mentioning their suspicion as the reason of such procedure. As the external consciousness of the Lord returned He had a talk and religious discussion with a Moulana who happened to belong to Bijali Khan's party. The Lord proved from the Koran itself the superiority of devotion to Krishna. Whereupon the Moulana sought the shelter of the feet of the Lord. Who after absolving him from his sins bestowed on him the name of Rindas. Bijali Khan and the other horsemen also surrendered themselves at the feet of the Lord and turned into devotees of Krishna. They were subsequently known as "the Pathan Vaishnavas."

After performing the bath in the Ganges at Soro Kshetra the Lord reached the triple confluence of the rivers at Prayaga. There at Dasasvamedha Ghat the Lord met Sri Rupa who arrived there after enacting the *lila* of renouncing the service of the King and wealth and family. In the meantime Sri Ballabh Bhatta invited and took the Lord to his house at the village of Arial situated on the opposite side of the Yamuna. There the Lord accepted the alms of cooked food. Sri Ballabh Bhatta with all his kindred accepted water touched by the feet of the Lord and worshipped His holy feet. The Supreme Lord introduced Sri Rupa to

Ballabh Bhatta. Subsequently on the arrival of Raghupati Upadhyaya from Tirhoot the Lord had a prolonged mellow conversation with him.

The Lord stopped at Prayaga for ten days at the Dastavamedha Ghat. Here He secretly infused His power into Sri Rupa and teaching him the principles of amorous devotion in the form of aphorisms commanded him to write "the Rasmuritasindhu". Then the Lord despatched Sri Rupa to Brindavana and Himself returned to Kashi where He took up His residence at the lodging of Chandra Shekhara.

Sri Sanatana having got rid of his official connection with the King with great skill longing for a sight of the feet of the Lord made his way to Benares and presented himself at the

doorstep of the house of Chandra Sekhara. The Supreme Lord, Knower of all hearts, causing him to be brought from the gate-way into the interior of the house commanded him to be made cleanly. After Sanatana had gone through the *lila* of being made *bhadra* he put on *koupin* and *bahirbas* (inner and outer sheets worn by one who has renounced the world) made from a piece of old cloth obtained from Tapana Misra. The answers embodying the substance of all spiritual truth which were given by the Supreme Lord Himself to the questions addressed to Him in the right spirit of enquiry by His eternal servant Sanatana, regarding the nature, duty and object of the *jiva* are known collectively as 'Sri Sanatana Siksha'.

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 187 January, 1929.)

THE special character of the language of Sri Siddhanta Saraswati Thakur constitutes one of the most remarkable peculiarities of this great Acharyya. Language is fashioned by thought. Language is the external manifestation of the inner mental state. The mind of this Acharyya transcending the tracks of all mundane thought is perennially alit with the mood of

spiritual service radiant with the light of pure cognition and the whole compass of his thoughts wears the fresh charm of the constant endeavour to minister to the pleasure of the senses of Krishna. It is to be expected that the language of such a person should correspond to this unique characteristic of his thought.

Everyone is in a position to realise

for himself the unbridgeable gap that completely separates the language used by this great Acharyya from that which prevails in the ordinary literature and intercourse of the world. The direction of thought and of ideal of the world of today is towards selfish mundane enjoyment. The nature of such enjoyment is often liable to be misunderstood for the reason that it possesses a double aspect. There is the attempt to enjoy positively or directly by means of the senses all the visible and conceivable objects of phenomenal Nature. And secondly there also exists the endeavour after indirect or negative enjoyment of those very objects. And both of these possess this respective gross and subtle forms. This longing for worldly enjoyment in its positive and negative forms assumes a visible shape in the literature of the Age.

If we care to analyse with ever so little attention the tendency all current linguistic efforts we should be able to make the discovery that with the instrumentality of speech the linguists are madly riding in every direction on the wild quest of enjoying Nature in countless ways. The consuming fire of lust whetted by the enjoyment of woman who is after all only an infinitesimal part of Nature in her infinite vastness, directs its billion flaming tongues on the Arch-Enchantress herself for the gratification of its unex-

tinguishable thirst for selfish enjoyment, in the shape of the vocal efforts of the modern world. It is the old performance of the builders of the unfinished tower of Babel.

This literary passion has not been content to remain confined to the enjoyment of the inexhaustible delusions so amply provided by the ingenuity of physical Nature. In its ribald fury it has imagined the possibility of enjoying the Divine Power itself after the fashion of Ravana in his attempt to abduct the Divine Consort of Sri Ramchandra.

The literary efforts of today have not remained confined within the ample limits provided by the thoughts and objects of the phenomenal universe. There is a widely prevalent endeavour to drag down into the arena of the sensuous efforts of the mundane Muse such subjects as the Brindavana *lila* the love of Rai—Kanu, Chandidas and Vidyapati.

The same heroic pride that animated Vajrangaji Maharaj himself in sternly opposing the vile intention of Ravana and making him realise that his abduction of Sri Seeta Devi was nothing but sheer suicidal folly encouraged by Her illusory form, also inspires the sustained efforts of this great Acharyya who is vigorously cutting away by the dignity and power of his transcendent language the tangled knots that have been so cunningly devised by the misdirected

energies of the atheistical world to bind itself in an eternal thralldom to the most degrading drudgeries of the senses by the consolidation and perpetuation of a false literature fostering the lust of worldly enjoyment.

Another speciality of his language consists in the fact that it never submits to cater to the pleasures of those persons who are in any way tainted with the virus of sensuous inclination. These unhappy people naturally fight shy of his language which measured by the standard of sensuousness appears to them to be 'dry' and 'un-intelligible'.

But the language which is the expression of the Absolute possesses such wonderful beauty that each single word of this Acharyya serves to lay bare an inexhaustible mine of the most precious truths and helps as a compass to determine the direction of the supreme pleasure of Krishna Himself.

Another special feature of the language of this extraordinarily merciful Teacher is to be found in the fact that his vocabulary is wholly incapable of bearing any secondary meaning which may be attempted to be imported into it by the designing wickedness of any sham interpreter who is bent upon wilful distortion by reason of any selfish purpose of his own. The flow of his language is ever straight and easy.

Its course is so well guarded on both sides that no knave can approach its life giving current from either direction for the purpose of causing the least defilement to its holy water in which Krishna Himself delights to sport.

The golden stream of his compositions begins to sweep majestically over the world, and the masses of the wreathed lightening of truths in unison with the dread mutterings of an endless succession of words that speak in thunder unceasingly manifest themselves most remarkably of all specially at those moments when an adversary betrays the arrogance of making an attack on Vishnu and the Vaishnavas or on the path of eternal revelation through the medium of the transmitted transcendental sound.

On yet another occasion the sources of the billion fountain heads of Truth and his transcendental literary skill are found to open when the assembled people pour out without guile their all for the fulfilment of the wishes that lie behind the mind of Sri Chaitanya.

The disposition of his vocabulary is verily the faultless display of the rich treasures of Vaikuntha in which every single word is an indivisible *Koustava* jewel.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 195, January, 1929.)

CHAPTER XII

Summary :—In this chapter have been described mainly the wanderings of Sree Gauranga in the town, His expositions of the *Shastras* on the bank of the Ganges and various manifestations of His Divine power.

No Scholar or Professor of Nabadwip was able to maintain or triumph in discussions with Nimai. The Lord moved through the Town with His disciples with the state of an Emperor. One day accidentally meeting Mukunda in the streets the Lord refused to allow him to proceed till he had made Him wiser. Mukunda with the object of defeating the Lord in controversy put Him the most difficult questions of rhetoric supposing that as a mere Teacher of Vyakarana Nimai would be unable to answer them. He was completely undeceived and was filled with the highest admiration for the Scholarship of Nimai on finding Him tackling the problems of rhetoric with a mastery that baffled all competition. Mukunda mentally regretted the necessity of having to avoid the society of such an extraordinary intelligent Person by reason of His lack of devotion for Krishna. Another day in course of His rambles Nimai having similarly met Gadadhara asked him to define emancipation (*Mukti*). Gadadhara who was a student of the Nyaya philosophy defined *mukti* as the final destruction of sorrow. The Lord took exception to his explanation, Nimai daily expounded the *Shastra* on the bank of the Ganges in the afternoon.

The expositions of Nimai were altogether unique and pleased the Vaishnavas who listened to His discourses from a distance. They expressed their appreciation by blessing Him wishing that He might have attachment for Krishna. Nimai made obeisance to Sreebas and other devotees whenever He happened to meet them. He showed by such conduct that devotion for Krishna can be obtained only as the result of the blessings of His devotees. Different persons viewed the Lord differently in accordance with their particular mental dispositions. Even the *yavanas* experienced a great affection for the Lord at sight of Him. Nimai as professor taught His pupils Vyakarana in the Chandi Mandap of the house of most fortunate Mukunda Sanjaya.

On one of these days the Lord manifested all the perturbations of loving devotion under the guise of symptoms of nervous malady. On His recovery shortly after the citizens of Nadia who were very much attached to Him freely distributed clothing, etc. as a substantial mark of their joy at the event.

At midday the Lord sported with His pupils in the water of the Ganges and after bath having worshipped Vishnu and made the offering of water to *tulasi*, ate the food served by Lakshmi Devi. Then favouring the goddess of sleep for a short time the Lord went out again for His Professorial work and coming into the Town engaged in a variety of entertaining pastimes with the citizens. One day thus presenting Himself at the dwelling of a weaver Nimai asked for and accepted valuable clothing from him without paying any price for the same. Another day He chummed with milkmen and thereby obtained a good supply of the best milk, curd, etc. from them for love. On other days He similarly received perfumes, garlands of flowers and betel from the respective tradespeople. One day He got the present of a conch from a conch-dealer who also demanded no price. These events proved the reality of the sentiment of affection which all classes of the people cherished towards the Lord.

Another day the Lord appeared before a fortune-teller at the latter's house and asked him to calculate His previous births. No sooner did the fortune-teller, after reciting the *mantra* of Gopala, apply himself to his calculations that he was favoured with a vision of the various manifestations of the Divinity. The fortune-teller was utterly bewildered but understood nothing and thought that some celestial being in the form of a Brahman was playing those tricks with him.

On a certain day the Lord presented Himself at the dwelling of Sridhara and asked him the cause of his utter poverty although he happened to be a worshipper of the Lord of Lakshmi. His poverty, the Lord observed, was all the more remarkable as other people who worship the goddesses of Chandi and Bishahari were found to be rolling in wealth. Sridhara said that although a King dined on the choicest dishes and slept on costly bed and birds passed the night on bare tree tops there was really no difference between the two as regards happiness the difference in their circumstances being due to different quality of work performed by each in their previous births. The Lord thereupon disclosed the greatness of the devotee of Krishna to Sridhara speaking in a jokse mood and also forced him to promise the Lord a regular daily supply of the soft core of plantaintrees, plaintain, radishes etc. free of cost. The Lord also told Sridhara that He Himself was only a cowherd and not a Brahman at all which also Sridhara took to be a joke. The students who had accompanied the Lord to the dwelling of Sridhara returned to their respective homes after the Lord reached His own house.

One day at sight of the full moon the mood of the Moon of Bindavana was aroused in the Lord and under its influence He began to produce sounds of the flute unheard before. This sound was audible to no one except Sachi Devi. On hearing the ravishing strain Sachi Devi came out of her room and found Her Son seated at the door of Vishnu's room. On her arrival there she could no longer hear the music but found the shining orb of the moon on the breast of her son. Sachi Devi had such daily visions of the manifestations of the Divine power.

On a certain day as the Lord met Sribas Pandit the latter admonished Him saying that He was wasting His time in useless studies and teaching and told Him to betake Himself to the worship of Krishna with out which all His learning was but vanity. The Lord replied that as the Pandit who happened himself to be a devotee of Krishna was so kind to Him He was sure of attaining to devotion for Krishna.

In the closing verses the author gives vent to his grief in the mood of humility for his sad lot which deprived him of the privilege of witnessing those events for not having been born at the time of their occurrence. But he prays for the boon of being enabled to retain and cherish at every birth the memory of those events and of being granted the chance of becoming a Servant of Goursundara and His associates whenever Goursundara and Nityananda with their associates manifest their pastimes. The author prays for nothing else save this.

- | | |
|---|---|
| 1 'All glory to the Supreme Lord, Sree
Gaursundara
Glory to all the followers of the Lord ! | 11 Mukunda said "Vyakarana is fit for the
study of children.
Children alone find it worth their while
to discuss it. |
| 2 In this manner at Nabadwipa
Sri Gaursundara played constantly with His
books. | 12 I will have a debate with You on rhetoric."
The Lord said, "Ask as you like." |
| 3 The Lord challenged all the Professors,
But no one could answer His questions, | 13 Mukunda asked the Lord to elucidate
the rhetorical qualities
Of passages that he read out containing
the most obtruse displays of poetics |
| 4 He taught only Vyakarana
But entertained no regard even for the
Bhattacharyyas. | 14 Gaurechandra Avatar is omnipotent.
The Lord found fault with all the rhetori-
cal embellishments in detail |
| 5 He moved about the Town wrapped in
His own delight
In the company of His disciples who were
most fortunate. | 15 Mukunda could not rebut his objections.
But the Lord spoke laughingly — |
| 6 Once on His way the Lord by accident
met Mukunda
And taking him by the hand spoke these
words | 16 "Go home today and with care look up the
texts.
" Tomorrow turn up early as I shall expect
your answer." |
| 7 "Why do you fly at the sight of Me ?
Today you must not get away without
solving My doubts. | 17 Mukunda went away taking the dust of
His feet.
The wondering Mukunda thought within
himself— |
| 8 Mukunda thought within himself,
I must defeat Him by any means today.
He is practised in the knowledge only of
Vyakarana | 18 "Is such scholarship possible in mortal ?
There is no Shastra of which He is not
master |
| 9 "I will silence Him by asking questions on
rhetoric this day.
That He may not again bother me with
His boastings." | 19 One endowed with such excellent judgement
if He were but a devotee of Krishna
I would not then forego His company for
a moment." |
| 10 In course of the discussion that now ensu-
ed between the Lord and Mukunda
The Lord tore to shreds all the statements
of Mukunda. | 20 In this manner another day while out on
His rambles tasting the sweets of learning
The Lord chanced to meet Gadadhara. |

- 21 The Lord laughed as He caught him by
both hands and held him back.
"You read Nyaya I will not part with you
till you make Me understand the same.
- 22 Gadadhara spoke in reply, 'Ask any
questions'
The Lord asked, "Tell Me the definition of
Emancipation"
- 23 Gadadhara explained in accordance with
the Shastras.
The Lord protested, "you do not know
the explanation."
- 24 Gadadhara said "Emancipation is the final
destruction of misery.
The Shastra declares this as the sign of
emancipation"
- 25 The Lord, Master of the goddess of learn-
ing opposed the explanation in many ways.
There was no debater able to hold His
ground against Him.
- 26 There was no one who could contend
with the Lord.
Gadadhara thought within himself, 'I shall
indeed be glad to escape today.'
- 27 The Lord said, "Gadadhara return home to-
day.
Tomorrow meet Me early and explain."
- 28 Gadadhara made his obeisance and went
home
The Lord traversed all quarters of the town
- 29 All recognized Him as a very great pandit
All showed unbounded respect on meeting
Him
- 30 In the afternoon with all His pupils
The revered Teacher held His learned
sessions on the bank of the Ganges
- 31 The form of the Lord served by the
Daughter of the Ocean,
Is incomparable in the three worlds for
beauty, that excites amorous love
- 32 The students sat round Him in a circle
As seated in the centre the Darling of
Sachi explained the Shastras.
- 33 On the approach of evening all the
Vaishnavas
With gladness went to the bank of the
Ganges and sat down there
- 34 From a distance they listened to the ex-
position of the Lord
With sad pleasure all of them reflected in
their minds
- 35 One said "He possesses extraordinary
beauty and learning
If He donot serve Krishna they are of no
avail"
- 36 All said, "Brother, at the very sight of Him
I take to my heels for fear of being
required to solve His hoaxes"
- 37 Some said, 'If He but sees He never lets
one escape,
But is sure to detain him with the autho-
rity of a tax-collector,"
- 38 Some one said "The Brahmana possesses
Superhuman powers
It seems He may be some great saint
- 39 Although He happens to explain only
riddles and that incessantly
The sight of Him nevertheless makes one
happy
- 40 I have not seen such profound scholarship
in any mortal,
It causes great pain that He does not
serve Krishna."
- 41 They all mutually exhorted one another—
May all of you say this benediction that
He obtain attachment for Krishna.
- 42 They all fell prostrate in obeisance to the
Ganges,
And all the devotees pronounced this
blessing—

- 43 "Vouchsafe, O Krishna, that the Darling
Son of Jagannath
Be intoxicated with Thy sweetness,
giving up all other inclination.
- 44 May He serve Thee constantly with loving,
devotion.
Vouchsafe to us, Krishna, the society of
of such a One"
- 45 The Lord, knower of all hearts, is aware
of thoughts of everyone.
Whenever the Lord met Sribas and the
other devotees He always made His
obeisance to them
- 46 The Lord received the blessings of the
devotees on His head.
By the blessings of the devotees alone
devotion to Krishna can be obtained.
- 47 There were those who spoke out in the
face of the Lord,
"For what purpose dost Thou pass Thy
time in the delusions of learning"
- 48 Some one would say, "think well on it,
Nimai Pandit.
What does it really profit to be learned ?
Serve Thou Krishna without further
dely."
- 49 What do people study for ?—even for the
knowledge of devotion to Krishna
If that is not gained what purpose does
learning serve ?"
- 50 The Lord said smiling, "Great indeed is my
good fortune
That such as you thus teach Me the
necessity of serving Krishna."
- 51 "This is clear to My mind that he alone is
truly fortunate
Whose well-being is desired by such
as you."
- 52 "I have a mind after working a little while
longer as a Teacher
To betake Myself to a good Vaishnava
from conviction"
- 53 Saying this the Lord laughed with His
devotees.
No one could know the Lord by virtue of
His illusory power.
- 54 In this manner the Lord stole the hearts
of all.
There was no one who did not seek Him.
- 55 The Lord thus passed part of His time on
bank of the Ganges.
Sometimes He wondered over the
different parts of the town
- 56 No sooner did they catch sight of Him
Than all the people greeted the feet of
the Lord with the greatest ardour.
- 57 As the ladies beheld Him they said, "He
indeed, is the god of love.
May woman obtain the blessing of such
treasure at every birth,"
- 58 The scholar viewed Him as the equal of
Brihaspati.
The aged vied with the rest to do obeisance
at His lotus feet.
- 59 The *yogis* said Him as One possessed of
the realised body
The wicked saw Him as most dreadful to
behold.
- 60 One whom the Lord accosted even for a
single day
Became His captive and wore the collar
of His love.
- 61 Despite the boasts of learning in which
the Lord so much indulged
All persons who heard it all were still
most amicably disposed towards the Lord.
(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 190, January, 1929.)

[XXX]

- 1 In Godrumadham, favourable to service,
Equalling Sri Nandisvar in Mathura,—
- 2 Inside the same, in the groved cottage of Surabhi,
I'll dwell on the bank of the celestial stream,
- 3 Glad in the garb that is dear to the devotee of Gaura,
Adorned with *tilaka* and garland of *tulasi*,
- 4 By planting Champaka, Bakula, Kadamba, Tamala,—
I will make an extended grove,
- 5 On them I will put Madhabi and Malati creepers,
And so make the *mandapa* for shade,
- 6 I will plant the grove with ranges of flowery woods,—
The *guthi*, *jati*, *malli* will put forth their charms to adorn the place
- 7 I will make Empress Tulasi take the seat of honour on the terrace,
I will procure all the requisites for *kirtana* and place them there
- 8 I will sing the Name in the company of the servants of the Vaishnavas,
Glory to Godruna ! Glory to the abode of Gaur!
- 9 Bhakativinode is favourable to service,
Glory to the grove in blossom and the bank of the divine stream !

[XXXI]

- 1 The particle of dust of the feet of the pure devotee conduces to devotion,
To serve the devotee is the supreme success, the root of the tender
creeper of love
- 2 The *lithi* of Madhaba, mother of devotion, I serve with care ;
The abode of Krishna I prefer with all my heart as my dwelling place
- 3 All those places whither my Gaura travelled for pastime,
I will visit in the company of loving devotees

- 4 The mind ever longs for opportunity of listening to the music of the *mridanga*
The heart dances with joy on hearing the *kirtana* ordained by Gaur
- 5 I experience the greatest happiness as I behold the Images of the
Divine pair
The world is overcome by honouring the *prasada*
- 6 Goloka flashes in the house every day when I notice there the service of
Krishna
My happiness knows no bounds on seeing the Ganges, that stream of
nectar issued from the divine feet
- 7 My life is soothed by the sight of the *tulasi* knowing that she ministers to
the pleasure of Govinda,
I find life worth living by honoaring the *shaka* (leaves) that is loved
of Gaura
- 8 Whatever Bhaktivinode chances to have that is favourable for the
service of Krishna
He accepts daily with the greatest joy.

[XXXII]

- 1 The grooved cottage by the side of the pool of Radha,
The Gobardhan Mount, the Bank of the Yamuna
- 2 The Kusuma Tank the Manasa Ganga,
The Darling Daughter of Kalinda of mighty current,
- 3 Bansibata, Gokula, Dhir-Samira,
The water that serves the trees and creepers of Brindaban,
- 4 All different species of Birds and Deer, the Malaya Breeze,
Peacocks, Black Bees, the Diversions of the Flute,
- 5 Cane, Horn, Foot-prints, Wreaths of Clouds,
Spring, Moon, Couch, *karatala*,—
- 6 Knowing these to accord well with the blis-ful sports of the Divine pair
I cherish as excitants of the resurgence of the Divine pastimes
- 7 I go nowhere leaving these.
I lose my life if I give them up
- 8 Listen, O Kan, says Bhaktivinode,
'My life is an excitant of Thee'.

(To be continued)

श्रीश्रीगुरु-गौराङ्गौ जयतः

श्रीसञ्जनतीषणी

पङ्क्तिविंशः खण्डः {

श्रीगौड़ीय मठः, गोविन्दः, ४४२ गौराब्दः, १८९० शकाब्दः

} ६मी संख्या

श्रागुरुवन्दनम्

[बङ्गदेशस्य आनन्दमोहनकलेजस्य संस्कृतसाहित्याध्यापकः एम्-ए, बि-एल् इत्युपाधिकः श्रीयदुवरदासाधिकारी]

सर्व्वदाँ यमनभ्यर्च्य क्रिया कापि न विद्यते ।

गुरोस्तस्य पदद्वन्द्वं बन्देऽहं भक्तिमान् सदा ॥

अखिलध्वान्तविनाशे प्रभवति नितरां यत्प्रमेह भुवने ।

प्रयाचे तं श्रीगुरोः प्रसादमशेषजाड्यापहम् ॥

वसति सकलसिद्धिः स्वेच्छयागत्य यत्र

विलुठति सविधे वै साञ्जलिर्यस्य मुक्तिः ।

निखिल निगमविद्या-ज्ञान-वैराग्यसम्र

विलसतु हृदि नित्यं मे गुरोः पादयुग्मम् ॥

भगवन् !

श्रीमन्महान्प्रभोर्मालाकारधर्म समास्थाय महा-
वदान्यतया च भगवता यद्वक्तिवीजमुत्तमस्मि-
न्पुरे क्षेत्रे, तन्मया मन्दधिया कर्त्तव्यवैमुखाच्छ्रवण-
कीर्त्तनादिजलैर्न सिक्तं नापि सुरक्षितमस्तसङ्गशलभ्यैः ।
भक्तिवीजस्य हि—

“श्रवणं कीर्त्तनं विष्णोः स्मरणं पादसेवनम् ।

अर्चनं बन्दनं दास्यं सख्यमात्मनिवेदनम् ॥” इति

नवधा परिरक्षणपोषणे । तत्रापि चाद्यं द्वयं सर्व्व-
स्ववस्थास्वेवातीवावश्यकं नित्यमपेक्षितञ्चेति भगवता-

ऽसकृदुपदिष्टं बहुशः श्रुत्वापि मया नाकर्णितं

स्वानन्त्यादिन्द्रियलौल्यादुदुर्दवाच्च । अत्र स्वयमेवा-

पराध्यामि—कोऽत्र सन्देहः ? तथापि भक्तजनविहित-

भगवत्पादपङ्कजसेवासौन्दर्य्यकीर्त्या श्रुतिपथमागत्य

विचालितस्तत्सौन्दर्य्यदर्शनलालसउपतिष्ठमानानां महता-

मनुपदं भगवच्चरणाभ्यासं सम्प्राप्तोऽस्मि । तत्र

भवतो भगवतः सेवासम्पदमैकान्तिकत्वञ्च समवेक्ष्य

कृपणस्यापि मे यदि कापि सन्मतिः स्यादितीयमेवाशा ।

न चास्मिन्नुद्वाहोर्बामनस्येवोपहास्यता शङ्क्यते, यतो

भगवान् कृपानिधिः पतितपावनः ।

“कृते यद्भयायतो विष्णुं त्रेतायां यजतो मन्त्रैः ।

द्वापरे परिचर्यायां कलौ तद्भरिकीर्त्तनात् ॥” इत्येवं

विधैर्बहुभिः शास्त्रैः कलौ श्रीहरिकीर्त्तनमेव विहितम् ।

तस्य किल युगधर्मस्य संस्थापनार्थाय, तथा श्रील-

दामोदरस्वरूपगोस्वामिवाक्यतः—“श्रीराधाप्रणयमहिम-

राधास्वाद्यनिजादुभुतमधुरिम राधासौख्यानञ्च स्वयमनु-

भवाय राधाभावाढ्यो राधाभावद्युतिसुबलितः श्रेष्ण-

स्वरूपो भगवान् श्रीगौरसुन्दरेः स्वयमाविर्भूय स एव

श्रोत्रपण्णाम कीर्त्तनधर्मं संस्थापितवान् । लोलामुप-
संहृत्य स्वधामगतस्य भगवतः गौरमुन्दस्य स एव
चिमलयुगधर्मः कलिप्रसाचात्कालकसेण भोगपरैरजै-
र्भूतकैः पङ्क्तुतां प्रापद्य प्रायेण विलोपित एवासीत् ।
पतितानां जगज्जीवानां कृष्णवैमुख्यमात्मविस्मृति-
श्चावक्ष्य नितरां व्यथितस्य महावदान्यस्योदात्त-
लीलस्य नन्द्य भगवत्सन्त्येव गुणाधिकीर्त्तनधर्मस्य
स्थापयि तौपर्यकभावेवहुल्यत्वात्वाय पुनः संस्थापनाय च
धिनिहितामिलशक्तिः काऽपि निजो जनो भगवान् जगद्-
गुरुरूपेण एवाऽधुना प्रेरित इत्येवं मन्ये । यतः कृष्ण-
शक्तिं विना नरे युगप्रवर्त्तन इत्यस्यायमेवाऽः । कृष्णस्य
अशक्तंरन्त्यत्र अगद्यस्यस्थापनयोग्यता नास्त्येव ।

मायिके जगत्यास्तिक्यनास्तिक्ययोर्गोत्राश्रित्यन्त
एव । विशेषणास्मिन् कला । सत्यमेवाकं श्रीप्रह्लाद
महाराजन

“मतिर्न शृणो परतः स्वतो वा

मिथोऽभिपद्ये त गृहव्रतानाम् ।

अदान्तगोमिविशिषा तस्मिन्

पुनः पुनश्चत्विमवर्षणानाम् ॥

न ते विदुः स्वाथर्गतं हि विष्णुं

दृगशया ये वहिर्यथामनितः ।

अन्था यथान्यैरुपनीयमाना-

स्तेऽपीशतन्त्र्यामुमुदांघ्र वक्राः ॥”

भोगलोत्पत्ता मायोपहता गृहव्रता जांचा हि विष्णुं
परमदैवतत्वेन नद्वजनञ्च परमसाधनाधनत्वेन न
कदापि जानन्ति । कृष्णकाष्णंरन्त्येव तेषां
नियतमुपास्य विचार आकलतिशयञ्च । देहमनोवृत्तौ
वर्त्तमाना जडवर्षिणस्त आत्मधर्मं भक्तिं तथा कृष्ण-
काष्णंश्चावजानन्ति । स्वयं श्रीभगवतेवोक्तम्—

“प्रव्रजानन्ति मां मुदा मानुषीं ननुमाश्रितम् ।

परं भावमजानन्तो मम भूतामहेश्वरम् ॥”

ये केचन भुवि धामिका यं कमपि धर्ममनुतिष्ठन्ति,
प्रायः सर्वेषां तेषां विष्णुवैष्णवभजनमवज्ञायान्यतर-
भंजन एव समादरः । तेऽपि स्वार्थपराकाष्ठां कृष्ण-
मजानन्तः प्रत्युताचिशुद्रबुद्धयोऽभ्या अपस्वार्थमेव
स्वार्थं मन्यन्ते । शुद्धास्त्रायमुल्लङ्घ्य श्रोतपथमनादृत्या-
व्यक्षिकारोहमार्गं बहुमन्यमानास्ते मनोधर्म्मानुसारिण
आत्मधर्मभ्रान्तिजलथो गभीरं निमग्रा चित्तयन्ति ।

एवं प्रणष्टस्य शुद्धकृष्णसेवात्मकम्यात्मधर्मस्य
पुनः संस्थापनार्थं तथा जडधर्म्माभिनिविष्टानामात्म-
स्वरूपं नित्यकृष्णदाम्ये समुद्रोधनार्थञ्च प्रतियुगं भगव-
च्छक्त्याविष्टाः पुरातः समवतरन्ति । ते हि गुणा-
चाट्यां वैदिकमागोपेनानि नास्तिक्यविलसितानि धर्म-
मतानि निरस्य सनातनं वैदिकमात्मधर्मं प्रतिष्ठाप्य
जगतः परं कल्याणं विदधतीत्ययं सनातनधर्मस्य
मुख्येतिहास ऐतिहास्यलोचनया समुद्भासते । तथा
हि कलियुगेऽस्मिन् प्रथमं तावद् रुद्रसम्प्रदायप्रवर्त्तक
स्याचाट्यस्य श्रीमद्विष्णुस्वामिणः आविर्भावः । ततो
बहुकालादनन्तरं बौद्धजैननास्तिक्यकलुषिते सनातने
शुद्धे धर्मे पुनः श्रीमच्छङ्कराचार्य आविर्भूय भगव-
दादेशान्मायावादपरं ब्रह्मसूत्रव्याख्यानं प्रचाट्य लोकान्
भगवद्विमुखीचकार । एतद्व्याख्यानन्त्यस्मन् प्रच्छन्नं
बौद्धनास्तिक्यमेव । स्वाभीष्टसिद्ध्यर्थमंशतः श्रुतिं
सीकृत्यास्तिक्यावरणेन यन्नास्तिक्यं तद्वि दुरपनेयं
मुधियामपि बुद्धिविमोहकरम् ।

“मायावादमन्च्छास्त्रं प्रच्छन्नं बौद्धमुच्यते ।

मयैव विहितं दैवि कलौ ब्राह्मणमूर्त्तिना ॥” इति
भगवतः शिवस्यैव निजं वाक्यम् । अस्य प्रवल-
नास्तिक्यस्योपगोघाय श्रीरामानुजाचार्यस्य श्रीरामप्रदाय
प्रवर्त्तकम्याविर्भावः । ततः पुनस्तस्यैव शाङ्कर-
नास्तिक्यस्य निरासाय ब्रह्मसम्प्रदायाचार्यवर्यः
श्रीमन्मध्वोऽभ्युदितः सर्वशास्त्राणि समालोच्य बहून्

ग्रन्थान् प्रणीय मायावादं शतं प्रदूष्य सनातनभारतधर्मं
स्थापितवान् । एते सर्वे युगाचार्याः सत्यधर्मं
संस्थापनायैवाविर्भूताः ।

ततः सनातनः परमः पुण्यः साक्षाद्धर्मप्रणेता स्वयं
भगवानौदार्यविग्रहः श्रीगौरसुन्दरोऽन्यतमसपरिपूर्णं
युगे सपार्षदः आविर्भूय प्रणष्टं सनातनधर्मं विशुद्धिं
सम्पादनेन स्वे महिम्नि संस्थाप्य कृष्णनाम-प्रेमवितरण
लीलां चकार । ततः परं श्रीगौडीयसम्प्रदाये श्रीनिवासः
नरोत्तम-श्यामानन्दानामधस्तनो जगद्गुरु भगवानेव
आधुनिको युगाचार्यः । इति नात्र कस्यचिदपि
चिन्तितः । कृष्णमेवासौष्ठवशिक्षादानेन श्रीचैतन्य
मनोऽभीष्टसम्पादनं हि भवतो व्रतम् ।

भगवत्सेवायाः स्वरूपज्ञानं शिक्षणञ्च तदभिज्ञजनोप-
देश सापेक्षमित्येतन्नेष लोको जानाति, न चास्मिन्
विश्वसति । अज्ञानान्धा जीवा हि परं स्यातन्त्युपमां
प्लवोऽर्पान्द्रियपागतन्त्यात्स्यातन्त्यापदेशेन स्वच्छा
चारमेव संवृण्वाना आदौ गुर्वश्रयप्रयोजनमपि न
स्वीकुर्वन्ति—आस्तां तावद् गुरुपदाश्रयः । अन्या
आत्मानं चक्षुष्यन्तमाकलय्य स्वयमेवादृष्टमज्ञातं पस्थानं
गमिष्यन्तीति हास्यकरमेव । किन्तु गुरुपदाश्रयं विना
भगवद्भजनधम्मसाधनं न किञ्चिदपि सम्भवत्येतदपि
ध्रुवं सत्त्वम् । भगवत्सेवा हीन्द्रियाथेसेवाविलक्षणा
नन्तकालमिन्द्रियार्थं सेवमाणः कथमधिगम्यते ? एतच्च
दाम्भिकत्वं जीवानां स्वरूपज्ञानाभावजनितमेव । नात्र
तेषामपि कश्चिदपराधः । यतो भगवतोऽभ्युदयात्प्राक्
शताब्दत्रयादूर्ध्वकालं जीवात्मस्वरूपात्मधम्मस्वरूप-
ज्ञानप्रचारो भीषणतमोमये काले नासीत् ।

शक्तिमत्तत्वस्य स्वयं भगवतः श्रीकृष्णस्यानन्तासु
शक्तिषु निम्नः प्रधानाः स्वरूपतटस्था-मायाभिधानाः ।
तटस्थशक्तिपरिणतानां जीवानां ताटस्थधर्मात्स्वरूप-
धाम वैकुण्ठं मायाधाम जगद्भाभिगन्तुं स्वातन्त्र्य

मस्त्येव । किन्तु शक्तिधर्माद्गतास्तेषां शक्तिमधर्मः
प्रभुत्वं नैव विद्यते । परन्तु सेवकधर्म एव तेषां
स्वाभाविको नित्यश्च । तयो मायाधासि वा वैकुण्ठे
वा दास्यमेव तेषामपरिहाय्यतया नित्यं स्थितम् ।
किन्तु नित्यचेतनानां जीवानां परमचेतनमेवैव बरीयसी
न तु मायादास्यम् । भोगलिप्सया मायादास्यं गतानां
पतितानां मायावन्धमाचनय भगवत्सेवेन्द्रियव्यवहृतम् ।
तथाहि श्रीभगवद्वाक्यं

‘देवी ह्येवा गुणमयी मम माया द्रुत्यया ।

मामेव ये प्रपद्यन्ते मायामेता तस्मिन् ते ॥’

सेवाविज्ञानन्तु गुरुपदप्रदानं सम्पद्यते ।

‘तस्माद् गुरुं प्रपद्यन्त जिज्ञासुः श्रेय उक्तमम् ।

शाब्दे परं च निष्पत्तेर्ब्रह्मण्युपशमाश्रयम् ॥

एवं लक्षणसम्पन्नं गुरुमभिगम्य ‘प्रणिपातेन परि-
प्रथनं सेवया’ धर्मो विजितास्मिन्य इत्यादिकमधुना
भगवतो बहुलप्रचारादेव फलकं जायते । एवं जीवानां
सज्जनं दयमानो भगवानेव सर्वसलक्षण आचार्यवयः ।

युगेऽस्मिन् कृष्णसेवाशिक्षको भगवानेव एकः ।
मायातातः परमचेतनो भगवान् कृष्णचेतनेनेवात्मना
सेव्यः न तु जडेन मनसा देहेन वा । अपाश्रिता
हि माया कृष्णसेवापथे स्थातुमर्हा । इन्द्रियद्वारेणाधि-
गताजडज्ञानादनुमानवलेन स्वशक्त्या भगवज्ज्ञानं
लभ्येत तत्सेवाप्रकारश्च बुध्येनेति वृथा तर्कः ।
साक्षाच्छ्रीभगवतो मुखाद् यन्तवज्ञानं लोकहिताथे
मान्नायपथेन जगत्पवतीर्णं तदेव परमं सत्यं ज्ञानं—
सेव श्रुतिः । अन्यत्सर्वमविशुद्धं मायिकं मानसं
ज्ञानमस्तन् । भगवत्तत्त्वज्ञानलाभाय सा श्रुतिरेवाव-
लम्बनीया नान्यः पन्थाः यात्कश्चन चेतनं नन्
सर्वमिन्द्रियातीतं नित्यमधोक्षजसंज्ञकम् । एतस्मा-
दितरत्सर्वमिन्द्रियगम्यमाध्याक्षकसंज्ञम् । अधोक्षजः
कृष्णश्चिन्मयात्मधर्मेण भक्त्येव लभ्यः सेव्यश्च

आध्यक्षिकज्ञानस्याविषयः । यतो भक्तेरेव चिन्मयत्वं नित्यत्वमधोक्षजत्वञ्च । सैव जीवमात्रस्य सनातनो धर्म इति तत्त्वोपदेशप्रचारेण भगवता लोकस्य महती भ्रान्तिदूरीक्रियते ।

आचरणादेवाचार्यः । यथैवं बहुलप्रचाराय, तथा प्रचारानुरूपं सम्यगाचरणशिक्षार्थमपि भगवतो महान् समारम्भः । अस्य सनातनधर्मस्याचारप्रचारार्थं प्रतिष्ठापितेषु विविधेषु मठेषु स्वयमनुक्षणमाचारादर्श-प्रदर्शनेन मठीयैः शिष्यवृन्दैः सार्वकालिकीं सर्वतो-मुखीं विष्णुवैष्णवसेवामाचरय्य विशुद्धाप्राकृतकृष्ण-सेवाप्रकारं लोकान् बोधयति भगवान् ।

शुद्ध-बिद्ध-वैष्णवत्वविवेकश्चाधुना भगवतैव विशेषेण प्रचार्यते । जगद्धिताय भगवत एतदपार-कृपानिर्दर्शनम् । अस्मात्पूर्वमेतयोर्भेदज्ञानं लोकस्य नासीदेव । अधोक्षजस्य स्वयं श्रीभगवतोऽप्राकृतं नाम-रूप-गुण-लीलादिकं सर्वं प्राकृतसामान्यं पश्यन्तो हि प्राकृततत्त्वानभिज्ञा जड़धर्माणो मनोवृत्त्या बुद्ध्यैव धारयितुं यतन्ते । कल्पनया मनसि समुद्भास्य तेषां चिन्तनं, भावनया मनसो भावप्राचुर्यप्रकाशनमित्ये-तावदेव भगवत्सेवा परमाभक्तिः परमं प्रेमेति लौकिकी धारणा । किन्तु नायमप्राकृतो विशुद्ध आत्मभावोऽतो न भगवत्सेवा । परन्तु मनोवृत्तितया मानसभोग एव, अत आत्मेन्द्रियसेवनमात्रम् । भक्तिस्तु विशुद्धस्य आत्मनः एव वृत्तिः—कृष्णेन्द्रियतर्पणम् । एवं स्थिते एते हि मनोधर्मिणः प्राकृतसहजियाख्या वैष्णवापसदा भोगिनः शुद्धभक्ताभिधानं नार्हन्ति । शुद्धभक्तेस्तु श्रीमता रूपगोस्वामिना कश्चित्कमः प्रदर्शितः । यथा -

आदौ श्रद्धा ततः साधुसङ्गोऽथ भजनक्रिया ।

ननोऽनर्थनिवृत्तिः स्यात्ततो निष्ठा रुचिस्ततः ।

अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदञ्चति ।

साधकानामयं प्रेम्णः प्रादुर्भावे भवेत्कमः ॥

एष कमः भक्तब्रूवाणां भोगिनां समादरं न लभते । ते तु पुनरुपयगामिनोऽनर्थनिवृत्तेः प्रागेव प्राकृतधर्म-वर्त्तमाना अप्यप्राकृतैकान्तिकभावप्रदर्शनमपरा जगति केवलमनर्थराशिं समुत्पादयन्ति । सद्ब्रूतास्तु नैवं यथेच्छं मनोधर्ममास्थाय कदापि प्रधावन्ति । ते हि सद्गुरुरूपदाश्रयं कुर्वाणास्तदुपदेशमनुष्ठाय धैर्येणानर्थ-जातमतिक्रम्यात्मभूमौ सुप्रतिष्ठिता आत्मनः व्रजपरि-करवैशिष्ट्यं समुपलभ्याप्राकृत-नित्य-सेवा-कीर्त्तन-प्रेमा-नन्दमनीवानुभवन्तीत्यनयोः सुमहान् भेदः । अयमपरः कश्चिन्महानुपकारो लोकस्य भगवता साधितः ।

अतः सद्गुरुचरणाश्रय एव सर्वसम्पन्निदानम् । आत्मसमर्पणं विना सा गुरुपदप्रपत्तिरपि न शुद्धा । आत्मनिवेदनादूर्ध्वमेकान्ततो गुरुपदसेवनादृते न ह्य-ज्ञानान्धकारापगमो नापि तत्त्वज्ञानस्फूर्तिः । उक्तञ्च -

“यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।

तस्यैते कथिता ह्यर्थाः प्रकाशने महात्मनः ॥

अन्धकारानपगमे दिव्यज्ञानालाभे दीक्षापि न सम्पूर्णा परन्तु निरर्थका । -

“दिव्यं ज्ञानं यतो दद्यात् कुर्यात्पापस्य संक्षयम् ।

तस्माद्दीक्षेति सा प्रोक्ता देशिकैस्तत्त्वकोविदैः ॥”

इत्येवं दीक्षातात्पर्यं स्थिते लोके यत्र तत्र येन केनाप्य-नुष्ठितस्य दीक्षाभिनयस्य का स्थितिः ? अतः सत्य-धर्मलाभाय सद्गुरुमेव सर्वथाभिगच्छेदित्यसंशयः । सर्वत्रावतारिणि स्वयंभगवति जगत्यवतीर्णं तदानीमन्ये सर्वे तत्तत्कर्मसाधका अवतारास्तस्मिन्नेव निलीना-स्तिष्ठन्ति । तथा युगाचार्यं सद्गुरावपि भुवि विचरति, तदानीमन्येषामाचार्यत्वाभावात्स्वातन्त्र्येण दीक्षादानादिकाद्यं नास्त्येव नास्त्येव नास्त्येवेति विचारस्तु प्रेक्षावद्भिः समीहितः ;

गुर्यादाश्रयणाच्छ्रीगौरपादपद्माश्रयेऽप्यनादरवन्तो भुवनकण्टका भक्तब्रूवाश्चासंख्यकाः । भक्तिधर्म-

संस्थापकं व्रजभजनपथप्रदर्शकं कृष्णप्रेमप्रदातारं वदान्य-
वरमगत्येकगतिं पतितपावनं कृष्णचैतन्यसंज्ञकं कृष्ण-
मवगाण्ड्य कृष्णसेवाकर्तुं शक्यत इत्येषां विचारोऽ-
तात्त्विकोऽयौक्तिकश्च तुच्छ एव । कृष्णमपसाद्य
कृष्णसेवावद्गुरुगौराङ्गाबुल्लङ्घ्य कृष्णभजनमप्यलीक-
मसम्भाव्यमेव । गुरुगौराङ्ग-गान्धर्विका-गिरिधारिणस्तु
समभूमौ समरेखं विलसन्तो गुणपदेवोपास्याः । तत्र
पुनर्गुरुरेवाद्य आश्रयनीयः कार्ण-मेवाविरहितैर्मनोधर्म-
मनुसरद्भिः कृष्णेतरवस्तुमायैव सेव्यते, न तु कृष्णः ।

पुराणवर्त्यस्य श्रीमद्भागवतस्यामलप्रमाणशिरोमणेः
परमाहात्म्यप्रचारो भगवतोऽपरं व्रताङ्गम् । श्रील-
नरोत्तमठकुरेण “मध्यस्थ श्रीमद्भागवत पुराण” इति,
तथा श्रील चक्रवर्त्तिपादेनापि “श्रीमद्भागवतं प्रमाण-
ममल”मिति च चिरं प्रचारितमपि ग्रन्थराजस्यास्य
माहात्म्यं लोकेष्वविदितमिवासीत् । भारतेऽस्मिन्
महामहोपाध्यायणखिडनानां चिरं बहुलसद्भावेऽपि तेषां
पारमार्थिकानभिज्ञत्वेनायोग्यत्वात्पुराणमिदमन उपा-
ख्यानमात्रमित्यस्य तात्पर्यबोधादरश्च नास्त्येवान्धाना-
मालोकस्येन । उक्तञ्च,—

प्रायेण वेद तदिदं न महाजनोऽयं
दैव्याविमोहितमतिर्वनमाययालम् ।

• अद्यां जडीकृतमतिर्मधुपुष्पितायां

वैतानिके महति कर्मणि युज्यमानः ॥

लौकिका महाजना जैमिन्यादयोऽपि पारमार्थिकं शास्त्र-
तात्पर्यं न जानन्ति -- किं पुनरपरे । पारमार्थिकैस्तु
महाजनैः श्रीधरस्वामिचरणप्रमुखैः सर्वरेव सर्वकाल-
स्यासमोर्ध्वप्रामाण्यमभ्युपगतमेव । किं बाहुल्येन
स्वयं श्रीगौरसुन्दरेणापीदमेव पुराणं परमत्वेन प्रमाणी-

कृतमासीत् । साक्षाद्भगवन्मुखविनिःसृतस्तत्त्वज्ञाना-
त्मकश्चतुःश्लोकाकारो वेदोऽत्र परिवृंहित इत्यस्य
श्रुतित्वं परममहत्त्वञ्च ।

• एवं पारमार्थिकार्थिकयोर्महान् श्वाश्वतो भेदो
वर्त्तत एव । परमार्थलक्ष्यभ्रंशाद्धौकिकार्थमन्वेष्टार
आर्थिका, अर्थात् मायाबद्धाः परमार्थतात्पर्यरहिता
भवन्ति । अपरे तु परमार्थानुसन्धानादप्राकृतचेतन
धर्मं संवमानास्तात्पर्याभिज्ञाः । परमार्थलक्ष्येणात्म
धर्मानुसरणादेतेषामेव विशुद्धं ज्ञानमनो मुख्यं सत्यञ्च
ब्राह्मणत्वम् । इतरेषान्तु परमार्थभ्रष्टतयाऽविशुद्धज्ञान-
हेतुकं ब्राह्मण्यात्यातित्यमेव । एषां शौकब्राह्मणा-
भिमानित्वमप्यौपच- कं मिथ्या, जड़ एव । आर्थिकानां
स्मार्त्तानां धर्मा कं सर्वमेव परमार्थलक्ष्यशून्यतया
जड़धर्म एव पश्यं यति ।

अतः पतिता । जड़भिनिविष्टानां स्मार्त्तानां शौक-
वर्णाश्रमविधानमपि ब्राम्हणविकृण्णकर्मविभागस्या-
प्रवेशात्तात्पर्यविहीनं निरर्थकमसत् । दैववर्णाश्रम-
विधानेत्वच्युतात्मत्वेन लब्धविष्णुदीक्षाकस्मिन्नेव
जन्मनि सर्वदाऽपि पारमार्थिकब्राह्मणत्वलाभलाभः अर्थात्
क्रमपथेन विष्णुवैष्णवमेवयैवात्मज्ञानलाभानन्तरं नैर-
न्तर्येण कृष्णसेवानन्दप्राप्तिरेव साध्यम् । एतत्साध्या-
पंतमदेवं मायिकं विधानं निरस्य दैववर्णाश्रमस्थापनेन
जगतः परमकल्याणविधानमपि सर्व्वकल्याणगुण-
निलयस्य सर्व्वजगदेकगुरोर्भवतो व्रताङ्गम्

कदा नु बोद्धा जगदात्मदोषं
कदानुगन्ता शरणं तवांग्रिम ।
कदा नु श्रीगौरपदाश्रयेण
तरिष्यतीदं वन प्रार्थनेयम् ॥

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठकुर-विरचितम्

(पूर्वानुवृत्तम्)

तथा च मनुः, —

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।

स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥

तथा हि गीतायां, —

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥

यथा ब्रह्मसूत्रं प्रथमाध्याये तृतीयपादे,—

‘शुचास्य तदनादरश्रवणात्तदा द्रवणात्सूच्यते हि ।

तथा छान्दोग्ये जानश्रुतिर्हि पौत्रायण’ इत्यादि ॥

अतः व्यासस्य सूत्रमिदं दृश्यते,—

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिङ्गात् ।

ततश्चेदं सूत्रं, —

संस्कारा परामशक्तिदभावामभिलाषाञ्च ।

तदभाव निर्द्धारणे च प्रवृत्तेः ।

छान्दोग्ये,—

नाहमेतद् वेद भो यद्गोत्रोऽहमस्मीति ।

अज्ञहितार्थं ग्राह्यं कर्म न विरोधि ॥४५॥

[ननु किं भक्तैः सर्व्वथैव कर्मत्याज्यमित्याशङ्कायां कर्मणि हेयोपादेयांशविभागं विधत्ते श्रीसूत्रकारः अज्ञहितार्थमिति । अज्ञानां अज्ञानमलिनसत्त्वानां अतएव ज्ञानभक्त्यनधिकारिणां हितार्थं विहितकर्मसु अश्रद्धानिवृत्त्यर्थं वर्णाश्रमादिविहितं नित्यं नैमित्तिकार्थं कर्म्म किञ्चिदुपग्राह्यं करुणया कर्त्तव्यमित्यर्थः अन्यथा “यद्यदाचरति श्रेष्ठ” — इति न्यायेन कर्मत्यागं

परमार्थाप्राप्तिश्च उभयविभ्रंशेन तेषां सर्व्वार्थनाशः स्यत् । अतएव लोकसंग्रहमेवापि सम्पश्यन् कर्त्तुमर्हसीति श्रीभगवदाज्ञापि तथाविधैव किन्तु न विरोधि । भक्तिविरोधिचित्तविक्षेपफलबन्धनं परद्वेषादि दोषजनकं काम्यनिषिद्धादिकं कर्म न कर्त्तव्यमित्यर्थः । ‘यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः । कर्षयन्तः शरीरस्थं भूतग्राममचेतसः । माञ्चैवान्तः शरीरस्थं ताम् विद्वद्यासुर निश्चया’ निति गीतोक्तः ।]

यथा गीतायां, —

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्व्वः प्रकृतिजैर्गुणैः ॥

कर्मन्दिद्याणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मन्दिदैः कर्मयोगमसक्तः स विशिष्यते ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गं समाचर ॥

तथा च गीतायां,—

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसंग्रहमेवापि संपश्यन् कर्त्तुमर्हसि ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥

प्रकृतेर्गुणसंमूहाः सज्जन्ते गुणकर्मसु ।

नानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत्

**यथाधिकारमवस्थितिर्नोपर्य-
धस्तवात् ॥४६॥**

[ननु यदि कर्मानुष्ठानात्कर्मत्यागः श्रयान् तर्हि अज्ञा अपि कर्मत्यागेन कृतार्था भवेयुः किं कर्माचरणेन इत्याशङ्क्यामाह. —यथाधिकारमवस्थितिर्निति । जीवानां स्वस्वाधिकारानुरूपानुरूपा अवस्थितिरुचिना न तु उपरि नाधस्तात्स्वधर्मादुत्कृष्टं निकृष्टं वा नाचरणीयमित्यर्थः । 'स्वे स्वेऽधिकारे या निष्ठा सगुणः परिकीर्तितः । विपर्ययस्तु दोषः स्यादुभयोरेष निश्चयः । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः' । इति भगवद्वाक्यम् ।]

यथा भागवते एकादशे भगवदुक्तिः,—

भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सताम् ।

भक्तिः पुनानि मन्निष्ठ श्वपाकानपि सम्भवात् ॥

पुनश्च तत्रैव, —

स्वे स्वेऽधिकारे या निष्ठा सगुणः परिकीर्तितः ।

विपर्ययस्तु दोषः स्यादुभयोरेष निर्णयः

नष्टमोहः स्मृतिर्लब्ध्वा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

नमोऽस्तु ते महायोगिन् प्रपन्नमनुशाधि माम् ।

यथा त्वच्छाणाम्भोजे रतिः स्यादनरायिनी ॥

तथोच्यते मनुना,—

यं वदन्ति तमोभूता मूर्खाधर्ममनद्विदः ।

तत्पापं शतधा भूत्वा तद्वक्तृन्नुगच्छति ॥

श्रयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितान् ।

स्वधर्मे निधनं श्रेय परधर्मो भयावहः ॥

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।

स साधुभिर्वहिष्कारार्हो नास्तिको वेदनिन्दकः ।

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

(कमश

प्राथना

[अयोग्या सेविका—कमला देवी (फंजावाद) !

संदेश शुभ कैसा कहो, आनन्द ध्वनि क्यों हो रही ।

जाग्रत हुई सारी प्रकृति, जो थो अभी तक सो रही ॥

आनन्द भो सानन्द है, उत्साह को उत्साह है ।

लक्ष्मी ललित लहरा रही, सब के हृदय में चाह है ॥

आकर स्वयम् ऋतुराज मङ्गल गान किसका गा रहा ।

सज्जन उपस्थित हो रहे, जय नाद नभ में छा रहा ॥

संचार होता है हृदय में, बस यही आनन्द से ।

आती यही ध्वनि भूमि से, आकाश तारा चन्द से ॥

गुरुदेवके सेवार्थ सज्जनवृन्द सुन्दर आगये ।

सब भांति शोभित हो रहे, मङ्गल मनोहर आगये ॥

गुरु के अलौकिक तेज का, आभास जग में छा रहा ।

जनपद मुद्रित है हो रहा, आनन्द अनुपम पा रहा ॥

अभिलाष लेकर आज सब, श्रीगुरु चरण में आ गई ।

हो कर अमय में, कल्पतरुवर की शरणमें आ गई ॥

अति मूढ़ हूं अज्ञानि हूं, मति मन्द हूं सुन लीजिये ।

अपना इथे अपनी सम्भ, मुझ पर दया यह कीजिये ॥

अवलम्ब आशाओं का है, हे नाथ इस आशीस पर ।

धारण करूं निनि नेम से, गुरु चरण रज निज शीस पर ॥

बस हो चुका है देव ! अब, कहना रहा कुछ भी नहीं ।

तेरे चरण मन में रहें, बस हर घड़ी और हर कहीं ॥

भक्त प्रसूनाञ्जलि

माखन चाखन हार दही को 'डहि' कह बोले
गोरज भूपति भाल नन्द घर नाचन डोलें
उपनिषदों का अर्थ और गल ऊबल बांधें
त्रिलोकपावन जगद्गुरु के वह कांधें ॥ १ ॥

अज निरञ्जन अरु पुरातन जगद्ग्यापन रूप जो
गोप शिशु अञ्जन वर्ष पुनि द्वारिका के भूप जो
नदिया विहारी गोर प्रभुवन भक्त जनदाया अभय
आचार्य, पचपन वर्ष की हाटकजयन्तीका विजय ॥२॥
भक्तिमिश्र कुमक्ति जिमि संसार में जल दुग्ध थी
अज्ञान वश यह विवश जनता भी उसी में मुग्ध थी
आचार्य की मुख बंचु ने जब शुद्धभक्ति दिखा दर्द
हंसावली से भी परमता आप ने है पालई ॥ ३ ॥
श्रीमान् के उपदेश ने दी भक्ति को फिर से जगा
सुधा की कर वृष्टिमानों मृत्यु दी भव की भगा
लक्ष्य से गिर कर जगत् अज्ञान में था फिर रहा
पाकर सहारा आपका फिर आज सुस्थिर हो रहा ॥४॥
भूले हुए इस जीव के केवट बने मरुघार में
संसार की नौका अहा ! दी पार कर इक बार में
मरते हुए संसार के जीवन की औषधि एक है
आप का उपदेश भक्तों के लिये अब एक है ॥ ५ ॥
कर कृपा श्रीमान् अब निज शरण में रख लीजिये
काल ने लीना फंसा संसार रक्षा कीजिये
हम हैं अनाथ प्रभो फंसे इस भूल से अब जाल में
है महावदान्य शिरोमणि के चरण रक्षक हाल में ॥६॥
संसार सागर पार की है लालसा जिनको यहाँ
श्रीमान् के पद कन्न ही नौका बनी उनको यहाँ
गुरुद्वय के उपदेश का है आश्रय जिसने लिया
परलोकमें भी फिर कभी उसने न यमसे भय किया ॥७॥

अभिनन्दन

(१)

श्रीपारब्रह्म-ययोधि-मज्जित ! प्रेममूर्ति ! महामती !
जग-प्रकट मानव-मुक्ति-हित श्रीचिद्विलास सरस्वती ॥
सम्मान्य विद्वज्जन सदा, उपदेशकर परमार्थ के ।
स्वानन्त्य-दाता नित्यके, अति मधुर फल-सुख स्वार्थके ॥

(२)

वे चार मठ चारों दिशामें आपके गुण गा रहे ।
शुभ शान्तिकर सर्वेश के उपदेश नित्य सुना रहे ॥
वह आपका ही विश्वव्यापी धर्म, जनसमुदायको ।
जगभक्तों से दूर कर भगता-भजनके भावको ॥

(३)

सर्वत्र युद्ध प्रवृद्ध हों शस्त्रास्त्र की प्राधान्यता ।
संसार तो विज्ञान की यह चर्मसीमा मानता ॥
पर आप का विज्ञान तो इह लोक से परलोक को
देता मिला, कह 'सर्व प्राणिहितं रतः', हर शोक को ॥

(४)

गंभीर धीर प्रशान्तचित्त सुविज्ञ मानवतत्त्वके ।
सन्तसमानव-हित सदा सोपान दृढ़ अमरत्व के ॥
शुभ कामना से आपकी आशीर्वाद प्रदान से ।
सब विश्व-जन फूलें फलें सुखशान्ति से सद्विज्ञान से ॥

(५)

उस सार्वभौमिक धर्म के आचार्य हैं गुरु आप ही ।
श्रीश्रीमहाप्रभुने जिस से प्रकटित किया लोकार्थ ही ॥
संसार में फिर से प्रगति वह आप से ही पा रहा ।
हे प्रेममूर्ति प्रणाम है जग आपके गुण गा रहा ॥

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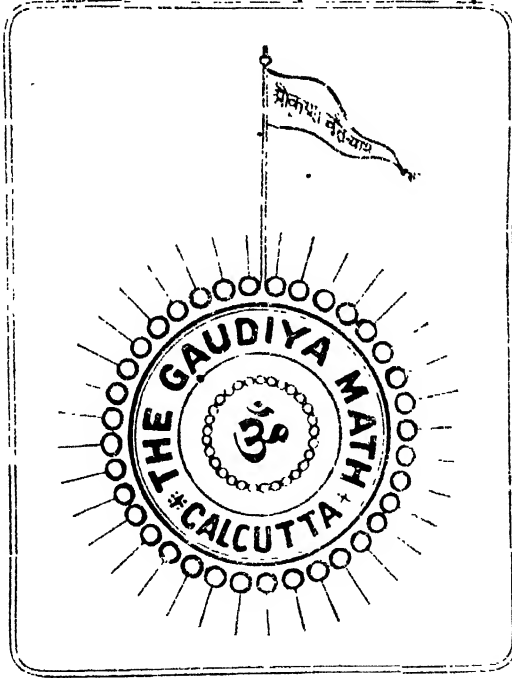
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Sri Srimad BHAKTI SIDDHANTA SARASWATI

GOSWAMI MAHARAJ

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MARCH, 1929, 443 Chaitanya-Era.

NO. 10.

The 443rd Advent Anniversary of Sri Krishna-Chaitanya.

DEVOTIONAL observances on a grand scale extending over a month in commemoration of the four-hundred and forty-third anniversary of the auspicious advent of the Lord instituted originally about forty years ago by Srila Thakur Bhaktivinode in co-operation with many wise persons who established the worship of Sri Sri Gaur-sundar and Vishnupriya on the site of the residence of Sri Jagannath Misra which had been identified by Sri Jagannathdas Babaji at Sridham Mayapur, the place of advent of the Supreme Lord, under the auspices of the Sridham Pracharini and Sri Vishwa Vāishnava Raj Sabhas also established by Thakur Bhaktivinode, have been rapidly developed to their present enormous dimensions by the exertions of Param-hansa Mahāraj Srila Bhakti Siddhanta

Saraswati Thakur, the Organiser-in-Chief of the Gaudiya Mission which has its head-quarters at Sri Chaitanya Math at Sri Mayapur. Hundreds of thousands of devotees hailing from the most distant parts of the country have thus been afforded an opportunity of paying their homage to the holy Birth-site and the Birth-tithi of the merciful Saviour of this Iron Age of strife and discord. It has a great significance for the future of this country and of the world.

The pious observances include the circumambulation, instituted by Srila Bhakti Siddhanta Saraswati Thakur, of the Nine Islands constituting Sridham Navadvīp, in a huge procession of the assembled devotees preceded by the congregational chanting of *kīrtan*. The circumambulation is performed in

regular stages, as laid down in the works of the former Acharyyas, extending over nine days, one day being devoted to each 'island' so as to allow time for a thorough inspection and discussion, under the guidance of Srila Bhakti Siddhanta Saraswati Thakur and the Tridandi Sannyasi Maharajas of Sri Chaitanya Math, of the principal sites hallowed by the transcendental activities of the Lord.

The centre of this comprehensive propaganda work is the Sri Chaitanya Math at Sridham Mayapur, the headquarters of the Gaudiya Mission, with its newly established University of spiritual learning, its Printing Press and Offices of the Nadiaprakash—the daily Vernacular organ of the Mission and its lofty Temple of Sri Sri Gandharbika, Giridhari and Gaursundar with the founder Acharyyas of the four great traditional Vaishnava-sampradayas, whose twenty-nine staples proudly dominate the whole landscape,—all of it being the visible fruits of the unremitting labours of Srila Paramhansa Thakur and his associates and followers. Sri Chaitanya Math itself stands on the site of the residence of Sri Chandra Sekher Acharyya at whose house Sri Chaitanya appeared in the role of the Divine *Shakti* in a dramatic performance, the first of its kind in Bengal and in the Bengali language, staged by the associates of the Lord. A stage for the performance of spiritual dramas

is going to be set up at the Chaitanya Math in memory of the event.

The *Yogapitha* or the house of Sri Jagannath Misra situated at the centre of Sridham Mayapur is of course, the cynosure of all eyes. The jubilations attain their climax just as the full-moon of the month of Falgun begins to climb the eastern horizon, the hour when the Supreme Lord manifested His appearance in this world four hundred and forty three years ago. At the hour of Nativity every inch of the *Yogapitha*, its spacious yard—'Sachi's yard'—and the open grounds all round the house with the tree-tops, is occupied by an eager and reverent assemblage of pious devotees hailing from all parts of the country. The function begins with singing in chorus of the narrative of the Birth of the Lord led by the Tridandi Sannyasi Maharajas and Brahmacharis of the Sri Chaitanya Math, every word of which is listened to with wrapt attention by the attending crowd as the Holy Images receive the usual worship. At the conclusion of the function the vast assembly spontaneously prostrates itself at the feet of the new-born Babe. The *Neem* Tree under which the Lord was born and the lying-in room of Sri Sachi Devi at the foot of the Tree receive the profound homage of all hearts. The whole night is passed in joyous exhortations and in the unstinted distribution of a rich variety of *mahaprasada* to the assembled people. The

devotees now break their fast. The three following days are devoted to the annual general meetings of the Sridham Pracharini and Sri Vishwa Vaishnava Raj Sabhas, reviewing the past year's work, in appreciative recognition of services rendered by the workers in furtherance of the wishes of Sri Goursumdar and in settling a plan of work for the ensuing year.

All this tangible manifestation of the growth of a mighty system of worship on the abandoned forgotten site of a far away Bengal village in this Age of scepticism and irreligion, is in itself an event of the first magnitude that has already drawn to itself the attention of most people of this country. In this materialistic Age the value of a movement is often measured by its physical magnitude and visible results.

But the externals of an institution may nevertheless fail to convey a proper idea of its internal character. It is this which is the cause of the prejudice that is aroused in many persons by all external manifestations especially in the sphere of religion which is supposed to be particularly an affair of the heart. Such a view, however, makes no allowance for external manifestation that corresponds to the internal character of a movement and which in fact constitutes its necessary, natural and inevitable outward expression which is not less important, or less an integral part of the event, than the internal aspect itself.

The external face of a phenomenon of this world gives no clue of its real nature. Empiric science is a persevering attempt to find out this so-called truth of an event which is hid from our view and which is conceived of as different from the visible part. But as a matter of fact it is never possible to find out the final or true character of any worldly phenomenon by the 'analysis' of the external face. Those who are aware of this are necessarily sceptical of the advertised truths of this world. Such liberal-minded people are prepared to accept a revision of all current ideas. This open-mindedness is the true sign of genuine liberalism. They should be able mentally at least to distinguish between the pursuit of their selfish temporary interests and the pursuit of the Truth for its own sake. Those newspapers that identify themselves with the local and limited interests of particular groups or countries necessarily fail to take an unbiased view of the Truth. The devotional functions at Sri Mayapur in connection with the anniversary of the Birth of the Supreme Lord have been noticed in the columns of newspapers representing the different 'sectarian' opinions in this country and elsewhere. Their treatment of the subject cannot be expected to shed much light on the super-sectarian, spiritual, or eternal aspect of those events.

A detailed account of devotional

activities from the pen of an impartial observer and participant need not be undervalued on the ground that it presents the external as distinguished from the internal or real aspect. Such distinction between the external and internal faces does not exist in any function that is really spiritual. The objection to external manifestation applies only to conduct which bears two differing faces. Those who hold the view that so-called external manifestation is out of place in worshipping the Absolute are reduced to the impossible task of worshipping the non-manifest. The worship of an abstraction of our materialized thought is a most dangerous, because subtle, form of idolatry. It is merely a round-about method of admission of the impossibility of realizing the Nature of the Divine Personality in terms of our mundane experience.

Krishna is the only real Person and the Source of all dependent personality. He transcends the abstract, no less than the concrete, notions of our limited thought. The abstract and the concrete cease to quarrel and are easily and harmoniously accommodated within the ample spiritual realm of the Divine Personality although this may seem impossible and unnatural to our paltry reason. Because Krishna is the Supreme Person (*Purusottama*) therefore it is possible for our tiny personalities to have any relationships with Him.

The so-called personal relationships of this world are the delusive face of this real and only form of personal relationship. Our present pseudo-personal existence has its real fulfilment in the realisation of the nature of the Divine Personality and His relation to our tiny personality. Perfection of love requires exclusive devotion to One Supreme Person by all. There would be no variety in Divine service without the existence of an infinite number of serving individuals.

We need not, therefore, dismiss the manifestation of devotional activities on a grand scale at Sri Mayapur as unworthy of our most serious attention merely by reason of their pompous display which only serves to bring out the manifestation of the Reality on a scale suited to the apprehension of diverse mentalities. That which alone it is worth our while to inquire into in connection with the festivities of the Nativity is how far they are really spiritual, or, in other words, are conducted *wholly* by persons who are themselves free from all taint of worldly guile and self-seeking and fitted to serve Krishna by *complete* dedication of themselves to the *spiritual* service of the Absolute.

But even if the devotees of the Sri Chaitanya Math happen to be real Servants of Krishna in accordance with the *Shastric* test referred to above it would not be possible, on the assurance

of the same high authority, for one who is not himself free from all taint of worldliness by reason of his whole-hearted devotion to Krishna, to recognise their real character. The worldly person is not privileged to have a sight of the real nature of a devotee. A worldly person views other persons as actuated by worldliness. He cannot get rid of this defect till he reforms himself.

There is only one way open to the un-initiated for being able to understand the nature of devotional functions when they manifest themselves in this world. We should be fully prepared to exercise real liberalism of outlook and avoid forming any hasty conclusions till we have actually given a patient and unprejudiced hearing to the party himself. The true method as well as the object of a great movement is properly learnt from those agents who are authorized by the movement itself to speak on its behalf. If the Absolute Truth be given a real hearing It will take the initiative itself and disclose Its real nature to all sincere souls by removing their doubts and difficulties in course of a patient hearing.

Those who have the opportunity of actually joining in these devotional activities are in a position to realise their proper nature in proportion as they choose to submit to be enlightened by the methods of responsible discussion and sincere co-operation with the

devotees. Those who are disposed to take the concrete or abstract materialistic view are likely to benefit least by their experience. Devotion is not an abstraction of worldliness, neither is it worldliness in its unrefined grossness. It is super-mundane or spiritual. It is, however, realisable in this life by the spiritualized understanding which is the reward of serving the devotees. The festivities at Sri Mayapur afford an opportunity to all persons to associate on the closest terms with sincere devotees of Krishna in the performance of devotional acts initiated and controlled by the latter. The factors of time and space have no power over spiritual events although they seem to us to be dominated by the laws of physical Nature when they choose to manifest themselves in this world. But these events although they seem to us to be limited by time and space by reason of the defect of our vision are not, as a matter of fact, really so. The *shastras* bear testimony to the truth of this contention. The truth becomes clearer by the practice of spiritual activities in the shape of listening to the discourses regarding the Truth from the lips of *sadhus* and by carrying out the principles of the Truth in practice under the guidance of the *sadhus*. This is the spiritual apprenticeship and no one can acquire the spiritualised understanding without going through this preliminary training in a sincerely

submissive and humbly inquisitive mood.

Even the most casual observer of these festivities, provided he is really un-prejudiced, cannot but be struck with the obvious fact of the wonderful correspondence of the external demonstrations with the internal spirit and the prevalence of a unanimous attitude of active, submissive and willing loyalty; on the part of one and all, to the lead of the organizers that characterizes every detail of these prolonged functions requiring the close co-operation of tens of thousands of persons of both sexes, young and old, infants and children, belonging to all grades of society and hailing from different provinces and countries. Those who have once realised the *perfect* (not mechanical or forced) "conscious internal harmony produced by the universal spirit of unselfish service that pervades the whole of these complicated proceedings from start to finish, cannot lightly ignore the contention that these festivities furnish the effective means of imparting to masses a real experience of the working of a spiritual society and demonstrating to impartial observers the feasibility as well as the desirability of its actual establishment now and here.

The Birth of the Lord, the Time and Place of His appearance, are eternal categories. The celebration of the anniversary of His Advent at Sridham Mayapur by His devôtees belongs to

the same eternal category and need not be wilfully or maliciously compared with the similar observance of the anniversaries of the birth of the high and mighty *heroes* of this world. These festivities manifested by the mercy of the Lord possess the power of blessing all who serve them in any way with the faculty of the transcendental vision that alone is privileged to behold them as the *lila* of the Supreme Lord that is being eternally enacted on the spiritual plane. Such enlightenment is tantamount to the permanent and radical cure of all the ills that flesh is heir to. Those who wilfully and perversely disbelieve these assurances of the holy Scriptures and maliciously or ignorantly oppose, obstruct, condemn or belittle the doings of the servants of Krishna, are punished by the perpetuation of their ignorance and want of faith in the Absolute. The slander of *sadhus* is an offence that is never pardoned by the Lord. The absolution of such calumniate offence can be obtained only by sincere repentance and humble submission at the feet of those devotees against whom the offence is committed. This law of Krishna, which is perfectly justifiable by the principles of unbiased worldly liberalism, honesty and sincerity, has a significance that is deeper, more permanent and more fatal than is conceivable to the perverted judgment of sinful man.

Vaishnavism & Civilization.

THE claim that Vaishnavism embodies the eternal and only function of the *jiva* soul in his eternal state of perfect rational existence may appear at first sight to be opposed to the experience of this world. Vaishnavism is no doubt represented by a vast and varied literature in almost all the languages of India and all persons are in a position to appreciate more or less the devotional fervour and aesthetic quality that are the special characteristics of this literature. But in spite of the admitted sweetness, gentleness, beauty and fervour that permeate every part of the Vaishnava literature and make it, in the opinion of many competent persons, perhaps the most glorious heritage of India, there seems to be lacking any historical evidence to prove that the community professing the Vaishnava faith has been able to attain any signal, social, political or economic success. On the contrary there are not wanting hostile critics who do not hesitate to regard Vaishnavism in some of its forms as a main cause of the backwardness of India which they attribute to the influence of Vaishnava teachings and practices involving, in their opinion, the virtual denial of the ordinary principles of moral life as well as the most elementary needs of advanced material civilization. The apostles of Puritanism and Activism are not likely to accept a creed which may be suspected of a partiality for sexuality, passivism, childish ceremonial and credulity and which declares all secular effort whether moral, social, political or philanthropic as utterly powerless for the amelioration of the lot of man,—nay which regards them as the root-cause of all the troubles that afflict this miserable world.

Modern India has failed in achieving any striking success in her efforts for the betterment

of the material condition of her people. In the resources of material wealth and political power India is the most bankrupt of all among the modern nations of the world. Is not this a proof that something is wrong with her very civilization? Does it not go a long way to prove that modern India is spiritually inferior to all the other countries?

Before we attempt an answer to such questions it is necessary to pause and try to realise as clearly as possible the nature of the relationship if any, that may subsist between religion and material civilization.

The ordinary view on which the questions mooted above are based is that religion is the 'inside' of worldly civilization, that the material civilization is the 'result' of a pure religion, that the decline of material prosperity is a proof of the decay of religion. This connection between the two is sought to be established by means of the principle of 'virtue', 'goodness' or 'morality'. Pure religion makes a man moral. Morality consists of those qualities that make their possessor successful in worldly affairs. The possession of virtue makes man superior to brutes by making systematic and collective effort possible. There can not be any civilized society without virtue.

The view set forth above may be said to represent with tolerable fairness the philosophy of life underlying civilized life in every Age. Virtue, therefore, must needs be cultivated by social man in as much as it appears to form the very basis of human society. To the social and political man, it is worth while to worship God if such worship make them virtuous. It is believed that without faith in God it is not possible to have that disinterestedness which is the essence of virtue. Man is selfish by nature

in this world. Religion in the pure form is believed to make him disinterested. Worldly prosperity is the un-sought reward of disinterested virtue which never yields to the seductions of selfishness. Disinterested virtue can alone promote impartially the well-being of everybody as it makes a man brave, enterprising, patient, meek, steady of purpose, unselfish, eager to know, to improve and to help others to improve. Is there any human being who does not covet these qualities? What is universally recognised as desirable appears to be necessarily true. This therefore, seems to be the practical and living side of religion. Faith in God makes a man virtuous for the sake of virtue. If a man attempts to be virtuous from a consideration of its social or worldly results he or she is bound to fail. By such reliance on one's own utilitarian judgment, one is sure to be turned into an opportunist. But there can well be no worse form of association than a society of moral opportunists. It is the special merit of virtue that worldly prosperity is not coveted by the virtuous for its own sake. Religion is valued because it is supposed to confer on an individual this 'inner' state of which his or her worldly prosperity is the external result.

In this way by means of the principle of morality a causal connection is sought to be established between religion and worldly prosperity. In accordance with the view set forth above material prosperity must needs go hand in hand with spiritual well-being. It thus becomes an easy task on this basis to prepare a comparative table of spiritual values of individuals and communities of a particular Age. By such test India of to-day of course is found to occupy the very bottom position. I am not sure that this test has been consistently rejected by any of the Indians themselves of this Age. It is subscribed to, in one form or another, in their pronouncements by high personages who are claimed to represent at the present day the

spiritual life of India. The Non-Co-operators, Swarajists, Responsivists, Liberals or Moderates, the Minor as well as the Major Communities, would be alike untrue to the basic principle of their constitution if they object to accept this causal connection of mind with matter by means of the principle of virtuous conduct rendering possible co-operation for general material well-being.

Western Psychology boasts of its superiority to the Indian in having been apparently able to establish by careful observation, introspection and experiment the above invariable connection between mind and matter and thereby demonstrating the superfluity of the 'assumption' of the existence of a 'soul' apart from mind. The 'soul-theory' of India is sought to be explained away as a survival of primitive, crude, 'materialistic' conception of the mental principle. The notion of an immaterial mind as identical with the soul is claimed as the original product and distinguishing mark of modern scientific thought. According to this view the aggregate of our present mental states is the soul! It is this exclusive and ultramentalism which passes as 'spiritual' with almost all current schools of western and eastern thought.

Western empiric Psychology is supported by the Indian transcendentalists in its view that the mental has a close correspondence to the physical. The mental body, according to the Indian spiritual point of view is the subtle material case which envelopes the *maya*-fettered soul when observed from mundane platform and is itself enclosed by the gross physical body. The mental body is no less material than the gross body. Both are allied to the physical world by their similarity of substance. This kinship of the mind and body with physical nature is realised by living beings in the conscious form. The mind is the meeting ground of the principle of consciousness and the gross material world. Through the medium of the

mental body which is a subtle form of the external physical body the self-conscious vital principle is made to realise its present connection with the inanimate physical world. This realisation is effected, according to the Indian point of view, by the conscious principle voluntarily identifying itself with its physical mind and body and becoming a conscious partner in the vicissitudes of the double material body. These physical organisms also seem to possess the properties of growth and initiative as long as they remain joined to the vital principle. This process of growth and apparent initiative in its substantive aspect is wholly material and is also realised as such by the conscious principle itself. But nevertheless the conscious principle or the knower always wilfully chooses to confound itself with the processes of knowing and the objects of knowledge, both of which are really foreign to its nature. The self-conscious principle is held by Indian transcendental philosophy as forming the substance of the soul proper and as capable of existing independently of any connection with matter in its subtle or mental and grosser physical forms. In the state of freedom of the *jiva* soul from material connection the Knower, the Knowledge and the object of Knowledge belong to one, and the same Spiritual plane.

Material civilization in its external forms is the 'outside' of material thought which is its 'inside'. They belong to the same category and are located in the same plane each being a species of the genus matter. Matter is inanimate. It is categorically different, not from mind which is substantially material but, from the conscious principle which from an altogether different plane chooses to contract a temporary unwholesome and unnatural connection with matter in its double form of 'thought' and 'object of thought'. The conscious principle itself is different from the substance of thought. The mentalists suppose that the substance of 'thought' is identical with the

principle of consciousness. But as a matter of fact the conscious principle or the soul transcends both 'thought' and 'object of thought'. The thought itself does not think. The *maya* fettered soul as observed thinks in terms of matter. This is the inconceivable combination. The soul proper has nothing to do with matter as it belongs to an altogether different and superior plane. The mind is the organ by means of which this unnatural connection is rendered possible. But the present mind is not the soul or at any rate it is not the soul in its speculative state. The mind represents the soul imprisoned in a double material case. The growth and seemingly self-initiated activities of living organisms are but pervertedly materialised reflections of those spiritual activities that are natural to the soul in his freed state, such perversion of the natural function of the soul is the unspiritual concomitant of the material civilization of this world. Activities on the material plane cannot be congenial to the soul. Material energy is not a healthy transformation but a gross perversion of the spiritual energy. Material energy cannot act without the initial impulse which it can have only from conscious energy. It acts in a strictly subordinate position. The real energy is self-conscious energy and is related to the material energy by way of transcendence. The mentalists are therefore rightly called materialistic by the Indian transcendentalists.

Has the material civilization been built up by the working of the Soul and does it, in its turn provide the means of spiritual progress? If the reply be in the affirmative there would be an assumption of non material origin of matter which is opposed to the theory of material causation on which the whole structure of empiric philosophy stands and which also forms the basis of all those activities that underlie the structure of material civilization itself. If the answer be in the negative it is no less unsatisfactory as it would necessitate the unconditional

abandonment of all worldly activities, a line of conduct which would be equally destructive of material civilization. The empiricist is aware that he is really between Scylla and Charibdys and makes a virtue of necessity by according a certain measure of assent to either in keeping with external circumstances although he cannot but be convinced that the two views are logically irreconcilable and can never co-exist in either pure or mixed form.

The ordinary view that the progress of material civilization depends on and in its turn conduces to spiritual progress of the individual Soul is, therefore, inadmissible according to the canons of logic although such hypothesis appears to be plausible at first sight and also seems to be in accordance with the experience of most people engaged in ordinary worldly pursuits. The principle of consciousness which actuates the Soul is declared by Indian transcendentalists to be capable of taking the initiative. There undoubtedly exists such a principle in us and it is the same principle which also supposes itself to be the lord and originator of those activities which promise to supply its needs by the multiplication and elaboration of facilities for meddling with physical nature on the part of the soul although such meddling happens to be radically foreign to the nature of the Soul and, therefore, not likely to satisfy its real needs.

Vaishnavism rejects this ordinary view of the relationship between the little Souls and the material universe. Vaishnavism says in effect that the Soul who is an embodiment of the principle of pure consciousness cannot function properly in this material universe for the reason that here he finds himself dislocated from his own proper plane and banished from truth and happiness. Its misery is due to the fact that he confounds himself with a material body and mind and the relationship of the said body and mind with the material universe as the relationship between himself and his surroundings. The

material body and mind in which he is at present doubly encased are a part and parcel of this world and as such are subject to the laws of this material universe. But the Soul is in a state of perpetual rebellion against the thralldom of nature and tries to dominate the laws of inanimate nature. He thinks that he can attain this mastery over Nature by making use of the laws of Nature against herself. He is confirmed in this view by the experience of material growth and his activities are stimulated by the fear of material death and dissolution. He also tries to attain control over the material body and mind which he regards as his properties and thinks that it is his duty to make the proper use of them by extending and developing the scope of his relationship with the material environment by their means. He thinks that he would be happy if he succeeds in such effort and that he would be miserable if his efforts do not yield what he regards as success or what he wants to have for being happy. It is not, however, possible to define the nature of the happiness that is desired by man in terms of material conditions static or dynamic. The power of being happy and miserable belongs to the animate Soul alone. He being self-forgotten wants perpetually to have certain things and is unhappy if he is in a state of want. This makes unhappiness his normal condition in this world. The physical body and mind have no conscious wants of their own. They do not possess the power of initiative which belongs only to the Soul. But the wants of the soul are never satisfied by any worldly facilities because these facilities being out of his plane have no real relation to himself. The phenomena of growth and decay which seem to be identical with life are really external, and material though apparently invariable, concomitants of and have no relation with, the vital principle itself. They are merely states of the body and mind. The Soul confounding himself with the body and mind in search of his proper function

regarding the phenomena of growth and decay of the body and mind as dependent on a certain combination of material conditions chooses to identify himself with all such activities of the

body and mind that take place in strict and passive obedience to the laws of physical Nature.

(*To be continued.*)

The Mahaprasad or 'the Great Favour'.

EATING is supposed to be a physical or mundane affair and to have no connection with the soul. I set forth below certain considerations that underlie this ordinary view regarding eating.

We eat to live. It is necessary to take the proper quality and quantity of food in order to remain in sound health and have strength of body and mind. A sound mind in a sound body enables us to perform our duties in the proper manner in this world. It is of course not possible to be strong and healthy by mere regulation of the diet. Other factors e. g. temperate and regular habits, cheerfulness of mind etc. etc. are also involved. The whole matter belongs to the jurisdiction of the medical science. We expect to be healthy and strong by obeying the principles of that science. The medical science itself is a codification of the experience of the race confirmed and elaborated by experiments. But its theories are constantly changing and much more rapidly than probably those of any other science. It may, therefore, be described as at once the most

progressive and the least satisfactory of the sciences.

The researches of medical science have failed to find out the real nature of the vital principle in terms of material causation. Our mind understands nothing but matter. It, therefore, takes it for granted that life is the result of material conditions and then proceeds to find out those conditions with the help of experience, observation and experiment. It similarly tries to find out the cause of diseased and healthy states of the body and mind. But it has failed utterly to find any causal connection between the material conditions of the body and the states of health and disease. It has failed to find out the material cause of birth, death and life.

We may therefore, pertinently enough ask, "Why are we required to place any reliance on the medical science at all?" A diseased person naturally seeks relief. Medical science contains our experience on the subject of disease and its proper treatment. If we are to attempt to render any help at all to

a person afflicted with disease it is reasonable to avail of such experience although it is admittedly and extremely defective. We are not even sure whether the medical science is even on the whole a help to us.

The part of the science that deals of diagnosis of disease is no less unsatisfactory than that which treats of the treatment of disease. We do not know the relation of the medicine to the disease even when a cure is apparently effected by it. The medicine cannot be correctly administered for uncertainty as regards diagnosis. Patients are too often given the wrong medicine and even when the proper medicine is given the cure is wholly uncertain. There exist analogous uncertainties in the matter of food. The growing tendency among physicians is to leave the choice of diet to the judgment of the patient himself except in very exceptional circumstances. In the case of persons in normal state of health the scientific advice is to be guided by one's own experience in the choice of articles of food and the method of taking it. So in regard to food at any rate one gets practically no help from science and is compelled to use his own judgment on the basis of past experience. Certain principles are found to be almost generally applicable. It is found harmful to over-eat or to eat when one is not hungry etc. etc.

• Then there is the important

cullinary aspect. How is the food to be prepared? Is it necessary to make it palatable? On this subject opinions differ most widely.

There is another point. Does the moral disposition of a person depend on the quality of the food? This is closely connected with the religious aspect in the opinion of those who consider religion to be identical with morality.

The conclusion to which it is possible to arrive is that hunger is appeased by taking food. If food is not taken when one is hungry he feels uncomfortable and prolonged starvation is productive of disease and even death. The body is maintained and grows apparently by taking food. The growth of the body is accompanied by the development of the mind. A sound body appears to be a necessary condition for the existence of a sound mind. One who is anxious for the well-being of the mind cannot ignore the body. One who confounds the soul with the mind cannot ignore these apparent needs of the body. Empiricism which does not admit the existence of a soul apart from the mind should not, therefore regard eating as irrelevant or unimportant in the practice of religion which according to it aims at securing the welfare of the mind. But although he may be compelled by logical necessity to admit the importance of the subject of eating the empiricist has not been able to find out any definite principle for the regulation

of taking food in such manner as to be beneficial for the mind in all cases. The mind is uncontrollable like the wind and defies all the efforts of empiric thinkers for its spiritual reform. The empiric speculations on this as on every other subject are thus found to end in describing the proverbial vicious circle which terminates after a long sojourn at the point from where the start was made and make us no wiser than we were.

The proved futility of all empiric effort for the ascertainment of the truth should incline us if only for this negative reason to lend our ear to the representations of the transcendentalists. Let us assume that the soul has a real existence and that it is categorically different from the body and the mind. Then let us hear what the transcendentalists have to say in answer to such questions as the following. Is the soul benefitted by eating? Are the activities of the body and mind of any concern to the soul? Is a strong and healthy body or a sound mind undesirable?

The transcendentalist looks at the whole question from an altogether different point of view. He declares that all *jivas* in the state of bondage to the Illusory power live only to eat, sleep and gratify other needs of the body through the mechanism of the mind. There is and can be no other purpose of life regulated by the mental

speculations. All mental speculation has its root and its termination in the pursuit of material needs which is regarded by the mentalist as identical with spiritual activity. As a matter of fact it is not possible for the mind to conceive of anything else except the tangible, gross physical body in terms of its relations with the mundane world of which it is a constituent part. The Soul as categorically different from matter cannot be a subject of empiric thought. Matter in the subtle form of thought is the condition of the substantive existence of the mind. Mind is the producer of thought which is only a subtle form of matter and the complement of its gross form. The conscious principle itself is incapable of being the substance of mental thought. The mind has no idea of an immaterial, conscious, eternal principle except by way of abstraction or denial of the positive aspect of matter and material thought. The spiritual claims of the abstractist is the hollow vanity of a rabid obscurantism absurdly proud of his utter ignorance. As the soul does not practically exist there can be and is no duty towards it. This is the true position of all bound *jivas* who identify themselves with the mind and body.

But can a rational being be really satisfied with an ideal of life consisting exclusively of the perishable and mechanical activities of eating drinking sleeping &c. &c.? It is no doubt

fashionable to say 'No'. But there are very few persons, indeed, who according to the view set forth above are capable of doing anything else. In order to avoid making a confession of this unpleasant fact even to themselves they turn abstractists or denialists. They maintain that there exists an undefinable and inexpressible sphere of spiritual activities which are not material but mental. This is of course, self contradictory. A mental activity should be fully capable of being described in terms of matter as the two are really identical. But as the generality of cultured mentalists consciously or unconsciously belong to the class of denialists they affect to be surprised when they are asked to believe that the act of taking food can and ought to be no less a spiritual function than any other form of activity. If it be possible to prove really that eating is incapable of being a spiritual function then it should be impossible by parity of argument to prove that any activity can be spiritual. This is, in fact, the conclusion to which all mentalists needs must to be driven by the pitiless force of their own logic. If they look down upon eating, drinking etc. and pretend to hold that they are not a part of religion they thereby deny the principle of existence itself which is the proper definition of atheism. It is not without a very good reason that atheism has

been eupheistically termed free-thinking or thinking freed from the conditions of rationality.

The transcendentalist admits, the real existence of this world as well as of the Soul. He says that the soul is not a thing of this world but has a substantive existence of its own on a different plane to which the mind has no access. The fallen soul wrongly identifying itself with the mind embarks upon a course of activities for extending the scope of mental speculation which it supposes to be its proper function. These speculations mislead the soul into the futile attempt to establish, consolidate and extend its supposed relationship with the material world. The body enables the Soul to come into apparent tangible contact with the gross physical world. The body and mind thus join in a conspiracy to prevent the Soul from realising that it has no real affinity with them or with their naturalistic or material activities. Once the soul awakes to a perception of the real truth it easily gets rid of this unnatural domination of body and mind. It now becomes the master in its turn and compels the mind and body to obey itself. Under these circumstances the mental and bodily activities of the *jiva* undergo a radical change and become spiritualised or dominated by the soul.

(To be continued.)

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 212, February, 1929.)

WITH the object of delivering the *sannyasis* resident in Kashi who professed the doctrine of illusionism (*mayavad*) the Lord at the request of the devotees by the manifestation of humility and the power of enforcing universal obedience drew unto Himself the hearts of those *sannyasis* and their *guru* Prakasananda assembled at the house of the Marhatta Brahman. Thereafter and in reply to questions addressed to Him by Prakasananda the Lord pointed out all the defects of the view of Sri Sankaracharya by exposing the baselessness of the *mayavad* position and expatiated on the greatness of the holy Name of Krishna. The *sannyasis* of Kashi obtained deliverance by the mercy of the Lord from the all-devouring jaw of the demoness of *mayavad*.

On a certain day at Benares when the Supreme Lord in the company of His devotees began to chant the *kirtan* in the temple of Bindu Madhab, Prakasananda arriving there with his disciples fell down at the feet of the Lord passionately denouncing his own past conduct and enquired about the principle of devotion conformably to the conclusions of the Vedanta. The Supreme Lord after describing the principles of devotion as established in the

Brahma Sampradaya made it known to him that the Srimad Bhagabat offers the only un-ambiguous exposition of the Vedanta philosophy. After this the Supreme Lord sent Sanatan to Brindaban and Himself set out for Nilachal.

Sri Rup Goswami Prabhu arrived at Puri from Brinaban and stayed with Thakur Haridas. The Supreme Lord freely gave vent to His delight on seeing the famous verses composed by Sri Rup beginning with प्रियः सोऽयं ('the self-same Darling.....'). Another day the Lord listened with great satisfaction to the prefatory and other verses from Sri Rup's dramas 'Lalita Madhab' and 'Bidagdha Madhab'.

In order to establish in the world the ideal of conduct for one who has renounced the world and as a warning to hypocritical psilanthropists the Lord forbade the junior Haridas entry into His house and finally disowned him altogether for the offence of sensuous association with females. The junior Haridas had procured by begging a quantity of raw rice to be used for preparing the Lord's meal, from an aged matron, Madhabi Devi, at the instance of Bhagaban Acharyya who acted the part of the immature devotee. After waiting for a year in the vain hope of

being pardoned the junior Haridas gave up his body in the triple confluence at Prayag. The Supreme Lord on learning this declared that it was the only proper expiation for a pseudo-*Bairagi* who chooses to associate with females.

The fallen *jiva* during the period of spiritual novitiate must not be supposed to be on a level with the *paramahansa* who has attained self-realisation or with the Godhead Himself. In order to make this clear the Lord exhibited the *lila* of sending back Damodar Pandit to Navadwip in consequence of the latter having warned the Lord Himself against unpleasant consequences that might follow His allowing the handsome boy of a youthful Brahman lady to terms of intimacy with Himself.

By the exhibitions of the appearance of the uncouth disease of itching sores all over the body of Sri Sanatan on his arrival at Puri from Mathura and the consequent resolve of Sanatan who was the embodiment of humility to sacrifice his body under the wheels of the Car of Jagannathadeva, as also by explicit declarations to the effect that the transcendental body of Sanatan was the chosen instrument for the fulfilment of the purpose of the Supreme Lord Himself and by such other activities the Lord taught those who are guided by the speculative instinct of their sinful natures that the practice of hollow asceticism is not the method of attain-

ing to Krishna thereby establishing the transcendence of the body of the devotee who makes a complete surrender of himself at the feet of the Lord. The Supreme Lord made Sanatan stay at Sri Kshetra during the year, commanding him to proceed to Sree Brindaban at its close.

When Pradyumna Misra of Srihatta expressed his wish to listen to discourses about Krishna from the lips of the Lord Himself the Supreme Lord directed him to Sri Ramananda. Pradyumna Misra's regard for Rai Ramananda, however, gave way and he returned disappointed on learning the occupation of Rai who in exercise of amorous devotion which is the function of the greatest devotees and *paramahansas*, taught the female attendants at the Temple of Jagannath the art of dramatic performance. The Supreme Lord after explaining Rai's nature which is incomprehensible to fallen souls sent Misra back, for the purpose of being instructed in the principles of the Absolute Truth, to Sri Rai Ramananda, the chanter of the kirtan of Krishna, who although appearing in a family belonging to non-Brahman caste by seminal descent, was the *guru* of all the Brahmans.

The Lord could never tolerate to listen to any propositions opposed to the principle of Truth or charged with the unwholesome quality of sensuous sentimentalism. The Lord consented to

listen only to such books as had undergone a previous and searching examination at the hands of Swarup Damodar; as to the author's views regarding principles of devotion and had been passed by him as being worth listening to.

In the state of acutely-felt separation exhibited at Nilachal by the Supreme Lord Swarup and Ramananda alone ministered to Him.

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.]

(Continued from P. 211 February, 1929.)

THE whole character of this transcendental teacher of the eternal religion to the view of empiric knowledge, wears the terrible aspect of the dreadful club in the hands of the mighty Bhīma. No sooner does empiric knowledge make an attempt to flaunt its haughtiness in its presence than it is unceremoniously punished like its prototype Durjodhan by having its thighs broken by the irresistible blows of the pitiless club. Whenever any one intoxicated with the pride of worldly wisdom has endeavoured to gauze the character of this superhuman servant of the transcendental Lord such attempt has invariably recoiled back on itself and broken down hopelessly. Empiric knowledge has been always deceived by its utter incapacity to understand the ideal of the transcendental service of Krishna by all the senses, the unquenchable longing for the service

of the Divinity, the billion-mouthed hunger of the search for Krishna, of this great teacher.

An outstanding characteristic of the Acharyya is his uncompromising repudiation of all association with evil. It is his firm resolve to seek Krishna, the Truth, by discarding, till the last breath of life, all communion with un-truth. It has often seemed to us that the special object of his appearance in this world has been to teach the strictest avoidance of every form of worldliness. His character is the living embodiment of the words of the great seer, 'I will never allow the enemy to enter the holy precincts of the dwelling of the Lord, but ever keep him out of its bounds.' There is absolutely no chance of foisting upon him any plan of pseudo harmony by compromise between what is and is not true. He is wholly opposed to the ideal of the

abnormality of the combination of 'biting the humble straw' and 'plying the dart' methods described in the Chaitanya Bhagabat which is so popular with the present hypocritical generation. He has dug a deep trench which so effectively separates the real from the unreal, the servant of the real from the servant of the unreal, the Vaishnava from the non-Vaishnava, that no one calling himself his follower can pass the same with impunity. It is one of the most striking characteristics

of this Acharyya that he effectively maintains the separation of the true from the false by an unpassable distance. He affords every facility to the false to be converted to the Truth but never permits Prolambasur or the jackdaw in peacock's feathers to perform in his dancing halls. Such is the great force of his personality that people of that description, those who are out on the quest of other things than the Truth *viz.* the hypocrites and Prolambasurs, are made quickly to show themselves in their true colours and chased into their proper holes by the mere operation of the power of unalloyed Truth.

Another prominent characteristic of this Acharyya consists in this, that no matter how arrogant or intoxicated with the pride of empiric knowledge or sophistically inclined a person may be and even when such a person confronts

him with all the resources of his arrogance egotism, perversity of judgment, violence and malice he is forced to lower his erect head by being enabled to realise in his heart of hearts the worthlessness of his brittle, counterfeit ware the moment it is in contact with the fire of his divine energy. Among such persons those who are hypocritical, despite their unwillingness to confess their inferiority, are betrayed by their pale faces which bear tell-tale testimony to their actual condition.

Another distinctive characteristic of this great teacher is his desire to make a gift of the full Truth to all. As the living embodiment of the proposition 'he beheld the Divine Person in His fullness with the deluding power relegated to an obscure corner' he detects the overt presence of Maya in everything that is not full or has an appearance of being part of the whole. Wherefore being bent upon making a gift of the full substantive Truth he always preaches to all persons without distinction the tidings of the complete service of Hari. He is not satisfied by any specious propositions of partial service. He preaches to everybody the all-time service of the Divinity. He tells everyone to open without the least reservation one's full receptive faculty for receiving the full gift. He directs everybody to offer one's all at the lotus feet of Krishna.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from P. 218, February, 1929.)

Chapter XII—(Concluded.).

- 62 Even the Yavanas showed signs of great
affection on beholding Him.
Love towards everything is the nature
of the Lord.
- 63 The Lord of Vaikuntha taught in the
town of Nabadwip
At the gateway of the house of fortunate
Mukunda Sanjaya.
- 64 Defending, opposing, establishing, refuting
the *Sutras*
The Darling Son of Sachi explained them
in endless ways.
- 65 The fortunate Mukunda Sanjaya with
his family
Swam in a current of bliss but could not
know the reason
- 66 The Lord returned home after the learned
triumphs of each day.
Thus did the Hero of Vaikuntha revel in
the mellow quality of learning
- 67 One day under the pretext of nervous
malady
The Lord manifested all the perturbations
of amorous devotion.
- 68 All on a sudden the Lord began to utter
unearthly sounds,
Rolled on the ground, laughed, smashed
the house,
- 69 Roared and thundered, tucked up His loin
cloth,
Beat whomsoever He found near.
- 70 His whole body every now and then
turned motionless as a marble pillar,
He fell into such swoon that all were
frightened by the sight.
- 71 His friends learnt of the derangement
wrought by the malady
They quickly appeared on the spot and
applied various antidotes.
- 72 Buddhimanta Khan and Mukunda Sanjaya
Came over to the house of the Lord with
their families.
- 73 They applied to His head medicated oils
named after Vishnu and Narayana
And busied themselves in devising every
method of cure as suggested to each.
- 74 The Lord performs all diverse activities
by His own will.
How can He be healed by medical measures?
- 75 There was shivering in every limb ; the
Lord moved violently ;
His thundering ejaculations terrified
every body.
- 76 The Lord said, 'I am the Ruler of all,
I sustain the Universe whence My Name
is Biswambhar.
- 77 I am That. No one is able to know Me.'
With these words He ran and caught hold
of all persons.
- 78 Under the pretence of nervous malady
the Lord thus made Himself manifest,
And yet by the force of His illusory power
no one understood.

- 79 Some said, He is possessed by a Danaba ;
Others opined, 'It is the deed of witches,
- 80 Some explained, 'He has to talk constantly.
I am sure the excess of humour is the
result of much talking '
- 81 In this manner all the people discussed
Disabled to know His real nature by the
illusory power of Vishnu
- 82 They applied various medicinal oils to
His head
And besmeared His body with oil, placing
Him in an oil-vat.
- 83 The Lord laughed out-right as He lay
floating in the oil-vat,
As if great insanity had really established
its power over Him.
- 84 Having thus by His own will indulged in
these pastimes
The Lord became normal throwing off
the disease.
- 85 Then there arose the glad sound of the
Name of Hari from all the societies of
the people
Who were the persons that gave away
clothing, who received those gifts,
no one knew.
- 86 All the people were glad on hearing the
tidings
All said, "Long live the great Pandit "
- 87 The Lord of Vaikuntha made merry in
this manner.
Who can know Him if He does not make
Himself known ?
- 88 The community of the Vaishnavas on
seeing the Lord
Said, "Dear, serve the feet of Krishna,
- 89 This perishable body, my Dear, ceases
to be in a moment.
Need I tell this to you who possess such
cool judgment ?"
- 90 The Lord smilingly making His obeisance
to them all
Went off to the work of teaching accom-
panied by His countless pupils.
- 91 At the house of the pious Mukunda Sanjaya
The Lord taught in the Chandi Mandap.
- 92 A person of pious deeds applied the sweet-
scented medicinal oils to His head
As the Lord expounded the Shastras.
- 93 On every side were seated a shining
assemblage of pious disciples,
And in their midst the Lord, the Life of
the world, explained the texts.
- 94 I find no words to express the glories of
of that beautiful scene ;
Nor do I find anything by which to
compare.
- 95 It seemed as if Sanaka and other disciples
Sat in a circle round Narayana.
- 96 Verily it is those very persons whom the
Lord taught,
It is the same *lila* that was enacted by the
great Gaur.
- 97 This Darling Son of Sachi, know for
certain,
Is the same Narayana Who dwells in
Badarikasrama
- 98 Wherefore He chose to indulge in these
pastimes with His disciples.
The Lord of Vaikuntha revelled in this
manner in the pleasures of learning.
- 99 After the work of teaching was finished
and when it was mid day
The Lord went with His disciples to bathe
in the Ganges.
- 100 They sported for a while in the stream
of the Ganges.
Returning home the Lord worshipped
Sri Vishnu.

- 101 And, offering water to *tulasi* and
circumambulating her,
The Lord sat down to meal repeating the
Name of Hari.
- 102 Lakshmi served the food, cooked by her ;
the Lord of Vaikuntha ate ;
The mother beheld this sight to the
utmost power of her vision
- 103 Chewing betel after meal was finished
The Lord lay down for rest and Lakshmi
tended His feet.
- 104 The Lord favoured the power of sleep
with His glance for a while ;
And thereafter went out again with His
books.
- 105 Arrived into the town the Lord indulged
in diverse pastimes,
Accosting all persons with a smile.
- 106 Although no one knew the truth regarding
the Lord
Yet were all filled with awe on seeing Him
- 107 The Darling Son of Sri Sachi roamed over
the town ;
All the people had a sight of Him Who
is with difficulty attainable by the gods.
- 108 The Lord now entered the door-way of a
weaver.
On beholding Him the weaver reverently
made obeisance.
- 109 The Lord said, 'Show Me some good cloth.
The weaver immediately brought out the
stuff.
- 110 The Lord asked, 'What price do you take
for it ?
The weaver replied, 'The same as Thou
pay'st ?'
- 111 After settling the price the Lord said, 'I
have no money with Me at present.'
The weaver answered, 'Thou', revered One,
mayst pay in ten*days or a fortnight.
- 112 'Deign to accept the cloth ; put it on and
please Thyself.
Pay the price later as suits Thy convenience'
- 113 Bending His auspicious glance on the
same weaver
The Lord repaired to the quarter where
dwelt the cowherds.
- 114 The Supreme Lord sat down at the door
of a milk-man
The Lord joked by the privilege of His
position as a Brahman.
- 115 Said the Lord, 'Fellow, bring out your milk
and curd.
I have a mind this day to accept the best
gifts of your house.'
- 116 The assembled milk-men beheld Him as
the god of love become visible
With great respect they offered Him their
very best seat.
- 117 And the cow-herds merrily retorted to the
jokes of the Supreme Lord.
They addressed Him by the endearing
epithet of maternal uncle.
- 118 Some said, 'Come along, uncle, and have a
share of our cooked rice'
A certain cowherd lifted Him on his
shoulders and carried Him to his dwelling.
- 119 Said another, 'Remember'st Thou not that
Thou once ate
All the cooked rice that happened to be in
my house ?'
- 120 The goddess of speech spoke truly, the
milk-man did not know.
The Supreme Lord laughed at the words
of the cow-herd
- 121 Milk, *gher*, curds, cream-sheet, beautiful
butter,-
All these the milk-men offered gladly to
the Lord

- 122 After expressing His satisfaction to the
community of cow-herds
The Lord persented Himself at the house
of a seller of perfumes.
- 123 With reverence the trader greeted His feet.
The Lord said 'Hear, brother ; show Me
some of your good perfume.
- 124 Without ado the man brought out his
best perfumes.
The darling Son of Sachi asked, 'What
price do you take ?'
- 125 The trader replied, 'Thou know'st best,
great One.
Is it proper to accept any price from Thee?
- 126 As for this day, revered One, have Thy
body perfumed and go back home.
If there remain in the body by tomorrow
enough of the scent,
- 127 And if the perfume do not leave after the
body has been washed,
Then may'st Thou pay whatever price Thou
deem'st proper.'
- 128 With these words, in a freak of blissful
jollity,
That trader, with his own hands, applied
the perfumes all over the body of the Lord.
- 129 Who is there that is not charmed by the
sight of His beauty
That ever draws all minds to itself in the
recesses of every heart ?
- 130 After bestowing His grace on the perfumer
The Lord Bismambhar made His way to
the dwelling of the garland-maker.
- 131 The garland-maker, at sight of beauty that
is most wondrous,
Made his obeisance after offering a seat
with great hospitality.
- 132 The Lord said, 'Gardener, give Me some
good garlands.
'I have not any money with Me.'
- 133 The garland-maker noted that His body
resembled that of a saint who has realised
the goal of existence,
And said, 'Thou owe'st nothing.'
- 134 Saying this he placed the garlands on the
beautiful body of the Lord
The Lord with His pupils laughed at this.
- 135 Favouring the garland-maker by His
auspicious glance,
Gauranga Sri Hari proceeded to the home
of the betel-seller.
- 136 The betel-dealer on beholding beauty
that bewitches even the god of love
Took the dust of His feet and offered a seat
- 137 Said that betel seller, 'I, indeed am most
fortunate
What rare fortune has thus brought even
Thee to the door of one so base as myself ?'
- 138 Having said so, of his own accord and with
greatest satisfaction,
He brought out made-up betel and offered
the Lord, Who burst into laughter.
- 139 The Lord asked, 'Why did you put the
betel-nut into it before being paid ?
The betel dealer replied, 'The thought
spontaneously arose in my mind.'
- 140 The Lord laughed on hearing the words
of the betel-dealer,
And chewed the betel with great satisfaction.
- 141 Excellent betel-leaf, camphor and other
choice ingredients
He gave with reverence and accepted no
price.
- 142 Having thus favoured the betel-dealer
Lord Gaura wandered over all the towns
laughing.
- 143 The City of Navadwip is almost like
Madhupuri.
There dwell in it hundreds of thousands of
people of a single caste.

- 144 For the pastime of the Lord, long ere its
time,
Providence had arranged all things here
to perfection.
- 145 Just as formerly He was wont to wander
over Mallinipuri,
The darling Son of Sachi now enacted
the self-same *lila*.
- 146 Sri Gaursundar then made His way to
the home of the conch-dealer
Who bowed with awe on beholding the
Lord.
- 147 The Lord said, 'Brother, show Me good
conch.
I donot know where with to purchase it
as I have no money with Me.'
- 148 The conch-dealer presently brought out
conch of a superior quality ;
And, placing it in the beautiful hand of
the Lord, made obeisance.
- 149 'Master, accept the conch and take it
home with Thee.
The money Thou mayst pay hereafter ;
it is no matter if Thou dost not pay.'
- 150 The Lord, pleased with these words of
the conch dealer,
Bestowed His auspicious glance on him
and went off smiling.
- 151 To the homes of all citizens of Navadvip
The Lord betook Himself in this manner
- 152 By that fortune even to this day the
citizens of Navadvip
Obtain the feet of Sri Chaitanya-
Nityananda.
- 153 Thereafter Divine Gaurchandra, the
embodiment of all wish,
Repaired to the house of an 'omniscient'
fortune teller
- 154 The professional noticing the fiery glow
of the Lord
Made obeisance to Him with humble
deference.
- 155 The Lord said, 'I hear you are a clever
fortune-teller.
Tell Me what I was in former births.'
- 156 'Good', said the all knowing professional
of pious deeds, and began to meditate.
As he repeated the *mantra* of Gopal he
saw instantly
- 157 A source of great light of dark colour,
with four arms
Holding the conch, discus, and lotus ;
the sign of *Sribatsa* and the *Kaustuba*
jewel adorning His breast.
- 158 He beheld the Lord in the prison-chamber,
at night,
With the parents in front of Him in the
act of adoration.
- 159 And presently he had a vision that the
father taking up his Son in his arms
Conveyed Him that very night to the
cow-herd settlement where he left Him.
- 160 He saw the nude, enchanting, two-armed
One,
With the twinkling belt about his waist,
and butter in both hands ;—
- 161 The fortune-teller had a view of all those
features of the Divinity of his cherished
worship
On which he was wont unceasingly to
meditate.
- 162 Once more did he see the the triple bent
Figure with the flute to His lips,
Encircled by the retinue of milk-maids,
singing and playing on various musical
instruments

श्रीश्रीगुरुगौराङ्गै जयतः

श्रीसञ्जनतीषणी

षट् विंशः खण्डः

श्रीगौडोय मठः, विष्णुः, ४४३ गौराब्दः, १८५० शकाब्दः

१०मी संख्या

श्रीतत्त्वसूत्रम्

[श्रीमद्वक्तिविनोदठक्कुर-विरचितम्]

(पूर्वानुवृत्तम्)

भागवते तृतीयस्कन्धे,— . .

जीवाः श्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे ।
ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः ॥
तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः ।
तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः ॥
रूपभेदविदस्तत्र ततश्चोभयतोदनः ।
तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ॥
ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः ॥
अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वधर्मकृत् ।
मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः ॥
तस्मान्मय्यर्पिताशेषक्रियार्थात्मा निरन्तरः ।
मय्यर्पितात्पन्नः पुंसो मयि संन्यस्तकर्मणः ॥
न पश्यामि परं भूतमकर्तुः समदर्शनात् ।
मनसैतानि भूतानि प्रणमेद्बुद्धानयन् ॥

गोतायांच,—

तद्विद्धि प्रणिपातेन परिश्रमेन सेवया ॥

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

काम्येतरभक्तिर्न शस्ता चित्त-
विक्षेपत्वादित्यफलत्वाच्च ॥४७॥

[ननु कर्मपार्श्वेऽपि पितृदेवाद्युपासनस्यापि
बहुविधश्रेयःसम्पादकत्वात्कथं सर्व्वथैव कर्मणोऽश्रेय-
स्त्वमुच्यते इत्याशङ्कयामाह काम्य इति । काम्या
कामफलनिमित्तका इतरभक्तिः परमेश्वरादिनरेषु
जीवकोट्यन्तर्गतेषु भक्तिर्भगवद्भक्तानां न प्रशस्ता,
चित्तविक्षेपत्वाद् बहुविधदेवताकारणश्रुतिस्मृतिपट्या-
लोचनया तत्तत्पितृदेवादीनां तत्तद्विधिनियमानुसारेण
यजनपूजनात्मकगुरुतरनानाकर्ममनुष्ठानेन चित्तविक्षेप-
कारणत्वात् बहुवित्तव्ययायांसं राजसं कर्म तन्यते ।

‘यदुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिना’मिति
गीतावाक्यात् । अनित्यफलत्वाच्च कृषिवाणिज्यादि-
वत् अत्यकालोपभोग्यसुखप्रदत्वात् ऐहिकधनपुत्रादि-
पारलौकिकपितृदेवलोकादिविनश्वरफलप्रदत्वात् इति
भावः । अग्निष्टोमेन स्वर्गकामो यजेत । तद् यथेह
कर्मचितो लोकः क्षीयते एवमेवांमुत्र बुण्यचितो लोकः
क्षीयते इत्यादि श्रुतेः । ‘यान्ति देवव्रता देवान् पितॄन्
यान्ति पितॄव्रताः । भूतानि यान्ति भूतेज्या यान्ति
मदुयाजिनोऽपि माम् ॥’ इति स्मृतेः ।]

अतएव गीतोपनिषदि,—

अनन्यश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पितॄव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मदुयाजिनोऽपि माम् ॥

गीतायां,—

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

रूपगोस्वामिना उक्तं,—

शास्त्रतः श्रूयते भक्तौ नृमात्रस्याधिकारिता ।

भक्तिरसामृतसिन्धौ,—

ब्रह्मानन्दो भवेदेष चेत्यराद्व गुणीकृतः ।
नेति भक्तिमुखाम्भोधेः परमाणुतुलामपि ॥

तथाच तन्त्रे,—

ज्ञानतः सुलभा मुक्तिर्मूर्तिर्यज्ञादिपुण्यतः ।
सैवं साधनसाहसं हरिमक्तिः सुदुर्लभा ॥

प्रत्यक्षानुमानाभ्यां भागवत-
सिद्धान्त एव गरीयान्, विज्ञानमय-
त्वात्सर्वसिद्धान्ताश्रयत्वाच्च ॥४८॥

[नन्वस्मिन् सिद्धान्तप्रकरणे को वा सिद्धान्तः
श्रेष्ठतया विचारित इत्यपेक्षायामाह प्रत्यक्षानुमानाभ्या-
मिति । सर्वार्थनिर्णयमूलभूतप्रमाणाभ्यां प्रत्यक्षानु-
मानाभ्यां भागवतसिद्धान्त एव सर्वसिद्धान्तेभ्यो
गरीयानित्यवगम्यते । तत्र भागवतसिद्धान्तो नाम
भागवता महाभारते अर्जुनं प्रति श्रीमद्भागवते एकादश-
स्कन्धे उद्धवं प्रति चतुःश्लोक्या ब्रह्माणं प्रति उपदिष्टो
यः सिद्धान्तः स एव भागवतशास्त्रस्य जन्माद्यस्य यत
इत्युपक्रम्य सत्यं परं धीमहीत्युपसंहारेण नानोपाख्यान-
प्रश्नोत्तरादिभिर्निर्द्धारितः । सोऽपि भागवतानां भग-
वद्भक्तानां स्वतःसिद्धप्रत्ययेन निश्चितसिद्धान्तः गरीयान्
गुह्यतरः । कर्मज्ञानादिवादिनां सिद्धान्तेभ्यः श्रेष्ठतर
इत्यर्थः विज्ञानमयत्वाद्विशुद्धज्ञानमयत्वात्सर्वसिद्धान्ता-
श्रयत्वाच्च सर्वस्मिन् देशे सर्वेषामप्राकृतबुद्धिविवेक-
शालिनां महाजनानां सर्वस्मिन् काले भूता भवन्ति
च भग्विनो वा ये सिद्धान्तास्तदाश्रयत्वात् तन्मूल-
भूतत्वात् भागवतसिद्धान्तस्य सर्वतः श्रेष्ठत्वमिति
भावः । अतएव ददामि बुद्धियोगं तं येन मां उपयान्ति
ते इति श्रीभागवतोक्तम् । सर्ववेदान्तसारं तत् श्री-
भागवतमिष्यते । तद्वसामृततृप्तस्य नान्यत्र स्याद्व्रतिः
कचिदिति पुराणान्तरात् ।]

यथा मनु,—

प्रत्यक्षञ्चानुमानञ्च शास्त्रञ्च त्रिविधागमम् ।

त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥

यथा भागवते एकादशे सप्तमाध्याये भगवदुपदेशः,—

आत्मनो गुरुरास्मैव पुरुषस्य विशेषतः ।

यत्प्रत्यक्षानुमानाभ्यां श्रेयोऽसाधनुर्विन्दते ॥

गीतायां,—

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

**चैतन्यस्य सर्वाचार्यस्यावि-
भावे न गुर्वन्तरम् ॥४६॥**

[ननु तादृशभागवतसिद्धान्तज्ञानं गुरुपसत्तिं विना कथमुपपद्येत इत्यपेक्षायामाह चैतन्यस्येति । सर्वेषां तत्त्वज्ञानाधिकारिणां सारग्राहिणां वैष्णवानामाचार्यस्य श्रीचैतन्यस्य भगवतः आविर्भावे सति तत्प्रकाशानन्तरमित्यर्थः न गुर्वन्तरं इतरो गुरुर्न ग्राह्यः नोपासितव्य इत्यर्थः । यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये इति श्रुतेः । तेषामेवानु-कम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्यो ज्ञान-दीपेन भास्वता । आचार्य्यं मां विजानीयात् इत्यादि स्मृतेश्च ।]

गुरुमाहात्म्ये नारदपञ्चरात्रोक्तिर्यथा,—

गुरुश्च ज्ञानोद्गीरणात् ज्ञानं स्यान्मन्त्रतन्त्रयोः ।

तत्तन्त्रं स च मन्त्रश्च कृष्णभक्तिर्यनो भवेत् ॥

सहस्रदलपद्मश्च सर्वेषां मस्तके मुने ।

तत्रैव तिष्ठति गुरुः सूक्ष्मरूपेण सन्ततम् ॥

हरिभक्तिविलासे,—

कृपया कृष्णदेवस्य तद्वक्तजनसङ्गतः ।

भक्तर्माहात्म्यमाकर्ण्य तामिच्छन् सद्गुरुं भजेत् ॥

एकादशस्कन्धे चोक्तं भगवता,—

नृदेहमाद्यं सुलभं सुषुर्लभं

प्लवं सुकल्पं गुरुकर्णधारम् ।

मयानुकूलेन नमस्वतेरितं

पुमान् भवाब्धिं न वरेत्स आत्मज्ञा ॥

तत्रैव योगेश्वरवाक्यं,—

तस्माद्गुरुं प्रपद्येत जिज्ञासुः श्रेय उत्तमम् ।

शाब्दे परे च निष्णातं ब्रह्मण्युपसमाश्रयम् ॥

श्रुतौ च,—

तद्विज्ञानार्थं सद्गुरुमेवामिगच्छेत्समित्पाणिः

श्रोत्रियं ब्रह्मनिष्ठम् । आचार्य्यवान् पुरुषो वेद ॥

भगवदुक्ति एकादशे च,—

दुःखोदकैर्षु कामेषु जातनिर्व्वेद आत्मज्ञान् ।

अजिज्ञासितमद्वर्म्मो गुरुं मुनिमुपाब्रजेत् ॥

तावत्परिचरेद्वक्तः श्रद्धावाननसूयकः ।

यावद्ब्रह्म विजानीयान्मामेव गुरुमाहूतः ॥

मधुलुब्धो यथा भृङ्गः पुष्पात्पुष्पान्तरं व्रजेत् ।

ज्ञानलुब्धो तथा देही गुरोर्गुर्वन्तरं व्रजेत् ॥

पुनश्च भागवते चतुःश्लोकी मध्ये,—

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः ।

अन्वयव्यतिरेकाभ्यां यत्स्यात्सर्व्वत्र सर्व्वदा ॥

स्वाधीनतायाः प्रकारं व्यक्तिक, पश्य,—

ब्रह्मानन्दश्च भित्त्वा विलसति शिखरं यस्य यन्नात्तनीडं

राधाकृष्णख्यलीलामयखगमिथुनं मित्रभावेन हीनम् ।

यस्य च्छाया भवाब्धिश्चमशमनकरी भक्तसङ्कल्पसिद्धे-

र्हेतुश्चैतन्यकल्यद्रुम इह भुवने कश्चन प्रादुरासीत् ॥

**परे पूर्णानुरक्तिरितरेषु तुल्या
जडे युक्त-वैराग्यश्चेति सारग्राहि-
मतम् ॥५०॥**

[सिद्धान्तप्रकरणस्य सारं स्पष्टीकरोति परे इति । परे परमेश्वरे पूर्णा अखण्डिताऽव्यवधानानन्दमयी अनुरक्तिर्जीवस्य स्वाभाविकी वृत्तिः स्वहृदये प्रकटनीयेत्यर्थः । इतरेषु परमेश्वरमिन्नेषु चिद्रूपेषु जीवेषु तुल्या तत्तदवस्थाजीवानुकूपा अनुरक्तिः, अयं अर्थः मति-वैषम्यादुत्कृष्टमध्यम-निर्दिष्टतया त्रैविध्येन प्रतीकमानेषु

तेषु यथाक्रमं गौरवमैत्रीकरुणारूपा त्रिविधा अनुरक्तिः कर्त्तव्या । अचिषममतिनान्तु तथा प्रतीत्यभावेन तेषु क्रमेणैव अमत्सरा विवादानवज्ञारूपा वा अनुरक्तिः किंवा सर्वजीवानामीश्वराविभूतत्वात्सर्वेष्वपि भ्रातृ-स्नेहात्मिका वा कर्त्तव्येत्यर्थः । जडे अचित्पदार्थे वित्तापत्यकलत्रमित्रगृहक्षेत्रादिषु प्रियतरप्रतीयमानेषु तेषु तेषु जडवस्तुषु युक्तवैराग्यं यथोपयुक्तस्वीकार-व्यवहारादिरूपां सम्पादनीयमित्यर्थः । इति सारग्राहिणां तत्तत्साम्प्रदायिकविवादवर्जितानां वैष्णववेद्याणां मत-

मित्यलमतिविस्तरेण । अत्र प्रमाणानि बहूनि श्रुति-स्मृतिरूपाणि तत्तत्प्रकरणेषु पूर्वोक्तानि द्रष्टव्यानि । इति तत्त्वसूत्रविवरणं समाप्तम् ।

हारीतान्वय सम्भूतो गोपीनाथाभिधः कृती ।

विवृतिं तत्त्वसूत्राणां चकार विदुषां मुदे ॥

जगन्नाथक्षेत्रवासी मुक्तिमण्डपपण्डितः ।

जगन्नाथप्रमादेन तत्त्वव्याख्यामचीकरत् ॥

ग्रन्थगौरवभीत्या च संक्षिप्तं विवृतं मया ।

विस्तारयन्तु सुधीयो बहुव्याख्यानयुक्तिभिः ॥]

इति तत्त्वसूत्रं सम्पूर्णम् ।

श्रीशिचाष्टकम्

(नामतत्त्वम्)

अन्तिम साधनं क्या है ?

चेतोदर्पणमार्जनं भवमहा-

दावाग्नि-निर्वापणं

श्रेयःकैरवचन्द्रिका-वितरणं

विद्याबधूजीवनम् ।

आनन्दाम्बुधाधबधेनं प्रतिपदं

पूर्णामृतास्वादनं

सर्वात्मसन्नपनं परं विजयते

श्रीकृष्णसङ्कीर्तनम् ॥१॥

सम्पूदन भाष्यम् ।

पञ्चतत्त्वान्वितं नित्यं प्रणिपत्य महाप्रभुम् । नास्मा सम्पूदनं शिक्षाष्टकभाष्यं प्रणीयते ॥ “भगवान् ब्रह्म

कार्तृस्येन त्रिरन्वीक्ष्य मनीषया । तदध्यवस्यत्कूटस्थो रतिरात्मन् यतो भवे”दिति सिद्धान्तवाक्येन केवलं भक्तेः परमार्थप्रदत्वं सिध्यति नान्येषां कर्मज्ञानादीनाम् । शास्त्रार्थावधारणमयीं भगवल्लीलामाधुर्यलोभमयीं वा श्रद्धां विना शुद्धा भक्तिर्लभ्या न भवति । जातायामपि तथाभूतश्रद्धायां सत्सङ्गेन विना श्रवणकीर्तनलक्षणा हरिकथा न सम्भवति । “सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथा” इत्यादिना सत्सङ्ग-प्रभावेन भगवन्नामरूपगुणलीलानुकीर्तनं स्यात् । श्री-मन्महाप्रभुशिक्षायां सर्वादौ तस्य माहात्म्यं निगदितम् । श्रीकृष्णकीर्तनस्य सर्वमङ्गलरूपरूपत्वाच्चतुर्थपादान्तर्गत ‘पर’मिति शब्देन श्रद्धासत्सङ्गानन्तरं भजनक्रियान्तर्गत श्रीकृष्णसङ्कीर्तनमेवात्र बोद्धव्यं न तु प्रतिविम्बभक्त्या-भासान्तर्गतहरिसङ्कीर्तनम् । अत्राष्टके सम्बन्धाभिधेय-प्रयोजनविचारगर्भजीवकर्त्तव्यता स्वकीयवचनव्याजे-

नोका । अस्मिन् भाष्ये तत्तद्विषयविचारोऽपि संक्षेपेण वक्तव्यः ।

शृङ्खलैषणवजनपरिसेवितचरणः श्रीमत्कृष्णचैतन्य-
चन्द्रो वेदति 'श्रीकृष्णसङ्कीर्तनं विजयत' इति । माया-
शक्तिप्रसूतप्रापञ्चिके विश्वे कथं कृष्णकीर्तनं विजयते ?
श्रूयताम् । "एकमेवाद्वितीयं"मिति श्रुतेः परम-
तत्त्वस्यैकत्वं "नेह नानास्ति किञ्चन" इति श्रुति-
वचनात्तत्त्वस्य निर्विशेषत्वं "सर्वं खल्विदं ब्रह्म"ति
निगमवचनात्तत्त्वस्यैव सर्वदा सविशेषत्वं सिद्धम् ।
युगपत्सविशेष-निर्विशेषौ सिद्धौ, सविशेषस्य प्रतीतिरेव
सुतरां बलवती निर्विशेषस्योपलब्ध्यभावात् । अस्म-
त्तत्त्वाचार्या श्रीमज्जीवचरणा वदन्ति । "एकमेव परम-
तत्त्वं स्वाभाविकाचिन्त्यशक्त्या सर्वदैव स्वरूपतद्रूप-
वैभव-जीवप्रधानरूपेण चतुर्धावनिष्ठे । सूर्यान्तर-
मण्डलस्थितनेत्र इव मण्डलतद्बहिर्गततद्रश्मि-तत्प्रति-
च्छविरूपेण । अत्रेदमेवोक्तं भवति । भगवानेव परमं
तत्त्वम् । स एव शक्तिमान् । "शक्तिशक्तिमतोरभेदः"
इति ब्रह्मसूत्रात्तयोरभेदः । किन्तु "परास्य शक्ति-
र्विविधैव श्रूयते" इति वेदवाक्येन तथाऽचिन्त्यशक्त्या
दुर्धटघटकत्वमपि सिध्यति । अतो नित्यभेदोऽप्य-
निवार्यः । स तु केवलाद्वैतवादयुक्त्या न निवर्त्तनीयः ।
सा पराशक्तिरन्तरङ्गातटस्थावहिरङ्गाभेदेन त्रिधाव-
भासते । तत्रान्तरङ्गाया स्वरूपशक्त्या पूर्णनैव स्वरूपेण
तत्तत्त्वं सर्वकल्याणगुणाश्रयतया भगवद्रूपेण नित्यं
विराजते । तल्लीलासम्पादनार्थं तदानुकूल्यमध्या तथा
स्वरूपशक्त्या तत्तत्त्वं बैकुण्ठादिस्वरूपवैभवरूपेणाव-
तिष्ठते । पुनस्तटस्थशक्त्या रश्मिपरमाणुस्थानीयचिदे-
कात्मजीवरूपेण तदैव वर्त्तते । बहिरङ्गाया मायाख्यया
शक्त्या प्रतिच्छविगतवर्णशावलयस्थानीयतदीयबहिरङ्ग-
वैभवजडात्मप्रधानरूपेणापि तल्लक्ष्यते । एवमप्रकारेण
जीवजडवैकुण्ठभगवत्स्वरूपाणामचिन्त्यभेदाभेदौ द्वेयौ ।

जीवस्यापि तदेकदेशत्वं तदाश्रयत्वात् । बहिश्चरत्वं
तज्ज्ञानाभावाच्छायया रश्मिबत् माययाभिभाव्यत्वाच्च
व्यपदिश्यते । तच्छक्तित्वञ्च तयैव तदीयलीलोप-
करणत्वात् । तटस्थशक्तिस्वभावात्तस्य मायाभि-
भाव्यत्वमपि सम्भवति । मायावशतापन्नानां तेषां
जीवानां संसारदुःखम् । स्वरूपशक्तिसम्बन्धान्माया-
न्तर्धाने संसारकृशः स्वस्वरूपावस्थितिश्च । आयासमुन्धानां
जीवानां पुनः पुनः संसारकृशानुभवानन्तरं यदा मत्-
प्रसङ्गात् शास्त्रतात्पर्यं विश्रामो भगवन्माधुर्यं लभो
वा जायते तदा तेषां स्वरूपशक्तेर्हार्दिनीसारवृत्तिभूतायां
भंकावधिकारो भवति । जानया श्रद्धया गुरुचरणा-
श्रयरूपमत्सङ्गप्रभावात्तत्त्वश्रवणं घटते । श्रवणानन्तरं
यदा तत्कीर्तनं भवति तदा मायादमनप्रक्रियारूपजीव-
स्वरूपविक्रम एव लक्ष्यते । प्रपञ्चे हरिकीर्तन-
विजयस्येषा प्रक्रिया । एतद्भूत कृष्णकीर्तनाज्जीवस्य
समप्रकारफलसिद्धिरपि दर्शिता । 'चेतोदर्पणमार्जन-'
मित्यादिना । तान्येव पृथक् पृथक् विवेचयिष्यामि ॥३॥

चेतोदर्पणमार्जनमित्यादिना जीवस्य स्वरूपतत्त्वं
विवृतं । तथा श्रीमज्जीवचरणाः जीवाख्यसर्माष्टशक्ति-
विशिष्टस्य परमतत्त्वस्य खल्वंश एको जीवः । स च तेजो-
मण्डलस्य बाह्यश्चरश्चिन्मण्डलस्य परमचिदेकरसस्य
तस्य बहिश्चरचित्परमाणुः । तथा श्रीमद्वेदान्तभाष्य-
कारोऽपि । विभुचैतन्यमीश्वरोऽनुचैतन्यं जीवः, नित्यं
ज्ञानादिगुणकत्वं अस्मदर्थत्वं चोभयत्र ज्ञानस्यापि
ज्ञातृत्वं प्रकाशस्य रवेः प्रकाशकत्ववदविरुद्धम् । तत्रे-
श्वरः स्वतन्त्रः स्वरूपशक्तिमान् प्रकृत्याद्यनुपवेश-
नियमनाभ्यां जगद्विद्वन् । भक्तियुक्त्यैकैकरसः
प्रयच्छति चित्सुखं स्वरूपम् । जीवास्त्वनेकावस्था
वहयः । परेशवैमुख्यात्तेषां बन्धस्तत्साम्मुख्यात्तु तत्
स्वरूपतद्गुणादरणरूपद्विविधबन्धनिवृत्तिस्तत्स्वरूपादि-
साक्षात्कृतिरिति । एतेन जीवस्याणुत्वं चित्स्वरूपत्वं

शुद्धाहङ्कारः शुद्धचित्तः शुद्धदैहविशिष्टत्वञ्च ज्ञापितम् । प्रवेशवेमुख्यात् बहिरङ्गभावाविष्टत्वाच्च शुद्धाहङ्कारगत-
शुद्धचित्तस्याविधामलदूषणमपि सूचितम् । जीवस्य
शुद्धस्वरूपे यत् शुद्धचित्तं तस्मिन्मायावरणरूपाऽविद्या-
मलदूषिते सति चित्तदर्पणम्यु कार्याक्षमत्वं सुतरां
घटते । ततः कारणात्स्वरूपयाथात्म्यदर्शनं न सम्भवति ।
किन्तु ह्लादिनीसारवृत्तिभूता भक्तिर्यदा प्रवर्तते तदा
श्रवणानन्तरं श्रीकृष्णसङ्कीर्तनं प्रादुर्भूय सर्वाण्यविद्या-
मलानि दूरीकरोति । तदा प्रकटितशुद्धचित्तो जीवः
शुद्धाहङ्कारयुक्तो परेशजीवप्रकृतिकालकर्मात्मकं पञ्च-
तत्त्वं स्वचित्तदर्पणे यथायथं पश्यतीति भावः । चित्तदर्पणे
माजिते सति स्वरूपयाथार्थ्यदर्शनात्स्वधर्मदर्शनमपि
घटते । स्वधर्मः भगवद्भास्यमिति । तत्प्रवृत्तौ संसार-
प्रवृत्तिस्तु कृष्णसेवाप्रवृत्तिरूपेण परिणमति । भवः
जीवस्य प्रपञ्चजन्म । स एव महादावाग्निस्तन्निर्वापणं
निर्वाणं श्रीकृष्णसङ्कीर्तनं विना न भवेदिति भावः ।

स्वधर्मज्ञाने लब्धे सति श्रीकृष्णसङ्कीर्तनं किं समा-
प्यते ? नहि नहि । हरिकीर्तनस्य नित्यधर्मत्वे सिद्धे
तस्यैव स्वरूपगतधर्माङ्गत्वमिति वदन् 'श्रेयः कैरव-
चन्द्रिकावितरण'मिति विशेषणं व्यवहरति । मायामुग्ध-
जीवानां मायाभोगे एव प्रेयस्ततो दुर्निवारः संसारः ।
मायावैतृष्ण्यपूर्विका श्रीकृष्णमेवा तु तेषां श्रेयः ।
श्रेय एव कैरवं कुमुदं तत्प्रकाशिका भावचन्द्रिका तां
वितरति । "भक्त्या सज्जनया भक्त्या" इति न्यायेन
श्रद्धावतां श्रवणकीर्तनाद्याभासभक्त्या शुद्धा भक्तिः
प्रादुर्भवति । अत्र चन्द्रोपमा तु तन्निःसृतामृतकल्प-
नयेति । ननु शुद्धभक्तिलब्धानां कदा स्वस्वरूपप्राप्ति-
रिति पूर्वपक्षमाकलय्य 'विद्याबधूजीवन'मिति वदति
श्रीगौरचन्द्रः । 'भगवच्छक्तिर्वस्तुत एका । तस्या
हं, वृत्ती विद्याऽविद्या च ।' विद्यया सा योगमाया
स्वरूपशक्तिरिति परिचीयते । अविद्यया सा जड-

प्रसविनी जीवस्वरूपगुणावरणकारिणी च । श्रवण-
कीर्तनादिसाधनसमये यदा शुद्धा भक्तिरुदेति तदा
स्वस्याऽविद्वत्त्वं परिहृत्य विद्यया चिदैतरवितृष्णाजननी
सापि जीवस्य स्थूललिङ्गमयमौपाधिकदैहद्वयं विनाश्य
तस्य स्वरूपगतं शुद्धचिद्देहं अधिकारभेदेन मधुररसा-
स्वादानायतनं गोपिकादेहमपि प्रकटयति । अतः
कृष्णसङ्कीर्तनम्य विद्याबधूजीवनत्वं सिद्धं भवति ।
स्वरूपशक्तेः श्रीकृष्णबधूत्वं लीलाविलासवर्णनादौ
दृश्यम् ।

स्थूललिङ्गमयमायिकशरीरे गते सति जीवस्याणुत्वं
निर्मलं भवति । तदा तस्य सुखमपि परमाणुस्वरूपत्वात्
क्षुद्रं भवतीति पूर्वपक्षमाशङ्क्य श्रीशचीनन्दनः शिक्ष-
यति 'आनन्दासुखिबर्धन'मिति । तदवस्थायां श्रीकृष्ण
सङ्कीर्तनं तस्य जीवस्य स्वाभाविकमानन्दं ह्लादिनीसार-
वृत्त्याऽनन्त्येन समर्थयति । शुद्धस्वरूपप्राप्तजीवोऽप्य-
नन्तानन्दं लभते इति भावः । तदवस्थायां चिदैकरसः
सन् जीवः प्रतिपदं पदे पदे अनुरागेण 'पूर्णामृतास्वादनं'
लभते । नित्यनूतनविग्रहे भगवति तृष्णानिवृत्त्य-
भावान्नित्यनूतनरससम्भोगोऽपि घटनीयः । भोगचेष्टाया
अपि शुद्धप्रेमविरोधित्वात्कथं तदवस्थायां निर्मलानन्द-
लाभः स्यादिति विचिन्त्य श्रीसन्न्यासिचूडामणिः
'सर्वात्मरूपन'मिति विशेषणं योजयति । तदवस्थायां
कृष्णानन्दस्य नैर्मल्यात्स्वकामभोगादिवाञ्छारहितोऽयं
जीवः स्वभावतो ह्लादिनीमहाभावमयः श्रीमत्या
राधिकाया परिचारिकास्वरूपेण युगलविलासविषयान्
सर्वानन्दान् समश्नुते । अत्र 'सर्वात्मरूपन'मिति पद-
द्वयेन मुक्तस्य सायुज्यान्तर्गतब्रह्मलयदोषाणां स्वीय-
कामसम्भोगादिदोषाणाञ्च सम्पूर्णधौनिरिति परि-
ज्ञेयम् ॥*॥ एतत्सप्तगुणकं सच्चिदानन्दस्वरूपयुगल-
प्रेमविचित्रलीलापरं श्रीकृष्णस्य सङ्कीर्तनं विजयते
विशिष्टतया सर्वोत्कर्षेण वर्तते ॥१॥

(गीति)

पीतवरण कलिपावन गोरा ।
 गावतहैं ऊस भाव विमोरा ॥
 “मानसदर्पण निर्मलकारी ।
 जय हरिकीर्तन चित्तविहारी ॥
 क्षण मँह भवदावानलनाशन ।
 जय हरिकीर्तन दुःखदूरावन ॥
 मङ्गल कैरव कुञ्ज कलाधर ।
 जय हरिकीर्तन भक्तिसुधाकर ॥
 विद्याबधूजनजीवनरूपा ।
 जय हरिकीर्तन सिद्धस्वरूपा ॥
 सुखसागर सम्बर्धनशीला ।
 जय हरिकीर्तन पावनलीला ॥
 सदा सुधास्वादन सुखदाता ।
 जय हरिकीर्तन प्रेमविधाता ॥
 भक्तिविनोदन शान्तिनिधाना ।
 जय हरिकीर्तन प्रेमनिदाना” ॥१॥

चरितामृत ।

नामसङ्कीर्तन हइते हय सर्वानर्थनाश ।
 सर्वशुभोदय कृष्णे प्रेमेर उल्लास ॥
 सङ्कीर्तन हइते पाप संसारनाशन ।
 चित्तशुद्धि सर्वभक्ति साधन उद्गम ॥
 कृष्णप्रेमोद्गम प्रेमामृत-आस्वादन ।
 कृष्णप्राप्तिसेवामृत सगुद्रे मज्जन ॥१॥

विवृति ।

श्रीकृष्णकीर्तनाय नमः ।

श्रीकृष्णसङ्कीर्तनकारी श्रीगुरुदेवके और श्रीकृष्ण-
 कीर्तनविग्रह गौरसुन्दरकी जय हो ।

अनन्तप्रकार साधनभक्तियोंसे श्रीमद्भागवत
 और श्रीहरिभक्तिविलासमें भक्तिके अनेक अङ्गोंका
 वर्णन किया गया है । प्रधानतः भक्तिसाधनमें वैध
 और रागानुगा के विचारसे भक्तिके चौपठ प्रकारके
 अङ्ग कहे गये हैं । श्रीमद्भागवतमें श्रीप्रह्लादजी की
 उक्तिसे भी शुद्ध भक्तिका ही उल्लेख देख पड़ता है ।

श्रीगौराङ्गदेवने कहा है भक्तिके सवतरह अङ्गोंमेंसे
 श्रीनामसङ्कीर्तन ही श्रेष्ठतम अनुष्ठान है ।

तत्त्वज्ञोंने चिन्मात्राके अवलम्बनसे अर्थात् केवल
 ज्ञानके द्वारा अद्वयज्ञानवस्तुको ‘ब्रह्म’, सच्चिद्वृत्तिके
 द्वारा उसी वस्तुको ‘परमात्मा’, और सर्वशक्तिमत्त्व
 सच्चिदानन्द भावसे उसी वस्तुको ‘भगवान्’ कहकर
 निर्देश किया है । भगवत्तत्त्व ऐश्वर्यके दर्शनसे
 वासुदेव और ऐश्वर्यशिथिल माधुर्यके दर्शनसे श्रीकृष्ण
 रूपमें कथित होने हैं । श्रीनारायण सार्द्धद्वितय
 (आढ़ाई) रसके उपास्य वस्तु हैं और श्रीकृष्णकी
 भजना रसपञ्चकसे अर्थात् पांचों रससे होती है ।
 श्रीकृष्णसे ही वैभव प्रकाशविग्रह बलदेव प्रभुकी
 महावैकुण्ठलीला होती है ।

मन्त्रजप केवल मनसे होता है । उस समय
 मनन करनेवाला जपकर्ताका मनोऽभीष्ट सिद्ध होता
 है । परन्तु ओंठोंके हलनेसे जपकी अपेक्षा कीर्तन
 ही अधिक फलदायक होता है । कीर्तनसे सुनने-
 वालोंका श्रवण साधन हो जाता है । सङ्कीर्तन
 शब्दोंसे सवतरहसे कीर्तनको समझा जाना है,
 अर्थात् जिस कीर्तनसे और दुस्मरी तरहके साधनाङ्ग
 की आवश्यकता नहीं होती है । सङ्कीर्तन शब्दका
 अर्थ श्रीकृष्णका आंशिक कीर्तन नहीं है ! यदि
 कृष्णके आंशिक कीर्तनमें जाँवोंको सवतरहके कल्याण
 न मिले तो कृष्णकीर्तनकी शक्तिके सम्बन्धमें बहुत
 कुछ सन्देहयुक्त होना पड़ता है । श्रीकृष्णके सम्यक्
 कीर्तन सबसे अधिक जययुक्त हों । विषयकथाके
 कीर्तनसे आंशिक भोगमूलिका सिद्धि होती है ।
 अप्राकृत राज्यमें श्रीकृष्ण ही विषय हैं वहां किसी
 तरहसे प्राकृत विषयका अवकाश नहीं है, अतः
 श्रीकृष्णके सङ्कीर्तनसे प्रकृतिसे अतीत सवतरहकी
 सिद्धियाँ मिल जाती हैं । सर्वसिद्धियोंमें सातों विशेष

सिद्धियां श्रीकृष्णसङ्कीर्तनके साथ रहती हैं। उन्हींका दृष्टान्त यहां दिये गये हैं।

श्रीकृष्णसङ्कीर्तनसे जीवके मलिन चित्तरूपदर्पण निर्मल हो जाता है। ईश्वरमुख्यरूप अन्याभिलाष, फलभोग और फलत्याग इहीं त्रिविध प्राकृतिक मलिनताके द्वारा बद्ध जीवका चित्त सम्पूर्णरूपसे आवृत हो गया है। जीवके चित्तदर्पणसे उस आवर्जनाको साफ करनेके लिये श्रीकृष्णसङ्कीर्तन ही प्रधान यन्त्र है। जीवके चित्तदर्पणमें जीवका स्वरूप प्रतिफलित होनेमें बाधारूपसे उन त्रिविध केव अवरण वर्तमान हैं। श्रीकृष्ण सङ्कीर्तनसे यह दूर हो सकता है। सम्यक् रूपसे श्रीकृष्णके कीर्तन करने करते जीव अपने चित्तदर्पणमें अपनी कृष्णकिङ्करताकी उपलब्धि करते रहते हैं।

यह संसार कुछ समयके लिये रमणीक प्रतीत होने पर भी यह घोर अरण्यके बीचमें दावाग्नि सदृश है। दावाग्निके द्वारा काननस्थित वृक्षसमूह बीच बीचमें विलुप्त होते हैं। कृष्णविमुख व्यक्ति संसारकी यातनायों को सर्वदा दावाग्निके तापसे सदृश सहन करते हैं; परन्तु सम्यक् कृष्णके कीर्तनसे इस संसार में रहकर भी कृष्णोन्मुखताके कारण दावज्वालाके दहनसे (दग्ध नहीं होते हैं) निष्कृति लाभ करते हैं।

सम्यक् श्रीकृष्णका कीर्तन परम कल्याणमयी शोभाको वितरण करते हैं। श्रेय--कल्याण, कैवल्य—कुमुद, चन्द्रिका—ज्योत्स्ना, शुभ्रत्व। चन्द्रके उदयसे जिस प्रकार कुमुदका शुभ्रत्व विकसित होता है, श्रीकृष्णके सङ्कीर्तनसे उसी प्रकार निखिल कल्याण का उदय होता है। अन्याभिलाष, कर्म और ज्ञान कल्याणका हेतु नहीं है परन्तु श्रीकृष्णसङ्कीर्तन ही जीवका परम कल्याण विधान करनेवाला है।

मुण्डक उपनिषद्में दो तरहकी विद्याका उल्लेख है। लौकिकी विद्या और परविद्या। गौणरूपसे श्रीकृष्णसङ्कीर्तन लौकिकी विद्यावधूका जीवन सदृश और मुख्यरूपसे परविद्या या अप्राकृत विद्यावधूका जीवन है। श्रीकृष्णसङ्कीर्तनके प्रभावसे जीव जागतिक विद्याके अहङ्कारसे उन्मुक्त होकर कृष्णसम्बन्धीय ज्ञान-लाभ करता है। श्रीकृष्णसङ्कीर्तन ही अप्राकृत विद्याका लक्ष्मीभूत वस्तु है।

श्रीकृष्णसङ्कीर्तन ही जीवके अप्राकृत आनन्दसागर को बढ़ानेवाला है। खण्ड जलाशय समुद्रशब्दवाच्य नहीं है, अतः अखण्ड आनन्दकी तुलना ही असीम समुद्रके साथ की जाती है।

श्रीकृष्णसङ्कीर्तन प्रतिक्षण पूर्णामृत का आस्वादन कराता है। अप्राकृत रसास्वादनमें अभाव या अपूर्णता नहीं है, श्रीकृष्णसङ्कीर्तनसे ही सर्वक्षण पूर्ण नित्य रसास्वादन होता है।

अप्राकृत निखिल वस्तु ही श्रीकृष्णके सङ्कीर्तनसे स्निग्धताको प्राप्त होता है और प्राकृत राज्यमें देह, मन, और उससे अनिरिक्त आत्मा वे सब श्रीकृष्णके सङ्कीर्तनसे केवल निर्मल ही नहीं होते हैं, परन्तु उनमें स्निग्धता भी अवश्य आजाती है। उपाधिग्रस्त जीवमें स्थूलसूक्ष्मभावसे जो कुछ मलिनता आगयी है कीर्तनके प्रभावसे वे सब विधौत हो जाते हैं। जड़का अभिनिवेश छूट जानेपर कृष्णोन्मुख जीवको सुशीतल कृष्णपादपद्मसेवा मिल जाती है।

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च्यवनप्राश

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Humbler than a Blade of Grass.

[II]

§RI Gaursundar teaches us to chant the *kirtan* of Hari at all time by being 'humbler than a blade of grass.'

Those who are given to worldly enjoyment can never be humble. The soul in the state of bondage identifies itself with the physical body and the material mind. This error leads the bound *jiva* to have attachment for things of this world as being conducive to the well being of the body and mind. The blade of grass in the same manner has its own humbler relationships with its physical environment. But it does not stand in the way of others but on the other hand submits even to be trodden upon without protest. The grass may therefore be taken as the emblem of humility among the objects

of this world. But it has nevertheless a *locus standi* of its own in this world if only to serve as an example of humility to others. But the *jiva* soul can claim no place high or low in this world. This fact is not realized by the *jiva* in the state of bondage. The bound *jiva* accordingly believes as true its relationships with the things and concerns of this world. No person can really be humbler than a blade of grass so long as he recognises the claims of his body and mind. He can only pretend to be so.

This obvious meaning of the simple words of Sri Gaursundar has been grossly distorted by His pseudo-followers for making them serve their own selfish worldly purpose. Humility greater

than that of a blade of grass has accordingly been supposed to be possible in the case of those who are unduly attached to the things of this world and has even been eulogised as a useful and necessary accomplishment for establishing cordial relations with the people of this world. The spiritual meaning has thus been allowed to make room for one which is congenial to the tastes of worldly people.

Such misunderstanding on the part of the bound *jiva* should be regarded as not only natural and deliberate but inevitable. The soul that is averse to the service of Krishna has necessarily an elaborately calculated aversion for all good qualities. This perversity is also not wholly unknown to its possessor. The *jiva* given to sin simulates also the quest of Truth and starts with the pretended conviction that its known untruth will thereby be proved to be true. It is accordingly deliberately prepared to admit nothing which does not serve this purpose. The perfect wisdom and mercy of providence permits the *jiva* to cut itself off from the Truth by such calculated perversity. It has to thank only itself for the origin and prolongation of its state of sinful ignorance.

The very first step, therefore, that has to be taken by the fallen *jiva* if it really wants to know the Truth is to cut itself off completely from its past and use its experience of the wrong

method in arriving at the sincere conviction that it has failed utterly to guide him to the Truth. Till this is clearly realised there is no effective desire for spiritual enlightenment.

The method of learning the Truth is different from that of learning the untruth. It is necessary in the first place to unlearn the untruth. In proportion as untruth is unlearned the Truth spontaneously makes its appearance. The wrong method takes it for granted that we are capable of learning the Truth by our own effort. But as a matter of fact we find that it is untruth that is learnt by such method. We lose faith in the method on the realisation of this fact. The very next question we ask in the moment of disillusionment is 'Is there any such thing as Truth? Can it be learnt at all? By what method can it be learnt?'

This question does not occur to the person who is satisfied with the results yielded by the wrong method. The conduct of a worldly man is based on the conviction that he does not require any other thing than what he is able to procure by his own effort. He believes that his present condition is on the whole sufficiently happy. He has no doubt about it. He is of course prepared to listen to advice for increasing his happiness. This he regards as his true interest. Even if he happens to be told the Truth he does not relish what appears to be opposed to his

interest, does not give it sufficient attention and so fails to understand his mistakes. One who believes that he lives successfully by his own effort has necessarily sufficient confidence in his methods and convictions. Those methods and convictions he regards as absolutely necessary for his well-being and even safety. He is therefore, seldom prepared to consider any proposal of their total abandonment. He may take one of two courses in regard to Truth. He is either openly opposed to it. Or he may defer to it outwardly without allowing it to influence his conduct. The ordinary worldly man belongs to the latter class. Because by following this method he has not to displease anybody. The practice of such duplicity ordinarily passes by the names of humility and tolerance in the world. Sri Chaitanya did not obviously mean by humility greater than that of a blade of grass this refined duplicity which is practised in the world under the names of tolerance, liberalism; humility and civility. It is absurd to think that by practising such duplicity the Truth can ever be realised and practised. Insincere assent to Truth is a greater obstacle in the way of its realisation than even open opposition. The chanting of the *Kirtan* of Hari by the method of smooth duplicity has produced those terrible results that are traceable to corrupt religious practices. The fact is that Truth has to be learnt

by the method of submission. By the method of asserting oneself Truth is obscured. Mock humility makes the case worse.

- The external conduct of a person possessed of real humility is incomprehensible to those who are addicted to worldliness and can have, therefore, no real hankering for or sympathy with the Truth. A really humble person can alone be wholly devoted to the Truth. He is in a position to serve the Truth always and under all circumstances. He can serve it with all his faculties. He can serve it to the exclusion of every other thing. He accordingly uses his voice for no other purpose than proclaiming, chanting the Truth and in the most unambiguous manner so that it may not be misread or misunderstood by himself and his hearers. He of course believes firmly that the unambiguous preaching of the Truth cannot but be wholly beneficial to everybody concerned in spite of any passing inconvenience that it may entail upon the preacher or the audience.

Those who have no real experience of the Truth deny all this. But as a matter of fact untruth can do no good to anybody under any circumstances. It is not possible to dilute the spiritual truth by means of empiric truth. The two never mix. It is possible to dilute successfully only the untruth. Worldly people base their conduct on untruth declaring it to be the truth and when

this is pointed out pervesely maintains that it is *never* possible to follow Truth *fully* in this world. But there can be no difference between half-truth and untruth. Whenever truth is curtailed to the slightest extent the whole acquires the quality of untruth. Spiritual truth is absolute, indivisible Truth. Empiric Truth is changeable and divisible. That which is changeable and divisible is for that very reason untrue and harmful. Absolute Truth is the only real truth and always wholesome and beneficial because it ever holds good. Those who think that truth can do harm confound the Absolute with the empiric truth. The *Kirtan* of Hari is not the chanting of the empiric truth and admits of no compromise or alternation.

The Absolute Truth requires of its followers perfect loyalty to itself. Such complete adherence to the Absolute Truth is possible only for those who have no interest other than itself. This loyalty to the Absolute Truth is spontaneous and irresistible. No sooner does the Absolute Truth makes its appearance than it dispels completely all open and masked partiality for untruth or half-truth as being both harmful and unnecessary.

The *kirtan* of Hari is not a string of words denoting any object, relationship or experience of this world. The *kirtan* of Hari is the constant and natural function of all the faculties of the *jiva* soul in the state of its freedom

from all affinities with this changeable world because the Absolute Truth is identical with Har .

The humility of the chanter of the *kirtan* of Hari is not the mock humility or duplicity of worldly people. It is the attitude of perfect and absolute submission to Hari who is no other than the Absolute Truth. This perfect submission is the indispensable condition of serving Hari who has to be served exclusively, constantly and by all the faculties of the soul. The only function of the voice is to chant the *kirtan* of Hari which is identical with and inseparable from the simultaneous service of Hari by all the other senses. One who does not employ his voice constantly and exclusively in chanting the *kirtan* of Hari has no access to the service of Hari by any other faculty.

The *kirtan* of Hari has, therefore, to be chanted by being humbler than a blade of grass. There can be no trace of worldly vanity. There can be no seeking after any worldly advantage. The only object should be to please Hari.

Absolute Truth is a living person and not an abstract principle. He has the power of communicating His commands to us and expressing His approval and disapproval of our activities. No one who does not fully submit to Him can understand His command.

The Absolute Truth is not anything limited or partial, neither can it be

divided. It is not dependent on any condition excepting itself. It is always one and the same. Listening to or chanting of it is always and necessarily beneficial being the natural function of the soul. Any other view of its nature will stand in the way of that perfect humility the outcome of absolute submission which is the indispensable condition of its realisation.

A chanter of the *kirtan* of Hari is necessarily the uncompromising enemy of worldliness and hypocrisy. As chanter of the *kirtan* of Hari it is his constant function to dispel all misconception by the preaching of the truth in the most unambiguous form without any respect of person, place or time. That form has to be adopted which is least likely to be misunderstood. It is his bounden duty to oppose clearly and frankly any person who tries to deceive and harm himself and other people by misrepresenting the Truth due to malice or *bonafide* misunderstanding. This will be possible if the chanter of *kirtan* is always prepared to submit to be trodden by thoughtless people if any discomfort to himself will enable him to do good to his persecutors by chanting the Truth in the most unambiguous manner. If he is unwilling or afraid from considerations of self-respect or personal discomfort to chant the *kirtan* under all circumstances he is unfit to be a preacher of the Absolute Truth. Humility implies perfect submission to

the Truth and no sympathy for untruth. A person who entertains any partiality for untruth is unfit to chant the *kirtan* of Hari. Any cringing to untruth is opposed to the principle of humility born of absolute submission to the Truth.

That which passes under the name of humility in the world is to be carefully avoided by the chanter of the *kirtan* of Hari.

If a follower of un-truth pretends to oppose the falsehood of another he can do so only from malice and from no love of truth. The conduct of a chanter of the *kirtan* of Hari should not be confounded with the conduct of such a person. No one who is himself ignorant of the truth is either able or willing to dispel the ignorance of another by means of the truth. The chanter of the *kirtan* of Hari is not to be confounded with the malicious critics and censors of this world. It is malice and vanity which lead worldly people to find fault with their neighbour and to attempt to impose by falsehood and cunning their un-truth on their victims. Such critics and their victims are likely to misunderstand for opposite reasons the opposition offered by the preacher of the truth to both for the purpose of doing real good to them.

Falsehood is resorted to only by those who are enamoured of the enjoyments of this world. As everybody wants to secure the lion's share of a

stock of enjoyment whose amount is limited by its very nature it gives rise to a struggle inspired by malice. Falsehood is used as a convenient method worthy of the cause for securing fame and wealth by deceiving others preventing them from knowing that they have been gained at their expense. This is the *alpha* and *gamma* of the much louded struggle for existence and its methods recommended by the evolutionists on the basis of biological evidence. Those who are thus fatuously enamoured of untruth due to their insatiable lust for worldly enjoyment the gratification of which it seems to promise, have necessarily no patience for those who may appear to stand in the way of the realisation of an impossible and really tragic quest.

It is undoubtedly the spirit of malice born of competing covetousness which leads a worldling to set up as an admonisher of the faults of others. Such conduct deserves to be deprecated. A sinner does not sin the less whether he is fully conscious of it or not when he undertakes the advocacy of the cause of truth as understood by himself and certainly deserves to be chastised for his shameless insolence.

Those who serve the Truth at all time by means of *all their faculties* and have no hankering for the trivialities of this world are always necessarily free from malice born of competing worldliness and are, therefore, fit to admonish

those who are actively engaged in harming themselves and others by the method of opposing or misrepresenting the Truth in order to attain the rewards of such a policy in the shape of a perpetuation of the state of misery and ignorance. The method which is employed by the servant of the good preceptor for preventing such misrepresentation of the truth is a part and parcel of the truth itself. It may not always be pleasing to the diseased susceptibilities of deluded minds and may even be denounced by them as a malicious act with which they are only too familiar, but the words of truth from the lips of a loyal and humble servant of Hari possess such beneficent power that all effort to suppress or obstruct them only serves to vindicate to impartial minds the necessity of complete submission to the Absolute Truth as the only cure of the disease of worldliness. Humility that is employed in the unambiguous service of the truth is necessarily and qualitatively different from its perverted prototype which is practised by the cunning people of this world for gaining their worldly ends. The professors of pseudo-humility have reason to be afraid of the preachings of the servants of Hari one of whose duties it is to expose the enormous possibility of mischief that is possessed by the forms of spiritual conduct when they are prostituted for serving the untruth.

Vaishnavism & Civilization.

(Continued from P. 231, March, 1929.)

THIS worldly sojourn of the soul has no doubt been purposed by God for His benefit. He has, therefore, real and definite duties here while he continues to be yoked to the body and mind. The growth, decay and dissolution of the body and mind are phenomena of physical Nature and take place in accordance with her Laws. The soul cannot change or modify the course of Nature. The body and mind function in strict accordance with the laws of their constitution. Their activities and their results are predetermined and form links in an endless series of cause and effect. The fact that the soul considers himself competent to understand their purpose and the cause of their apparent success and failure is an instance of his own subjection to the deluding cosmic process which uses him thus for serving the purpose of Providence. We shall be utterly mistaken if we suppose that we possess any power over cosmic evolution. The world ever moves on using our bodies and minds as every thing else on the material plane as its passive tools. In this matter we have no option but to obey her. We are being driven forward and backward by the iron laws of Nature. Empiric Science brings the working of Nature home to the consciousness of humanity in order to persuade man to submit to Nature by the realisation of his utter helplessness.

But the cosmic process as gauged in Nature has no power over the soul in his free state due to difference of plane. The subjection of the soul the laws of a foreign mistress is the result of his own deliberate choice. He can easily revert to the state of free existence by the exercise of the same freedom of choice. But

free existence does not mean mastery over others. Free existence does can mean only constitutional existence in the transcendent region. The soul is a tiny particle of the spiritual substantive power of universal soul. By his constitution he is subject to the spiritual power of the Divinity of which he is a constituent part. When he chooses to function in his own position in the spiritual system and in subordination to the laws of the spiritual realm he is constitutionally free. Whenever he chooses deliberately not to serve the Absolute he thereby *ipso facto* loses this natural or free state and is compelled to submit to the Divine Will under pressure. This thralldom he learns to prefer to real freedom by the tricks of the illusory Energy of Godhead "*Maya*" which creates a world by the Will of Godhead in which Godhead makes Himself invisible for the benefit of the *jiva*. In this world the *jiva* finds ample scope for his atheistic activities which only result in ever increasing misery and disappointment. He wants to be master but finds himself really powerless and compelled to serve not Godhead but a power that is wholly alien to himself. This is the only alternation to utter annihilation which should be the instantaneous consequence of his abandonment by Godhead. Godhead does not wish to destroy those *jivas* that are averse to His domination. He offers them some thing which is infinitely better than what they themselves want in lieu of His service and which completely satisfies although He is intended ultimately to cure their disloyal inclinations. If He had offered them what they themselves want it would be their own destruction. They want to be masters, or in other

words, to be merged in the Absolute, *i. e.*, to cease to be ;—whereas, they are really servants in substance and by their constitution. When the *jiva* wants to be identified with Godhead he can be neither. He must be either *jiva* or nothing at all. Godhead must maintain the *jiva* if he is to exist at all. Godhead does not refuse to maintain those *jivas* who do not want to be maintained by Him. If he did not do so, they would cease to exist. He allows them to imagine that they are self-maintained but maintains them nevertheless. But as a matter of fact they are really unable to maintain themselves without support from Godhead. This is recognised even by the fallen soul when he prays to God for his continued maintenance in the way that he likes. He does not want to be ruled by his Author or Master. He wants to pursue an independent (?) course with the help of the power of Godhead ! But Godhead's power can never act in a really subordinate way and hence it is necessary as the only way of saving his existence to produce the illusion in the fallen soul that he is being served while he is being really dominated. This is the untruth which is necessary for the existence of *jiva* in defiance of Godhead.

So long as the fallen soul pursues the goal of dominating the powers of Nature, he continues on this track of self-destruction. He is mercifully and sternly prevented from realising his disloyal suicidal ambition fully. Material civilization is built up by the illusory power of Godhead to keep up this false existence of the *jiva* soul which has rejected his natural life. The illusory power, however, really plays into the hands of the spiritual power of Godhead. She tries to drive the *jiva* to seek the shelter of the spiritual power by his experience of the miseries and disillusionments of a false existence. The fallen soul's proper function in this world begins the moment he realizes this true state of affairs. He then agrees to co-operate with the illusory power for the remedy of his mortal

disease of disinclination to serve the Absolute Truth. He, however, takes a long time and a long course of sufferings for radical cure. So long as the least trace of the poison of disloyal inclination is left in the soul the illusory power prevents his entry into the realm of Godhead. It is, indeed, impossible for the fallen soul unassisted to undergo successfully the trials of the purgatorial process. Godhead sends His best-beloved Associated Counterpart into this world to help the fallen soul to go through this ordeal successfully. Obedience to Godhead's Associated Counterpart is the only means of liberation from the clutches of *Maya*. This spiritual Scriptures have also been manifested in this world by Godhead for the same purpose. They enable the fallen soul to find out and have faith in the spiritual guide and believe him to be the person sent by Godhead Himself to rescue him from the clutches of the illusory Power.

It is, therefore, not necessary for the *jiva* really to go contrary to the current of this world if he wants to do his duty by Godhead. All he has to do is to realise his own fallen condition and to have a real desire to be restored to the state of grace. He then searches for the good preceptor to explain the method that he is to follow to obtain deliverance. The good preceptor tells him to believe in the eternal method represented by the Scriptures and by his own example and precept enables him to understand and practise the life recommended by the Scriptures or *Shastras*. This life is then found to accord with the real purpose of Nature herself although it may not at once appear to be so to those misguided people who continue to trust themselves and their futile speculations for the attainment of the goal of domination over her which is the product of their diseased imaginations.

When an individual or community attains to the spiritual out-look, such an occurrence need not necessarily be accompanied by an appearance of material prosperity. All the

circumstances of this world come to such persons as opportunities of service provided by Godhead Himself. They include the varying conditions of their minds and bodies among such circumstances. They are thus enabled by the grace of God so abundantly provided to rise above the cares and anxieties that afflict those who are ignorant of the substance of themselves and of their relationship to the things of this world. Those, who are spiritually enlightened, covet nothing of this world for their own selfish enjoyment. They employ their bodies and minds and all the circumstances of this world in the incessant and exclusive service of Godhead. They are neither workers nor idlers in the worldly sense as they have no hankering for worldly enjoyment in any form. They do everything by reason of their connection with Godhead and in order to serve Him. Such activities although they do not belong to this worldly plane benefit the workers themselves and humanity at large in the only real sense. But the nature of the activities of a Vaishnava is not comprehensible to the materialised mind.

We need not suppose, therefore, that the prospects of material civilization will either gain or lose in the worldly sense by such spiritual activities. The course of this world is determined by the laws of physical Nature. Spiritual activities raise us above passive subordination to the irresistible forces of Nature, as they belong to a different and higher plane. Their value or location cannot be expressed in terms of the changing circumstances of this visible world. They obey a higher law which dominates the laws of physical Nature. The Vaishnavas who consciously obey the Laws of the Spiritual Realm also dominate physical Nature but not in the so called visible material or illusory but in the real or spiritual sense. Those who follow the Vaishnavas are freed from the crushing slavery of this false existence by attaining to the spiritual service of Godhead and find themselves employed in accordance

with the eternal needs of their souls without being thwarted by the current of this world. From the moment they are conscious of this, they begin to function on the transcendental plane. The wheels of physical Nature ceaselessly and relentlessly grind all those who pursue the objects of this world for the gratification of their minds and bodies. Empiric science which misleads its votaries with the promise of selfish worldly advantages is, on its own admission, powerless to do so in the face of the incalculable and overwhelming forces of physical Nature. Empiric Science can never actually make us the lords of Nature.

The mastery over Nature which is gained by the servants of Godhead is different in kind from that which is vainly attempted by empiric science and which is never actually realisable. Mastery over Nature is attainable only for the purpose of serving Godhead and not for selfish enjoyment. The material is the external enveloping face of the spiritual. It is the inner, spiritual reality that lays itself bare to the vision of the devotee of Godhead who is willing to serve Godhead and Him alone therewith. To those who are lacking in spiritual vision, the activities of the devotees of Godhead refuse to manifest their real nature. On the contrary worldly-minded people, due to the limited range of their perverted worldly vision are disappointed on finding that spiritual activities are not necessarily followed by material improvements in the sense desired by themselves.

The real object of human life is not to accumulate worldly treasures to be left behind at the termination of a limited existence. The object of all life is to serve Godhead. That civilization is alone real which helps its votaries to attain this one thing needful. The external form of the real theistic civilization may displease those who prefer the shadow to substance, the illusory and transitory to the true and the eternal, death to life. But the wants of our souls can never be really satisfied by anything

short of the Absolute Truth. We happen to be so by our eternal constitution. We are under a delusion when we look to any other quarter for relief. Any one who may be inclined to give a sincere and unprejudiced hearing to the voice of the Absolute Truth is bound to be convinced of the reality of its contentions, *viz.* that man can be liberated from the delusions of his false existence only by attaining to the exclusive service of Krishna, the Absolute Person,—that such service can be learnt only by the method of convinced, rational submission at the feet of the servants and of the servants' servants of the Supreme Lord,—that this is the message of Vaishnavism taught and practised in the Age by Sri Chaitanyaadeva for the deliverance of all fallen souls and that there is no other way of attaining the life eternal except by the method of *sankirtan* of the Holy Name recommended by the Scriptures and made available to all fallen souls by the mercy of Sri Gaurasundar and His devotees.

* Sri Chaitanya teaches by precept and example the Full Truth regarding the nature and functions of the individual soul and nothing that falls short of the Full Truth can fully satisfy the wants of the little soul. It is possible to serve Krishna under all circumstances. That individual or society is really blessed which uses such opportunities as are provided by Krishna for serving Him therewith. There cannot be any discord or want of Harmony in this world if we make up our minds to really serve Krishna and betake ourselves sincerely to the feet of the good preceptor for obtaining the real knowledge of such service. It is not possible for us to understand the nature of the spiritual service of Godhead by means of our mental speculations which are by their nature confined to a limited view of the objects of three dimensions only. This fact may not be pleasing to our vanity which is the cause of our present degradation and misery

The Mahaprasad or 'the Great Favour'.

(Continued from P. 234, March, 1929)

THE awakened soul says in effect to the mind and body, 'I am not identical with you. I do not want what you require. I have so long believed that I was identical with yourselves and that our interests were the same. But I now find that I am really and categorically different from you. I am made wholly of the principle of self-consciousness while both of you are made of dead matter. Being

matter you can act and be acted upon by matter under the laws of Nature. Nature makes and unmakes you but she has no power over me. I am not benefited by your growth or harmed by your decay. You grow and decay by the laws that govern your relationships with this physical universe. Falsely identifying myself with you I find myself compelled to suffer pain and pleasure due to physical vicissitudes

that overtake you. I find myself unnaturally yoked to your functions such as eating, drinking, producing thought etc. etc. and am forced to believe them to be my own functions by which I am benefited. I shall have of course to stay with you as long as it is intended by providence that I should and suffer the consequences of this unnatural alliance with you. But I shall from this time do nothing to please you. I shall permit you to do only what I consider to be necessary for my well being *viz.* getting back into my natural position of free conscious existence unhampered by the unnatural domination by longing for material enjoyment. I refuse to be any more a slave of the sensuous inclinations of the mind and body.

This awakening is the result of unconscious association with liberated souls who are always coming down into this world to help us out of the fetters of worldliness. The awakened soul is now in a position to listen consciously to the voice of the Absolute Truth which is ever knocking at the closed portals of our offending ears for admission. It now believes in the tidings of the spiritual Scriptures and also in the necessity of understanding and adopting in life the teachings of the Scriptures. As soon as this disposition is sincere the necessity of seeking the help of a proper spiritual preceptor is really felt. It begins to

distinguish between a liberated and bound soul. It also realises clearly that it can be helped only by the former. It is the inevitable characteristic of the bound soul to deceive itself and others. The bound soul can never understand nor is ever willing to recognise its utter incompetence to grasp the real meaning of the spiritual truths recorded in the *Shastras* because they are under the domination of the mind and body which being things of this world are naturally unfit to understand the nature of spiritual communications. But awakened souls have no other function than helping the bound *jiva* to regain its spiritual consciousness. The co-operation of the bound *jiva* is necessary for this recovery of its lost consciousness. As long as the bound *jiva* retains any liking for things of this world it is unwilling to believe the words of the *sadhu* or the real meaning of the spiritual scriptures. The *sadhus* and the *shastras* tell us that we have really nothing to do with the things of this world but much to do with the things of another world which is categorically different from this, that it is possible for us to enter upon our proper function even in this life, that the method by which this deliverance from the thralldom of our present false temporary existence can be obtained is recorded in the *shastras* but in order to be able to really understand the message of the holy scriptures it is necessary to listen

to its exposition from the lips of a *sadhu* who alone possesses a real knowledge of it.

If we are thus convinced of the necessity of consulting a real *sadhu* we should be able to find him out and he will explain to us the mode of life recommended by the *shastras* which we should lead in this world, for the benefit of our souls. The *sadhu* is a transcendental person whose life is wholly regulated by the scriptures. The Absolute Truth is never partial or less than complete. The awakened soul of the *sadhu* is necessarily and completely free from all touch of untruth or half truth. The life recommended by the scriptures is the life that is led by the *sadhu*. It is not possible for worldly people to understand unassisted the nature of spiritual living because it is *categorically* different from the life led by themselves. This difference between the two is not confined to this or that isolated aspect. It is to be found in every single detail of conduct. The change from worldly to spiritual life is not of the nature of reform but is truly a complete revolution.

If we now return to the question 'Is the soul benefited by eating?' we find that the holy Scriptures give a definite reply. They forbid us to eat. They tell us that we must do nothing but serve the spiritual. By eating any kind of food which is a material

substance only the mind and body are benefited and *not* the soul. By giving up eating body and mind suffer death which, however, has no jurisdiction over the *soul*. The body and mind, in as much as they happen to be material, cannot serve the spiritual. They stand in the way and prevent our soul from serving its transcendental Lord. If we allow our body and mind to die of starvation such process also does not benefit the soul because the body and mind is immediately renewed in some other form. The proper use of our body and mind would be their employment in the service of God if that were possible. The *shastras* say that this is possible if we place our bodies *wholly* at the disposal of the *sadhhus* or in other words agree to a complete change of our present mode of life. It means a revolutionary change. We must actually give up *all* connection with this world already formed by the mind and body and dedicate them entirely for the service of the Lord which is to be learnt at the feet of the *sadhu* who possesses the identical kind of life. If we are sincerely prepared by body, mind and speech to forego *all* mundane ambitions and to serve nothing but the Absolute Truth for Its own sake the Lord Himself who is the Absolute Truth is pleased to accept our body and mind offered for such purpose, and by His acceptance makes them fit for spiritual service. The change is

understood dimly at first by the person himself. The *sadhus* are privileged to notice it but the change is not really intelligible to bound *jivas*. To the view of sinful persons the activities of the mind and body thus spiritualised appear to be as much material as those of the material body and mind without being really so.

The person who is liberated from the bondage of the world continues to perform the ordinary natural functions of the body and mind apparently in the same way as one who is in the bound state. He also appears to eat and drink, sleep and die like ordinary worldly people. The process of eating of such a person is thus described in the *Shastras*. A person whose body and mind have been accepted by the Lord is privileged to approach the Lord and offer Him food and drink. The Lord is pleased to accept the food offered by such a person. By the acceptance of the Lord the food is spiritualised in the same way as the body and mind is spiritualised by their dedication to the Lord. This dedication of all food to the Lord is in the case of such a person truly an act of renunciation of all material food. The food that is accepted by the Lord is spiritualised and is changed into *mahaprasad* or 'the great blessing'. The *sadhu* accepts the *mahaprasad* not for the purpose of appeasing hunger or for the acquisition of bodily or mental

health and strength or for any other worldly purpose but with the object of being enabled thereby to avoid the traps laid for him during his sojourn into this world by sensuous temptations of all kinds including that of eating and obtain by thus honouring the *mahaprasad* the inclination for the spiritual service of the Lord. Honouring the *mahaprasad* is thus different from eating although to the uninitiated the two may appear to be identical. The external form appears to remain the same although the real nature of the activity is radically changed. The result is that whereas by eating the sensuous inclination is strengthened, by honouring the *mahaprasad* gluttony and its attendant vices are radically cured.

Mahaprasad literally means 'the great favour'. The benefit to the soul that results by honouring the *mahaprasad* is also open to the bound *jiva*. The Lord does not accept food offered by the bound *jiva*. But if the bound *jiva* honours *mahaprasad* his soul is benefited in the way already described. The food that has been offered by the *sadhus* to the Lord is categorically different from ordinary food. To take ordinary food is harmful for the soul. By honouring *mahaprasad* not only is the soul saved from the bad effect of eating but is positively benefited by obtaining the inclination for spiritual service. The *shastras*, therefore, tell us to give up eating and honour the

mahaprasad. 'If the palate is conquered every other sense is conquered.' We can never be freed from the attraction of sensuous temptations until we give up eating altogether and learn to honour the *mahaprasad*. By honouring the *mahaprasad* our sensuousness is diminished and ultimately disappears altogether and it is only then that we are enabled to understand the real meaning of the *shastras*.

The *sadhu* helps the fallen *jiva* to regain his natural state of freedom from sin and constant service of the Lord by bringing about *descent* of the transcendental sound in the form of words uttered by his lips and the *mahaprasad* in the shape of food that is offered by him to the Lord. The sound uttered

by the *sadhu* and the *mahaprasad* are not things of this world. They are not identical with ordinary sound or ordinary food which are only means for the gratification of our sensuous inclinations and appetites. The Word of God and *mahaprasad* cannot be enjoyed or in other words cannot be used for the gratification of the senses, because they are spiritual. Those who *enjoy* the *kirtan* or *any spiritual discourse* or *eat* the *mahaprasad* for appeasing hunger or gratification of the palate are guilty of sacrilegious acts which serve only to prolong the state of sin and ignorance of the greatest possible calamity that can befall the human soul.

The Supreme Lord Sri Krishna-Chaitanya

(Continued from P. 237, March, 1929.)

AT this time on the arrival of Sree Raghunath Das at Purusottam the Lord committed him to the charge of Sri Swarup Goswami after bestowing on him the appellation of 'Swarup's Raghu'. In recognition of the state of Raghunath, the best-beloved of the Lord, as the Guru of all the Brahmans, the Supreme Lord made over to him for the purpose of worship the holy Images of the Holder of the Mount and

of Gandarbha, in the forms of a piece of stone from Gobardhan and the garland of *gunja* plant, that He used to worship Himself. Sri Raghunath honoured the rejected rotten remains of the *prasad* of Jagannath washing off the mud with which the rice had got mixed up. Swarup and the Supreme Lord were satisfied with the spirit of renunciation displayed by Raghunath and one day tasted the same

food by forcibly snatching it from him.

Sri Ballav Bhatta arrived at Puri on the occasion of the Car Festival and availed of the opportunity to greet the feet of the Supreme Lord. With the object of lessening the vanity of Ballav the Lord extolled the high qualities of His own devotees which He declared to be superior to his. Sri Ballav Bhatta had written an annotation of the Bhagabat to rival the commentary of Sridharswami. On preferring his request to the Lord that He would be pleased to listen to his annotation the Lord remarked that one who did not acknowledge her husband (punning on the word '*swami*') was thereby proved to be a harlot and declared that the real meaning of the Name Krishna is 'the Beautiful Shyam, the Darling of Yasoda'. Subsequently the Lord became favourably disposed towards Ballav and accepting his invitation to dinner commanded him to learn the meaning of the *mantra* from Gadadhar.

Ramchandra Puri who professed himself to be a devotee of Madhabendra Puri had been repudiated by him for offending at the lotus feet of Sri Gurudeva by self-assertiveness. Ramchandra Puri mistaking the Lord to be a sinful *jiva* maliciously objected to His accepting a liberal quantity of food. The Lord remained silent under the

'criticism' but cut down His diet. By this *lila* the Supreme Lord furnished a terrible example of how as the result of disobedient conduct of one who professes to be the disciple of a good preceptor who is the best of devotees, the offence against the Guru by degrees touches the Divinity Himself. By this act the Lord sternly denounced the principles of the psilanthropists who suppose that there is no difference between a novice and one who has realised his proper self, or between a *jiva* and Godhead.

Gopinath Pattanaik, a son of Bhabananda Rai, having wasted the royal treasure, the eldest son of Maharaja Prataparudra caused Gopinath to be lifted to the raised platform for the execution of criminals in order to award the punishment due to such grave offence. Whereupon the Lord on being approached by all with a request to intervene in order to prevent the punishment of Gopinath, at first refused to save him expressing His resolve to eschew all worldly talk and the society of worldly people to teach the proper conduct of a Vaishnava *sannyasi*; but subsequently effecting the deliverance of Gopinath taught him the principles of moral obligation by advising him to perform his duties to the King and meet his own expenses by earning money in a clean way.

(To be continued.)

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 238, March, 1929.)

A SPECIAL feature of his nature consists in the fact that his heart is at one and the same time harder than the flint of the thunder-bolt and more tender than the floweret. He is solemn and deep as the Ocean which is the home of all precious gems and possesses the purifying quality of the holy current of the celestial stream. Just as no one dare approach the Ocean itself but everyone on the contrary stows himself away at an immense distance from it in fear and trembling, in like manner no hypocritical person ever dares to trespass into the neighbourhood of his undisturbable profundity but keeps at a long distance in fear and shame. On the other hand just as the most miserable sinner with sincere and single-hearted eagerness hastens to the stream of the Ganges for a touch of the current whose contact sanctifies the fallen, in like manner one weighed down with sin and misery may have access to the presence of his lotus feet by virtue of freedom from duplicity as the only recourse. His hard exterior serves to withhold the inner tenderness aglow with the pure light of perfect knowledge

from defilement by the determined impious.

A highly characteristic feature of his teaching, which may be regarded as constituting its most remarkable peculiarity, is his emphatic vindication of the supreme excellence, the highest importance and the most resplendent beauty of the holy lotus feet of the spiritual preceptor. The highest spiritual value and the eternal nature of the service of the holy feet of the Divine Preceptor has been taught by the *shastras* and the *Goswamins*, those spiritual teachers who attained perfect control over their senses. But we are not aware that there is to be found any other person, especially in the present Age which is so averse to submission to the good preceptor, who has taught in such a practicable way and so clearly and elaborately the spiritual importance of the duty of the constant service of Sri Gurudeva. In the present Age the act of so-called submission to the *guru* has come to be regarded as a mere social and moral custom. In certain quarters it is the fashion to regard the *guru* (?) as a species of creature of this world, a sort of perverted ideal of the

Supreme Object of worship as fancied by the unbridled imagination of irrational religiosity. In many a place the method is adopted of converting the *guru* (?), conceived as a disjointed entity, into assorted ware exhibited for sale as 'my guru', 'his guru', etc., in order to advertise one's own mental tendencies as represented by the teaching and knowledge disseminated by the respective *gurus* (?). While on the other hand in numerous cases the *guru* is used as a convenient back-ground for setting off one's own fame, honour and aesthetic claims, or by being allowed a place in an obscure corner of the picture of one's own doings the *guru* is made to establish one's own supremacy. There are persons who regard themselves as superior to their *gurus* in certain respects. Some again in order to secure the reputation of being religious people and in justification of their own hypocritical conduct set up the ideal of ignorance as the idol of a *guru* to be worshipped and acclaimed by trumpet and drum for the space of three nights to be thereafter consigned to the waters of oblivion. This sort of shops of pseudo-gurus and pseudo-disciples amply furnished with alluring trinkets of every variety and adorning the gateway that leads to the stage on which are

exhibited the antics of the illusory power, were mis-engaging the hearts and resources of the people. This King of Acharyya appearing in this deceitful Age announced with a voice of thunder as a warning to all that the lotus feet of Sri Gurudeva is the *summum bonum* and the eternal reality which is in no way different from the principle of the absolute indivisible knowledge. Such disruptive and limited propositions as 'your *guru*', 'my *guru*' etc. although they may be and are applied to the mundane bearers of the name of *guru* do not apply to the spiritual preceptor who is the living embodiment of the principle of indivisible knowledge and not any limited entity. As a matter of fact the world-teacher (*jagat-guru*) is the only *guru*, others are unfit to bear the name. Eternal and constant obedience to the good preceptor is the exclusive function of the *jiva*-soul in the state of nature. Whenever the *guru* is conceived in a secondary or subordinate way, or whenever the presence of a desire of becoming 'too great' (*alibari*) by surpassing the *guru* himself is detected, the lotus feet of the Divine preceptor does not manifest itself but in its stead there appears only the riotous dance of the trivial or counterfeit principle or 'laghu'.

(To be continued.)

Sree Sree Chaitanya Bhagabat

(Continued from p. 244, March, 1929.)

Chapter XII—(Concluded.)

- 169 Yet again did he see the Lord in the Form
of the Fish in the water of the Deluge,
Pursuing aquatic sports with alacrity.
- 170 The all-knowing fortune-teller of good
deeds saw the Lord once more
In the Form of the intoxicated Wielder of
the plough, with the holy club in His hand.
- 171 Yet again did he behold the holy Image
of Jagannath
With Subhadra shining in the middle and
Balaram on the right.
- 172 The professional omniscient in this manner
saw the Lord as He really is ;
Yet understood nothing, such is the force
of His delusive power.
- 173 The fortune-teller being astonished thought
in his mind,
'Perchance this Brahman is highly versed
in charms.
- 174 'Or may be some *deva*, making himself
visible in sport,
Passes himself off as a Brahman, in order
to test me.
- 175 'I notice the superhuman, fiery, glow in
the body of the Brahman.
Perhaps he makes a fool of me for pro-
fessing omniscience.'
- 176 As he thought thus the Lord said laughing,
'Who am I? What is it that you see ?
Why don't you speak ?'
- 177 The fortune-teller said, 'Be pleased to
leave me for the present.
- I will tell Thee in the afternoon after I
have sufficiently repeated the *mantra*
with an undistracted mind.'
- 178 The Lord laughed and went off saying,
'Very well,'
He then made His way to the dwelling
of His loved Sridhar.
- 179 The Lord was intensely well disposed in
His heart towards Sridhar.
On various pretexts He used to visit him
at his house.
- 180 The Lord would stop and did not leave
Till He had indulged in a jocular encounter
with Sridhar for a while.
- 181 As he beheld the Lord Sridhar did obeisance,
And, with loyal welcome, offered Him a seat.
- 182 The ways of Sridhar were most peaceable.
The Lord's demeanour was of over-weening
arrogance.
- 183 The Lord said, 'You constantly call upon
the Name of Hari.
What then is the cause of your sorrows ?
- 184 'Tell Me why by serving the beloved Lord
of Lakshmi
You suffer want of food and clothing ?'
- 185 Sridhar said, 'But I never really starve.
I also wear cloth, as Thou seest, be it
short or long.'
- 186 The Lord said, 'I see it patched at ten spots.
In the matter of your dwelling I find no
straw to the thatch.

- 187 'What citizen goes without food and clothing
Who worships Chandi and Bishahari ?'
- 188 Said Sridhar, 'Bipra, Thou speak'st well.
Yet the time of everyone passes all the same.
- 189 'The King dwells in a palace of gems, has
the best food and clothing.
Behold the birds that dwell on the tree.
- 190 'But the time of all passes away all the same.
They have the fruit of their deeds, by the will of the Lord.'
- 191 The Lord said, 'You have much treasure
On which you feed in secret.
- 192 'The day will come when I will make it known to all.
I will see to it that you may not deceive the people thus.'
- 193 Sridhar said, 'Betake thyself home, Pandit.
It is not meet that Thou and I fall out.'
- 194 The Lord said, 'I will not leave you thus.
Tell Me this moment what you are going to give Me.'
- 195 Sridhar said, 'I live by selling the bark
of the plantain-tree.
This being so, what can I afford to give Thee revered One ?'
- 196 The Lord said, 'The treasure that you
have hoarded in secret
Let that remain untouched for the present;
I will have that later.
- 197 'For the present do Thou give Me plantain,
radishes, soft core of plantain-tree, for love.
I will not quarrel with you if you agree to give only these.'
- 198 Sridhar reflected in his mind, 'The Brahman
is very turbulent.
It is quite likely that he will give me a
sound beating one of these days
- 199 'What can I do to a Brahman even if he
actually beats me ?
Neither am I able to give everyday with-
out being paid.
- 200 'Yet whatever the Brahman can take
away by force or guile
Is certainly for myself a great good for-
tune ; so I will give everyday.'
- 201 Having thus settled within himself Sridhar
said, 'Listen, revered One
Thou need'st pay no money, nor its equi-
valent.
- 202 'I will give Thee with a perfectly easy
mind the soft core of the plantain-tree,
plantain, radishes, plantain-bark
So be pleased not to quarrel with me any
more.'
- 203 The Lord said 'Very well, there is no
longer ground for any difference.'
But mind I may have good core, plantain
and radishes.'
- 204 The Lord dined everyday off Sridhar's
plantain-bark,
Sridhar's soft core of plantain-tree, plantain
and radishes formed the holy soup.
- 205 The gourd that grew on the thatch of
Sridhar
The Lord ate, seasoned with milk and
pepper.
- 206 The Lord said, 'Sridhar, what do you
think I am ?
Do but tell Me this and I am off at once.'
- 207 Sridhar said, 'Being Brahman, Thou art
part and parcel of Vishnu.'
The Lord said, 'You don't know, I am of
the family of cowherds.
- 208 'You see Me as the Son of a Brahman.
I know Myself to be even a cowherd.'

- 209 Sridhar laughed hearing these words of
the Lord.
He did not recognise his own Lord, by
the force of the illusory power.
- 210 The Lord said, 'I tell you the Truth,
All the greatness of your Ganges is due
to Me.'
- 211 Sridhar protested, 'Fie, Nimai Pandit !
Hast Thou no fear even of the Ganges ?
- 212 'With advancing years people ever grow
sober ;
While Thy wantonness seems to redouble
with age.'
- 213 Having indulged in such merry sport with
Sridhar,
Gauranga Sri Hari returned to His own
residence
- 214 Beautiful Gauranga seated Himself at the
door of Vishnu's Chamber,
The company of Students dispersed and
returned to their homes.
- 215 On catching sight of the rise of the
full moon,
The Lord experienced in His heart
the mood of the moon of Brindaban.
- 216 He began to blow on the flute notes
unheard before,
No one else could hear them except
the mother.
- 217 On hearing the strains of the flute that
enchants the three worlds,
The mother overwhelmed with joy,
fainted away on the spot.
- 218 Regaining her consciousness in a
short time, composing her mind,
She listened to the wonderful strains
of the flute
- 219 She heard the sound of the flute of bamboo
coming from the direction
Where beautiful Gauranga was sitting.
- 220 On experiencing the strange sound the
mother came out of her room.
And beheld her Son seated at the door
of Vishnu's chamber.
- 221 She could hear the sound of the flute
of bamboo no more,
She saw the moon of the firmament at the
breast of her Son.
- 222 She had a direct view of the orb of the
moon in the bosom of her Son,
The mother looked about in amazement.
- 223 Returning to her room the mother
sat down and meditated
About the cause but could not arrive
at any conclusion.
- 224 All the manifestations that most fortunate
mother Sachi
In this manner beheld, had no end.
- 225 One day mother Sachi during night time
hears
Hundreds of persons singing and playing
on musical instruments.
- 226 She catches the sounds of a great variety of
music performed by the mouth of dancing
and beating time with the feet.
As if a vast *Rasa* pastime is going forward.
- 227 One day she finds the whole house,
room and doors,
Everything full of light and nothing that
does not shine.
- 228 Another day she sees a company of celestial
damsels
All of them resembling Lakshmi and their
hands adorned with the lotus
- 229 Another day she has a view of shining
Devas
She sees but cannot find as she turns
to look again.

- 230 All these visions are not at all surprising
for the mother
Whom the Vedas declare as the embodi-
ment of devotion to Vishnu.
- 231 One on whom the mother is pleased to
cast her glance but once
Is thereby privileged to view all this.
- 232 In this manner beautiful Goursundar
Who wears the garland of wild flowers
Passed the time without making Himself
known delighting in the bliss of Himself.
- 233 Although the Lord thus manifested Himself
Yet no-body could recognise Him.
- 234 The Lord for fun displayed such great
arrogance
That there could be found none so proud
in all Nabadwip.
- 235 Whenever and in whatever form the
Lord chooses to sport
It excels everything else and is without
its peer.
- 236 When the wish for the sport of fighting is
aroused in the Lord
There ceases to be the warrior who is
equally versed in the art of war.
- 237 When the Lord wishes to indulge in
amorous sport
He conquers the hearts of billions
of fair ladies.
- 238 When He desires to make a display of His
wealth
The homes of His subjects are filled with
crores of precious gems.
- 239 The beautiful Gaur was now so arrogant,
But there came a time when the self same
Lord accep'ed the life of renunciation
- 240 Where is to be found in all the three
worlds a particle of the self-less devotion
that He practised?
Could it be possible in any one else?
This fact is well-known to all.
- 241 Thus the activities of the Lord excels those
of all other persons
Save that He is vanquished by His own
servant, such being the nature of the
Lord.
- 242 One day the Lord was passing along the
royal road
He was surrounded by about half a dozen
of His pupils.
- 243 He appeared in public in apparel that was
fit for a king
A yellow robe adorned His body like
that of Krishna.
- 244 His lips were tinged with betel, His
beautiful face beaming with the glory
of crores of moons.
The people said, 'Is this, indeed, the god
of love himself in a visible form?'
- 245 His forehead was marked with the sign of
tilak pointing upwards;
There were books in His beautiful hands;
and the glance of His lotus eyes forth-
with delivered from all impurity.
- 246 Naturally restless while in the Company
of His pupils,
The Lord came merrily along, swinging
His arms.
- 247 By chance Pandit Sribash also came that
way,
And burst out into loud laughter as he
caught sight of the Lord.
- 248 On meeting him the Lord made obeisance.
The generous Sribash said, 'Live for ever!'
- 249 Sribash laughingly spoke, 'I would like
to know, so tell me,
Whither Thou art bound, crest-jewel
of the arrogant?'
- 250 'Why dost Thou pass the time without
worshipping Krishna?
Why dost Thou teach unceasingly night
and day?'

251 What do people study for ?—Surely in-
order to have knowledge of devotion
to Krishna.
If that be missed what does learning avail ?

252 Wherefore do not Thou pass all Thy
time in vain.
Thou hast studied. Serve now Krishna
and that early.'

253 The Supreme Lord replied smiling, 'Listen,
Pandit.
That also will surely be brought about
by your grace.'

254 Saying this the Lord passed on His way
still laughing
And, arrived on the bank of the Ganges,
joined the company of His pupils.

255 The Darling Son of Sri Sachi sat down on
the bank of the Ganges,
The assembly of His students seated
themselves around Him in a circle.

256 I cannot describe that beauty by crores
of mouths
Neither do I find an analogy to express it
by in all the three worlds.

257 Or shall I say He was like the Moon sur-
rounded by the assembly of the stars ?
It is not so being spotted and subject to
changing phases.

258 The orb of this Lord is full at all time
And free from spots ;—wherefore the
parallel is left afar.

259 Neither it is fit to offer the instance of
Brihaspati
Who is a partisan being a supporter of the
Devas.

260 The Lord belongs to all parties, is the
Help of all.
' Therefore the example does not suit the
case.

261 Shall I mention the god of sensuous amo-
rous love as a parallel ? This may not be.
The mind is agitated as soon as he presents
himself to one's consciousness.

262 If the Lord manifest Himself to the mind
all fetters are worn off
And the mind becomes perfectly pure and
well satisfied.

263 Thus all examples prove unsuitable.
There is only one analogy that appeals to
my mind,

264 Even as on the bank of the Kalindi the
Son of Sri Nanda
Indulged in every sport, seated in the
midst of the assembled cowherds ;—

265 It seems as if taking with Him those very
cowherds the self same Krishna-Chandra.
Makes merry on the bank of the Ganges
in the form of the twice-born.

266 Whoever beholds the face of the Lord on
the bank of the Ganges
Experiences inexpressible bliss.

267 Having noted the fiery glow of the
extraordinary energy of the Lord
All the people assembled on the bank
of the Ganges whisper to one another.

268 Some say, 'So great power is not human.'
Some say, 'This Brahman is a full part of
Vishnu.'

269 Some say 'A Bipra will be king in Gauda.
He seems to be the same. This may not
be disproved.

270 'I find all the signs of the sovereign
paramount of the Circle of Kings.'
Thus say different people according to the
measure of the power of their intelligence.

271 Seated by the Ganges the Lord expounds
the Shastras,
Adversely reflecting on all the Professors.

- 272 He negatives the positive interpretation,
supports what is negated.
And refuting all interpretations, in the
end establishes all.
- 273 The Lord said, 'Him I call Pandit
Who may expound the Shastrās with Me
- 274 'Who has power to convince Me
By explaining My exposition a second
time after listening to it.'
- 275 In this manner the Supreme Ruler dis-
played His pride
By hearing which all the vanity of every-
one is pounded to dust.
- 276 There is no end of the number of pupils
of the Lord.
There is no end of the groups into which
they divide that study separately at
different places:
- 277 Everyday a dozen or a score of sons of
Brahmans
Arrive and make their obeisance at the
feet of the Lord.
- 278 'Pandit, we wish to study under You
Be pleased to vouchsafe this favour that
we may be enabled to learn something.'
- 279 'Very good', were the words which the
Lord spoke laughing in reply.
In this way the number of pupils daily
increased.
- 280 The crest-jewel of Varkuntha is seated
in the company of His pupils
Formed into a learned assembly on the
bank of the Ganges.
- 281 All the fortunate people watched on
every side,
All Navadwip was rendered void of misery
by the influence of the Lord.
- 282 Who can express the rare luck of those
people
Who had the good fortune to be spectators
of that joy ?
- 283 Even by the sight of that person of good
deeds who witnessed the rejoicing
The bondage of this world is cancelled.
- 284 My accursed birth did take place but not
at that time.
So was I deprived of that happy sight.
- 285 Yet, O Gaurchandra, vouch safe unto me
this mercy,
That the memory of that pastime may be
mine at every birth.
- 286 Wherever Thyself and Nityananda with
Your associates
Perform Your pastimes, may I be there
as Your servant.
- 287 Sri Krishna Chaitanya is life of Nitya-
nanda chand
At whose twin feet sings Brindabandas.

Here ends Chapter Twelfth entitled 'The description of the walk of Sri Gauranga
in the town and other subjects' in Part First of Sri Chaitanya Bhagabat.

(To be continued)

Taking Refuge in God (श्रीशरणागति)

(Continued from P. 244, March, 1929.)

[II]

Hari !

1. Gathering wealth, Striving after things of this world,
Idle talk on topics of the hour,

- Misunderstanding the sphere of my duties, Adherence to the letter of the
 Contriving to mix with worldly people, law,
2. Uncertainty of principle,— Continue to enamour me still.
 Devotion to Hari is afar off.
- This heart only breeds Malice against others, pride,
 Desire for fame and cunning.
3. All these inclinations I could not leave.
 I am ruined by my own fault.
 This birth of mine Is rendered useless
 Hari ! what now I am to do ?
4. I am fallen, indeed, Thy Holy Name
 Is Saviour of those gone astray.
 By this relationship At Thy feet
 I take Refuge.

[III]

Hari !

1. Zeal in serving, Faith in devotion,
 The treasure of patience in attainment of love,
 Devising act That conduces to devotion,
 Abandonment of worldly association,
2. Approved devotional practice, These six good qualities,
 Lord, have never been mine.
 How worship Thy feet,
 Giving up all affinity with Thy delusive power ?
3. Of improper activities I am so enamoured ;
 Association with *sadhus* I have not practised.
 Assuming the garb of a *sadhu* I instruct others.
 This is a funny contrivance of Maya !
4. In such condition I shall receive,
 Hari, Thy cause-less mercy.
 Under the guidance of the good preceptor, O, when shall I call upon Thee
 With humble entreaty ?

(To be continued.)

श्रीसञ्जनतीषणी

पञ्चविंशः खण्डः

श्रीगौडीय मठः, मधुसूदनः, ४४३ गौराब्दः, १८५१ शकाब्दः

११शी संख्या

सम्पादकीयोपन्यास-सारभागः

श्रीमान् व्रजेन्द्रनन्दन एव एकः कामदेव-
स्तस्येव कामपरितृष्यर्थं विविधाश्रयजातीय-
वैचित्र्याणां नित्यप्रकाशो वर्तते । सेवाबुद्धौ विगताया-
मेव जीवस्य भगवद्भेदबुद्धिरुदैति । तदेव स आत्मान-
मीशत्वेन मन्यमानः कदाचिदहं ब्रह्मास्मीति भ्रान्त-
बुद्ध्या निर्विशेषनिर्भेदादी भवति, कदाचिद्वा भोगि-
सम्प्रदायान्तर्गततया नारायणवदेश्वर्ग्यभोगदुर्व्यासनां
परिपुष्पाति । सेवाविमुखो जीव एव कदाचिद् बाउल-
कर्त्ताभजा-सहजिया-सखीभेकी-गौरनागरीत्वाद्यभिमाने-
नात्मानं कृष्णत्वेन प्राकृतस्त्रीजनांश्च गोपीत्वेन कल्प-
यति । कृष्णमसेवमानः स्वयमेव सेव्यो भवति, गौर-
नागरीत्वच्छासना गौराङ्गमुपभोक्तुमिच्छति । कश्चित्
पुनरद्वैतवर्णाश्रमपालने बहुमन्यते, रमणीमनोरञ्जनमेव
तदा मुख्यधर्मत्वेन भवति । “मयि पुत्रपौत्राद्युत्पादन-
रूप-सृष्टिप्रवाहवर्द्धनविमुखे तु कथमियं विधातुरभीष्टा

सृष्टिश्चा भविष्यती”ति विचारस्तस्य चित्तमार्गत्ररो
भवति । कदाचित्पतिलोककामनया गङ्गासागरसङ्गमं
स्नातुमभिधावति, कदाचिद् धेनुहयादिदानमाचरति,
कदाचित्तीर्थयात्रां विविधकृच्छ्रानुष्ठानं वा सम्पादयति ।
कदाचिद्वा पतञ्जलेराश्रिततया स्वस्य बन्धाभिमानेन
मुक्त्यर्थं ध्यानधारणादिषु प्रवर्तते । अप्राकृतकाम-
देवस्य कामपूर्तिरूपादात्मधर्माद्विच्युता वयन्तु बुभुक्षु-
मुमुक्षुगणेष्व्वात्मानं गणयन्त एवं बहुधा यतामहे ।
कदाचिद्वा लोकवञ्चनार्थं “महं बुभुक्षु-मुमुक्षु-सम्प्रदाय-
भाङ् न भवामि, परन्तु परमभक्तोऽहं”मिति प्रचारयन्
जगति कनक-कामिनी-प्रतिष्ठाविष्टाद्याहरणार्थं कपट-
भक्तवेशेन भगवद्भूमिकामेव परिग्रहीतुमिच्छामि ।
बुभुक्षा-मुमुक्षा-पिशाचीद्वयस्य मनोमोहनवेशेन प्रलोभि-
तात्मना तदालिङ्गनं न कर्त्तव्यमेतदेव साधूनामुपदेशः ।
अनित्य-परिणामपूति-पति-प्राप्तये वृथैव नो गङ्गासागर-

सङ्गमस्नानं, परन्तु परमपतिश्रीकृष्णचन्द्रपदनखर-
कान्त्येव चेदस्माकं हृन्मन्दिरमुद्घातितं भवेत्तदैव
कृष्णप्रेयसीनां किङ्करीत्वेन श्रीकृष्णस्य वंशीनिनाद-
माकर्णयन्तो रासलीलास्थलीमभिधावामः । तदा
चास्माकं प्राकृतस्त्री-पुरुषशरीराणि पञ्चभूतैश्चैव विलयं
प्राप्स्यन्ति । सखीभेकीमतावलम्ब्य यथा श्रीकृष्णे
भोग्यबुद्धिप्रेरणया प्राकृतपुरुषशरीरं सखीत्वेन रूपयित्वा
स्वपर-वञ्जनं विदधाति, श्रीकृष्णचन्द्रस्य पदनखर-
कान्तिषु हृदयप्रविष्टासु न तथा दुर्मतिरुदेतुमवसर-
मन्ति । इण्डकारण्यवाग्निनः पष्टिमहन्मर्षयः श्रीराम
चन्द्रस्य श्रीविग्रहशोभया विमुग्धाश्च भाविजन्मन्य
प्राकृतगोपीदेहमवापुः ।

भो भो आत्ममङ्गलकामिनो भद्रमहोदयाः !
सर्वे कृत्रिमत्वं परिहरन्तु, कृत्रिमवेशाश्रयं कृत्रिम
भावुकत्वं कृत्रिमभक्तिं परित्यजन्तु, स्त्रीमेवां स्त्रैणत्वञ्च
दूरं कुर्वन्तु । श्रीराधिकादास्ये श्रीरूपमञ्जरीकैङ्कर्ये
चात्मानं, नियोजयन्तु । श्रीवृषभानुनन्दिनी ससर्वा-
गणा यथा सर्व्वदा सर्व्वभावेन श्रीहरिं सेवन्ते,
मञ्जरीगणाश्च यथाप्रसखीपरिवृतायाः वृषभानुनन्दिन्याः
सेवायां सततयुक्ता भवन्ति, तादृशसेवायामेव कामिनी-
चेष्टां प्रवर्त्तयन्तु ।

भवाणी-ब्रह्माणीन्द्राणी-रम्भातिलोत्तमासरस्वत्यादयो
बाह्यविचारवैमुग्ध्यदशायामेव नश्वरान् रुद्रब्रह्मपुरन्दर-
देवादीन् स्वस्वपतित्वेन विचारयन्ति, परन्तु हरिसेवो-
न्मुखतायां श्रीहरिमेवानन्यपतित्वेन श्रीराधिकातदनु-
चरीगणकैङ्कर्यञ्च वस्तुतो नित्यपतिसेवनत्वेनाव-
गच्छन्ति । भगवति सर्व्वस्वार्पणमेव जीवस्य मुक्ति-
स्तर्पणे कार्पण्यञ्च वद्धत्वं हरिवैमुख्यं वा भवति ।

“नायं ते कामिनीकामस्तत्पतिर्यादवेश्वरः ।

कनकेन भज श्रीशं नोचेत्तद्गोवर्द्धनम् ॥

वैष्णव्याञ्च प्रतिष्ठायां निष्ठावान् भव सर्व्वदा ।

सैव ते भजनीया स्यादन्यथा रौरवो भवेत् ॥”

श्रीकृष्ण-ठक्कुरो नश्वर-पत्न्यां पत्नीत्वबुद्धिरहितस्तथा
हरिसेवनमेव कारयामास । बिल्वमङ्गल-चिन्तामण्यु-
पाख्यानं सर्व्वेषामेव विदितमस्ति ।

चिन्तामणिर्बिल्वमङ्गलमेवमुवाच यत् — “यदि त्वं
मयीव भगवतीदृशीं प्रीतिं विधत्से, प्राकृतवस्तुष्यासक्तिं
परिहरन्नप्राकृत-कामदैवे तामासक्तिं दधासि तदा ते
प्रभूतं कल्याणं सेत्स्यतीति । तदुपदेशं हृदि कृत्वा
सर्व्वेषामेव पुरुषदैहे भोक्तृत्वबुद्धिः प्राकृतस्त्रीदैहे च
भोग्यत्वबुद्धिः परिहर्त्तव्या । यदैव बिल्वमङ्गलस्य
प्राकृतचिन्तामण्यासक्तिराहित्यादप्राकृतचिन्तामणौ सेवा-
बुद्धिं रुदयस्तदैव भगवानप्राकृतचिन्तामणिस्वरूपस्तत्-
समापे प्रकाटितो बभूव ।

अहो कृष्णे भोग्यबुद्धिं विदधानस्य का तावद्
दुःशा ! वस्तुतस्तु स एव भाक्ता नासौ भोग्य इति ।
नासौ गौरनागरो यत्तन्नागरत्वकल्पनया कोऽपि तमुप-
भोक्तुमर्हति । तादृशी दुर्बुद्धिस्तु जीवस्य हरिवैमुख्य-
परकाष्ठैव केवलं भवति । सोमगिरिर्यदैव गुरुरूपेना-
विभूतस्तस्य तादृशीं कृष्णे भोग्यत्वबुद्धिं परिहृतवान्
तदैव स शिह्नमिश्रो बिल्वमङ्गल इत्यामिधानमधिजगाम ।

कामिणीवत्कनकस्यापि कृष्णसेवायां नियोग एव
विधीयते । न तत्त्वस्य भोग्यं न वा प्रतिष्ठासंग्रह-
वासनया तस्य फलगुत्यागः ।

कनकस्यापि प्राकृतत्वपरिहारेण चिन्मयत्वं
विधेयम् । “सर्व्वं खल्विदं ब्रह्मे”ति नियमात्
श्रीहरिभजननियतं कनकमपि ब्रह्मजानीयमेव भवति ।
चिन्मयकनकन्तु हरिसेवने सांचिद्यं विदधाति ।
हरिसेवनानुकूलवस्तुनः प्रापञ्चिकज्ञानेन परित्यागस्तु
फलगुर्वैराग्यं जड़-प्रतिष्ठाकामित्वं वा विना किमन्यद्-

भवितुमर्हति । कृष्णसेवायां सर्वैः सर्वस्वसमर्पणं विधेयं, हरिसेवाव्यपदेशेन कनक-कामिणीप्रतिष्ठादिसंग्रहवैमुख्ये सावधानैर्भविष्यम् । तादृशी चेष्टा तु हरिविमुखतैव भवति । हरिसेवनोन्मुखस्तु जीवन्मुक्तः पुमान् सर्वस्व-विनिमयेन कृष्णसेवामेव विदधाति । कृष्णार्थमखिलचेष्टः पुमानेव मुक्तपदभागभवति । यदैव ब्राह्मजगतां भोगमय-चिन्ताप्रवाहाद्भवतां विमुक्तिर्भविष्यति तदैव श्रीजयदेव विरचितश्रीगीतगोविन्दस्याष्टाध्याय्याः श्रीप्रबोधानन्द-पादरचित-राधारम-सुधानिधः श्रील ग्युनाथरचित विलापकुसुमाञ्जलेः श्रीलकविगजरचितगोविन्दलाटा-मृतस्य श्रीलचक्रवर्त्ति-कृत-कृष्णभाग्यनामृतस्य श्रील रायरामानन्दरचित नाटकगीतेः श्रीलरूप-रचित-विदग्ध

माधवस्य श्रीचण्डीदाम-विद्यापत्योः पदावलीनाञ्च पाठे तदर्थ्याधिगतौ चाधिकारो भवेदिति ।

तादृशञ्च सौभाग्यभाग्डारं भवतां कृते मुक्तमेव वर्त्तते, भवन्त एव तस्य वस्तुत उत्तराधिकारिणो भविष्यन्ति । निष्कापश्यन्त सेवोन्मुखायां पञ्चमु-नित्यसिद्धस्वरूपगुणरसेषु कुत्रचिद्भवतां स्वाधिकार उन्मुक्तो भविष्यति । मुक्तिं विना कृष्णसेवायां नाधिकारः प्रवर्त्तते । कृष्णस्तु केवलं श्रीराधिकाया एव धनमिति तदास्य विना कृष्णसेवायां नाधिकारो लभ्यते । ततश्च सांमिद्धिकमधुगमनित्यरचियुतायाः श्रीराधिकायाः पाल्किङ्कमकैङ्कर्यलामे सर्वैः साग्रहैर्भाष्यमित्यस्मत्प्रार्थनमिति ॥

सिद्धान्त-दर्पणम्

प्रथम-प्रभा

(पूर्वतोऽनुवृत्तम्)

तृतीयक्षणे विध्वंसो यः शब्दस्योच्यते परैः ।

स तु भ्रमः स्यान्नित्यस्य तिरोभावस्तु पूज्यते ॥१६॥

रूप-रस-गन्ध-स्पर्शशब्दे हि वस्तुविषयकमभिज्ञानं जायते । यत्र वस्तुबहुत्वोपलब्धिस्तत्रैवाद्भ्यज्ञानं व्याहृत्यते । रूपादीनां वैचित्प्यन्तु संख्यागतबहुत्व-विचारभ्रमज्ञानेन स्वस्वपृथग्भावमाविर्भावयते । जीव-दैहगतानि पञ्च ज्ञानेन्द्रियाणि बाह्यरूपादिविषयपञ्चक-ग्रहणे प्रभवन्ति । श्रवणेन्द्रियविषयः शब्दा हि भूता-

काशमाश्रित्यावतिष्ठते । श्रवणञ्च भौतिकं तत्र शब्द-ग्रहणसामर्थ्यं वर्त्तते । श्रवणस्य चानित्यत्वात् तद्-ग्राह्यं शब्दमपि केचिदनित्यत्वेन मन्यन्ते, ततश्च वेद-विरोधिनो बोद्धाः श्रोतशब्दमपि तृतीयक्षणेति विध्वंसि-कालक्षोभ्यञ्च वदन्ति । वस्तुतस्तु तद्भ्रान्तिकल्पित-मसदैव भवति । यतो भूताकाशान्तर्ध्वर्तिशब्द-ग्राहकै-

श्रवणेन्द्रियस्यानित्यत्वाच्छब्दग्रहणानुष्ठान- श्रवणेन्द्रिय-
भूताकाशस्य खण्डकालाधीनतया साधितत्वाच्च तस्य
नित्यत्वेऽप्यापातसंशयसमुत्थानं सम्भवति । परन्तु
ये तावलौकिक वैदिकयोः शब्दयोरन्योन्यवैषम्यं नानु-
सन्दधाति तेषामुक्तौ शब्दसामान्यज्ञानरूपोऽपराधः
समापनति । भूताकाशोदितः शब्दस्तु नयनाद्यपरे-
न्द्रियचतुष्टयस्य परीक्षणीयत्वेन प्रतिष्ठते । तत्तदि-
न्द्रियञ्च तत्तच्छब्दवाच्यवस्तुनः क्षणमात्रमभिज्ञानमनु-
सन्दधन्निवर्तते ।

यत्र पुनर्वैकुण्ठशब्दः श्रवणान्तः प्रविशति तदा
तच्छब्दज्ञानं कदापि न स्तब्धं भवति, यतः स्थूल-
श्रवणेन्द्रियस्य तद्वृत्तेश्च मायिकशब्दधारणयोग्यत्वेऽपि
वैकुण्ठोपादनकश्रवणेन्द्रियमूलीभूतवस्तुनो नित्यत्वम्या-
विनाशित्वाद् वैकुण्ठशब्दो भूताकाशोत्थशब्दतद्-
ग्राहकेन्द्रिययोः सामान्येन परिगणनं नाहति । शब्द-
मात्रस्यैव वृत्तिद्वयं विद्वदुरुद्विग्नरुद्विग्नश्चेति ।

अक्षरुद्विवृत्तिर्मूताकाशे शब्दधर्मं प्रकाशयन्ती
नयनाद्यपरेन्द्रियचतुष्टयेन गृह्यमाणा क्षणभङ्गुरत्वं
लभते । परन्तु चिद्वैचित्र्यान्तःपातिवैकुण्ठश्रवणे-
न्द्रियं वैकुण्ठस्थे नित्यशब्दे क्षणविनाशित्वदोषाभावा-
न्मायिकाक्षरुद्विवृत्तिं नादत्ते । विद्वदुरुद्विवृत्तौ चेतन-
धर्मस्य प्रकाशितत्वादखण्डकालस्तु तद्ग्रहणमवश्य-
मेव स्वीकरोति । नित्यश्च जीवः स्वरूप्ये नित्यकालं
तद्ग्रहणमहति । यत्र शब्दतद्ग्राहकग्रहणशक्तीनां
वैकुण्ठत्वप्रतीतिस्तत्र खण्डकालोत्था भेदप्रतीतिरद्वय-
ज्ञानस्येकायनत्वं न खण्डयितुं शक्नोति । ततश्च
नित्यवस्तुनः प्राकट्यमनित्येन्द्रियाकाशं भिन्दत्यव्योम्नि
नित्यकालमवस्थिततया स्वरूपगतचित्त्वर्णेन गृह्यमाणं
भवति । प्रपञ्चे तदागमनं प्राकट्यशब्देन विजयस्तु
विशोभावशब्देन व्यवह्रियते । वस्तुनः प्रापञ्चिक-
विचारेण खण्डकालधर्मसंबद्धा शब्दस्य क्षणभङ्गुरता

ईश्वरो विभुविज्ञानसुखात्मा श्रुतिभिर्मतः ।

विज्ञानघनशब्दादेर्मूर्तः स तु तथाविधः ॥ १७

अस्मिन्नविद्वदुरुद्विप्रतीतिमूलेनावतिष्ठते । विद्वदुरुद्वि-
विचारेण स्वरूपगतधारणायां शब्दस्यानित्यत्वं न
स्वीकर्तुं शक्यते ॥ १६ ॥

प्रापञ्चिकेन्द्रियजज्ञानेन परिलक्षिता मूर्तिर्हि जडे-
न्द्रियप्रमीयमाणत्वान्मायिकी स्थूलसूक्ष्मोपादानिका
विनश्यता च भवति वैकुण्ठमूर्तिस्तु नैवं कालक्षोभ्यता-
महति । तस्यास्तु नित्यचिह्ननस्वरूपनयेन्द्रियवैकल्येन
स्वरूपावस्थानस्य परिणामो विकासश्च न सम्भवति ।
सा च खण्डकाले नोत्पद्यते न वा विनश्यति । परन्तु
पूर्णचिह्ननस्वरूपिणी भवति । ह्रस्वदीर्घपरिमण्डलत्व-
ज्ञापकं चिह्ननत्वं रूपरूपिनोर्गुण-गुणिनालीला लीला
मययोश्च भेदप्रतिपादने सामर्थ्याभावादद्वयज्ञानात्मक-
शब्द-शब्दिनोरद्वयत्वज्ञापकं भवति ।

तस्माद् विद्वदुरुद्वित्वज्ञापनाय श्रुत्या भगवतः
सर्वव्यापकत्वं सर्वशक्तिमत्त्वं विभुत्वं पूर्णत्वं सर्व-
ज्ञानमयत्वं शुद्धत्वं नित्यत्वं मुक्तचित्स्वरूपत्वश्चाभि-
हितम् । स च निरवाच्छज्ञानन्दमयस्तस्य सच्चिदा-
नन्दमूर्तिश्च विज्ञानघनशब्देन 'विग्रहात्मिका' भवति ।
वैकुण्ठराज्ये देहदेहिनोर्मायिकभेदाभावात्तत्र प्रापञ्चिक-
मूर्तिरनुपादेयत्वपरिच्छिन्नत्वकालविनाशित्वादयो धर्मा
नावकाशं लभन्ते ।

भोगपरेस्तु वेदार्थस्य कदर्थतया तस्य भूताकाश-
शब्दमात्रत्वप्रतिपादनमपीप्सितञ्चेदीश्वरस्य विज्ञान-
घनत्वं विभुत्वञ्च तर्कव्याहतं भवेत् । परन्तु विज्ञान-
घनशब्देन तस्य नित्यचिन्मयीमूर्तिरेव संस्थाप्यते,
सा च न प्रपञ्चान्तःपातिविनश्वरज्ञानग्रहनयोग्यत्वं
भजते ॥ १७ ॥

विशेषाद्देहिभावेन गुणित्वेन च स प्रभुः ।

स मूलं किल सर्व्वस्य न मूलं तस्य विद्यते ॥ १८

सत्तास्तीत्यादिवद्भाति विदुषामपि सर्व्वदा ॥ १८ ॥

नित्यमखण्डकालाधिकरणकेश्वरवस्तुनि खण्ड-
कालक्षोभ्यत्वमनित्यत्वं विनाशित्वञ्च नास्ति ।

अवकाशम्यैकदेशे वर्तमानत्वं तस्य सर्व्वत्र च
व्यापकतया वर्तमानत्वमिति धर्मद्वयं यत्र वर्तते
तदेवानन्तत्वेन व्यपदिश्यते । ज्ञानविकाशवैषम्यं ज्ञेय-
धारणावस्थितं परस्परवियदमानं बहुत्वञ्चेश्वरवस्तुनि
निरस्तम् । देशकालाग्रावच्छिन्नं वस्तुविशेषत्वञ्च
प्रापञ्चिकवस्तुधर्मं भेदमुपनयति । ततश्च वस्तुविवेके
सविशेष निर्व्विशेषभावद्वयमवस्थितम् । जड़विशेषपरि-
हारार्थं विपरीतधर्मेण जड़ियमत्त्वादिगुणत्रयाश्रितत्वं
जड़निर्व्विशेषगुणराहित्ययोश्च परस्परं पार्थक्यसद्भावे
ऽपि तस्मिन्नीश्वरवस्तुनि तत्समन्वयो वर्तते । जड़ा-
कारेण भोग्यत्वं निराकारविचारेण च भोक्तृभोग्य-
राहित्यादिजड़धर्मधर्वाजितत्वमिति साकार-निराकारयो-
र्जड़ियभेदाभावश्चिन्मयभेदस्वभावस्य युगपदस्तित्वञ्च,
वासना निष्कामत्वयोरन्योन्यविवादप्रशमनेन स्वराट्-
स्वतःकर्तृत्वविशेषपराशिवकुण्डवस्तुनि विराजते । अ-
प्राकृताकरवैकुण्ठवस्तुनि चिन्मये जड़विचारप्रणाल्या
विशेषाभावत्वाधारोपप्रायसस्तु जड़मिथुबुद्धेर्विलास-
मात्रत्वेन परिगण्यते । तच्च वैकुण्ठवस्तु नामनामिनो
रूपरूपिनोर्गुण-गुणिनोर्लीला-लीलामययोरन्योन्यवैशिष्ट्यं
रक्षदपि जड़विशेषभावहेतुत्वं परच्छेदजन्यमवरत्वञ्च
नाङ्गीकरोति । स च भगवान् मायिकविचारा-

नन्तर्गततया मायिकदेशकालप्राप्तातीताप्राकृतनतत्त्वत्वेन
निर्निष्ठविवदमानधर्माणां प्रभुरद्वयज्ञानस्वरूपश्च भवति ।

प्रकाशस्वरूपात्मकं भावद्वयं तस्मिन्नित्यमवस्थित-
मपि मायिकवस्तुविशेषत्वमेवधर्मगहित्ये नावगमरं
प्राप्नोति । ततश्च बुधास्तद्वैशिष्ट्यदर्शनान्नं प्रभुत्वे-
नावगच्छन्ति, निखिलदेहगुणसर्व्वान्स्त्ववैशिष्ट्या-
दयश्च तत्र एव प्रकाशन्ति इति ॥ १८ ॥

स एव प्रापञ्चिकविचारेण निखिलयन्त्राव्यक्त-
धारणानामेवमाकरवस्तु भवति । तस्य वास्तवनायाः
कारणत्वेनान्यदधिष्ठानं किञ्चिदपि नाङ्गीकर्तव्यम् ।
स एव सर्व्वकारणकारणम् । तत्र एव आकर-
धारणाया उदभूतत्वात्तस्मिन् सर्व्वकारवस्तुन्याकर-
निरूपणप्रयासस्य तदकरजातवस्तुनि भ्रान्तिमूलक-
तया निर्णीतत्वेन तन्मूलं नास्ति । स एवाद्वयज्ञानं
स एवाद्वयज्ञेयश्च तत्र एवाणुचित्वरूपे जीवात्मनि
पविण्डितज्ञातृत्वं वर्तते । स एव वास्तववस्तु
भवेदन्येषामप्यधिष्ठानज्ञानं तस्यैव शक्तिप्रकटितो
व्यापारभेदो भवति, शक्तिपरिणतज्ञानधृतवस्तुविशेष-
ज्ञानेन तस्मिन् कार्यात्वमात्रबुधावन्यत्कारणमनु-
सन्धेयं भवेत् । परन्तु स एव सर्व्वेषां कारणाना-
मपि कारणभूतश्चिच्छक्तिपरिणतंरभिन्नश्चेति तन्मूलायु-
सन्धाने प्रवृत्ते तु कारणरूपेण कार्यान्तरस्यैव ज्ञानाद्
भ्रान्तिरवश्यम्भाव्यैव भवेदिति ॥ १९ ॥

(क्रमशः)

श्रीशिचाष्टकम्

(पूर्वतोऽनुवृत्तम्)

नामसाधनं सुलभं कथं है ?

नाम्नामकारि बहुधा निजसर्वशक्ति-
स्तत्रार्पिता नियमितः स्मरणेन कालः ।
एतादृशी तव कृपा भगवन्ममपि
दुर्देवमीदृशमिहाजनि नानुरागः ॥२॥

सम्मोदनं भाष्यम् ।

तत्र नामरूपगुणलीलाभेदेन श्रीकृष्णकीर्तनमपि
चतुर्विधम् । नाम्नो हि सर्वानन्दबीजत्वे नाम नामिनो
रभेदत्वे च नामकीर्तनस्य सर्वोपादेयत्वं दर्शयन्नादौ
भगवन्नाम्नि जीवानां श्रद्धोत्पत्तिकरणेच्छया भगवत-
श्चैतन्यदेवम्योक्तिः "हे भगवन् ! मां निराश्रयं दृष्ट्वा
परमकारुणिकेन भवता मुख्य-गोणभेदेन स्वनामानि
बहुधा प्रकाशितानि । हरि कृष्ण गोविन्दाच्युत-
रामानन्त-विष्णवत्यादिमुख्यनामानि । ब्रह्मपरमात्मा-
नियन्तापातास्रष्टामहेन्द्र इत्यादीनि गौणनामानि । पुनश्च
निजसर्वशक्तिः स्वरूपशक्तेः समस्तनामार्थं तत्र मुख्य-
नाम्नि भवतार्पिता । तदुपस्था --

न हि भगवन्नघटितमिदं त्वद्दर्शनान्नुणामखिलपापक्षयम् ।
यन्नाम सकृच्छ्रवणात्पुङ्गवोऽपि विमुच्यन्ते संसारात् ॥

वेदाक्षरार्ण यावन्ति पठितानि द्विजातिभिः ।

तद्यन्ति हरिनामानि कार्तितानि न संशयः ॥

ऋग्वेदो यजुर्वेदः सामवेदोऽप्यथर्वणः ।

अथीतास्तेन येनोक्तं हरिरित्यक्षरद्वयम् ॥

मा ऋचो मा यजुस्तात मा साम पठ किञ्चन ।

गोविन्देति हरेर्नाम गेयं गायस्व नित्यशः ॥

अथमन्य च ये यान्ति भगवत्कीर्तनं नराः ।

ते यान्ति नरकं घोरं तेन पापेन कर्मणा ॥

एतन्निर्विघ्नमानानामिच्छन्नामकुनोभयम् ।

योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥

ॐ आऽस्य ज्ञानन्तो नाम चिद्विविक्तं महस्ते
चिण्णो सुमतिं भजामहे ॐ तत्सत् ।

ओमित्येनद्रव्यज्ञानेदिष्टं नाम यस्मादुच्चार्यमाणं
एव संसारभयात्तारयति । तस्मादुच्यते तारः ॥

सकृदुच्चारितं येन हरिरित्यक्षरद्वयम् ।

बद्धःपरिकरस्तेन मोक्षाय गमनं प्रति ॥

तदश्मसारं हृदयं वनेदं यद्गृह्यमानेहर्गिनामधेयैः ।

न विक्रियेताथ यदा विकारो नेत्रे जलं गात्रवहेषु हर्षः ॥

मधुरमधुरमेतन्मङ्गलं मङ्गलानां

सकलनिगमवल्लीस्तफलं चित्तस्वरूपम् ।

सकृदपि परिगतां श्रद्धया हेल्या वा

भृगुवर नरमात्रं तारयेत्कृष्णनाम ॥

गीत्वा च मम नामानि विचरेन्मम सन्निधौ ।

इति ब्रवीमि ते सत्यं क्रीतोऽहं तस्य चार्जुन ॥

नामचिन्तामणिः कृष्णश्चैतन्य-रसविग्रहः ।

पूर्णः शुद्धो नित्यमुक्तोऽभिन्नत्वान्नामनामिनोः ॥

अतः श्रीकृष्णनामादि न भवेद्ग्राह्यमिन्द्रियैः ।

सेवोन्मुखे हि जिह्वादौ स्वयमेव स्फुरत्यदः ॥ इत्यादि

श्रुतिस्मृति-तन्त्रशाक्येन नाम्नः सर्वशक्तित्वं ज्ञापितम् ।

कर्मज्ञानादिसाधने कालदेशपात्रादनियमो बलवान् ।

किन्तु तव नामस्मरणे तत्तन्नियमोऽपि न कृत इति

नामविषयेऽपारकृपा मां प्रति भवता दर्शिता । परन्तु

मम दुर्देववशाद्भवन्नाम्नि ममानुरागो न अजनि । दुर्देव-

मत्र नामापराधः । एतदुक्तं भवति । भगवद्बहिर्मुखो

जीवो मायानिर्मिते विश्वे नानाविधविषयव्यापारे बद्धः
कदाचिदपि भगवत्सामुख्यं प्रति न चेष्टते । परमेश्वर-
स्तु कर्मज्ञानादिविधिना जीवस्य नित्यमङ्गलं न भव-
तीति विचिन्त्यापारकरुणया स्वीयस्वरूपशक्तैर्हार्दिना
सारवृत्तिभूतां भक्तिं जीवहृदये प्रकटयितुं तद्भाषोपाय-
स्वरूपाणि स्वनामानि प्रकाशितवान् । परन्तु श्रुत्वापि
तन्नाममाहात्म्यं जप्त्वापि तन्नामानि नामापराधवशत-
स्तत्रानुरागो शीघ्रं जीवस्य न भवति । एतेन श्रद्धावतां
गुरुमुखात्नामश्रवणानन्तरं सर्वदेव नामापराधान् परि-
हृत्य यथासाध्यं नामकर्त्तनमेव कर्त्तव्यमिति सूचितम् ।
अपराधाश्चेते—

“सतां निन्दा नाम्नः परममपराधं विननुते
यतः ख्यातिं जातं कथमु सहते तद्विगर्हाम् ।
शिवस्य श्रीविष्णोर्गं इह गुणनामादिमङ्गलं
धिया मित्रं पश्येत् स खलु हरिनामाहितकरः ॥

गुरोरेवञ्चा श्रुतिशास्त्रनिन्दनं
तथार्थवादो हरिनाम्नि कल्पनम् ।
नाम्नो घलात् यस्य हि पापबुद्धिः
न विद्यते तस्य यमैर्हि शुद्धिः ॥

धर्मव्रतत्याग-दुतादिकर्म
शुभक्रियासाम्यमपि प्रमादः ।
अश्रद्धाघाने विमुखेऽप्यश्रुन्वति
यश्चोपदेशः शिवनामापराधः ॥

श्रुत्वापि नाममाहात्म्यं यः प्रीतिरहितोऽधमः ।
अहं ममादिपरमो नाम्नि सोऽप्यपराधकृत् ॥”

नामजपपराणां कर्मन्तर्गतपापत्यागपुण्यसञ्चयवेष्टा न
कर्त्तव्या तेषां श्रद्धावतां कर्माधिकारशून्यत्वात्,—
किन्तु ते यदि नामापराधयुक्ता भवन्ति तर्हि तदपराध-
हानाय तेषां या व्याकुलता तथाऽविश्रान्तिप्रयुक्तानि
कृष्णनामानि तत्तदपराधावसरविनाशेन निसर्गतया
तेषां हृदयं तदपराधशून्यं करोति । शास्त्रवाक्यं यथा
— “नामापराधयुक्तानां नामान्येव हरन्त्यधम् ।
अविश्रान्तिप्रयुक्तानि तान्येवार्थकराणि च ॥” इति

यदा नामापराधाभावाद्गुणान्मनुरागो जायते तदा
तेषां सर्वार्थसिद्धिरित्युपदिष्टम् ॥२॥

(गीति)

करुणात्प्राणीनारणहिन ।
नाम शिवायो तुम अगणित ॥
नाम प्रभो तव शक्ति अधारा ।
जपहि कियो नहि काल चिन्ताग ॥
दियो दान जग करुणा धामा ।
तव समान चिन्तामणि नामा ॥
अस करुणा तव परम उदारा ।
नाथ ! भाग्य अनिमन्द हामारा ॥
नामहि प्रेम हुआ नहि मोरा ।
भक्ति चिन्ता मनहुः ख विमोरा ॥२॥

चरितामृत ।

अनेक लोकें वाञ्छा अनेक प्रकार ।
कृपातें काहिल अनेक नामें प्रचार ॥
चाहते शुद्धि यथा तथा नाम लय ।
काल देश नियम नाहि सर्वान्निद्रिय ॥
सर्वशक्ति नामें दिल कर्गिया विभाग ।
आमार हुंदेव नामें नाहि अनुराग ॥२॥

विवृति ।

हे भगवन् ! आपने अहैतुकी कृपा करके नामोंकी
संख्या प्रकटकी है, और उसी नाममें नामीकी-सब
तरहकी शक्तियां रख दी हैं। श्रीनाम स्मरण करने
का काल किसी तरहके नियमसे आवद्ध नहीं किया
है, अर्थात् भोजन, शयन और निद्रा किसी समयमें
नाम करने की असुविधाये नहीं होती है। परन्तु
मेरा इसना दुर्भाग्य है कि श्रीनामों में कोई अनुराग
नहीं हुआ। ‘बहुप्रकार’ कहनेसे भगवान्‌के नामसमूह
समझे जाते हैं। माधुर्यविग्रह, कृष्ण, राधारमण,
गोपीजनबल्लभ, ऐश्वर्यविग्रह, वासुदेव, राम, नृसिंह
आदि मुख्य नाम हैं। भगवद्भिन्न खण्ड-य
असम्यक् आभिर्भावात्मक ब्रह्म परमात्मादि नामसमूह

भगवान्का गौण नाम हैं। भगवान्के मुख्य नाम-समूह नामीके साथ अभिन्नरूपसे वर्तमान हैं। उनमें एकाधारमें निखिल शक्तियां समर्पितकी गयीं हैं। गौण नामसमूहमें भी विविधशक्तिया आंशिक रूपसे वर्तमान हैं।

ईश्वैमुख्यके कारण मायाके राज्यमें आवद्ध हो जानेसे जीवको दुर्देव भगना पड़ता है। सेवा-विमुखता ही दुर्देव है। अन्याभिलाषिता, कर्म और ज्ञान इन त्रिविध मार्गमें जीवकी स्वरूपविस्मृति हो जानेसे दुर्विपाक उनको ग्रंथ लेता है। अन्याभिलाषितासे चशीभूत होकर वह ऐहिक मुखमें उन्मत्त हो जाता है। सत्कर्मके प्रभावसे नश्यत स्वर्गादिमुखकी इच्छा करनेवाले और भोगत्यागकी इच्छामें वह निर्मद ब्रह्मानुसन्धानमें निग्न होता है। कृष्णमेवनेच्छा जीवस्वरूपका नित्यधर्म है; और वह कथित त्रिविध मार्गकी आवर्जनासे आच्छादित होनेसे उनका सौभाग्य क्षीण हो गया है। उनके फलसे वह कर्म धर्म अर्थ और काम नामक त्रिवर्ग के संग्रहमें व्यस्त रहनेसे अथवा अधर्म, अनर्थ और कामनाकी अनृत्तिसे लाज्जित हो कर दश अपराधको आवाहन करते हुए नामको सेवाकरनेके लिये अग्रसर होते हैं, और अपराधी बनने हैं। उस समय वह जो नाम ग्रहण करते हैं, वह विशुद्ध नामग्रहण नहीं है, वस्तुतः नामापराध है। अपने अशान्त भावका अतिक्रमण करते हुए शान्तिलाभके उद्देश्यसे भुक्तिका प्यासामें चालित न हो कर वे जब अपने कल्याणके लिये सम्यन्धज्ञानसे उदासीन हो कर नाम ग्रहण करते हैं। तब उस समय नामसेवनमें उनका आभासमात्र उद्भूत होता है। उस समय उनका नृमग्रहण नहीं होता है, नामाभासमात्र होता है।

नामाभासके फलसे प्रपञ्चज्ञानसे मुक्त होकर दूसरे क्षणमें हरिसेवा करनेकी योग्यताको प्राप्तकरते हैं। दुर्देवसे मुक्त पुरुषोत्तमगण ही विशुद्ध नामके ग्रहणसे सुविमल कृष्णरूपको लाभ करते हैं। बद्ध जीवकी दुर्गतिको देखकर श्रीगौरसुन्दर जब श्रीनाममजन प्रणालीकी शिक्षा देनेके लिये गये तब उन्होंने ने अनुगमका अभावस्वरूप दुर्देवका उल्लेख किया परन्तु इस तरहके दुर्देवके बीचमें भी भगवत्कृपा वर्तमान है। नामापराधके हस्तसे मुक्त होनेका उपाय है। अपराधका स्वरूप जानकर अपराध करनेमें प्रवृत्त न होनेपर और निरन्तर नामग्रहण करनेसे अपराधका अवसर नहीं रहता है। नामाभाससे मुक्ति मिलती है, अर्थात् विषयाभिनिवेश ध्वंस हो जाता है। तदनन्तर ही श्रीनाम ग्रहणमें ही जीवका अधिकार होता है। इस तरह सुविधायीसे श्रीभगवान्की दया का ही परिचय मिलता है; मुख्य नाम ग्रहणके प्रभावसे जीवको ऐकान्तिक और आन्यन्तिक श्रेय मिलता है। जिस स्थलपर तुच्छ अवान्तर फल लाभकी लालसा है, उसी स्थलपर समयकी विधि और योग्यतादिकी कठिन विधियां हैं। परन्तु भगवान्की दया न कालाकालके कठिन श्रृङ्खलसे नामोच्चारणकारीको अवसर दे दिया। कालिके विधिके लिये श्रीचैतन्य भागवतमें —

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च्यवनप्राश

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The Secret of Long Life.

[BY PROF. JAFENDRA MOHAN GHOSH, M.A., B.L.,]

IT is a very patent fact that human life is very short, and that too, most uncertain. The man who walks about with full vigour, hopes, and forms expectations of future, and without the least suspicion of any blast, breathes his last the very next moment. He stops for a good while on his legs as it were. Such occurrences are quite common. Yet they are hardly taken proper notice of, except a passing one. They seem to leave no impression on the minds of the people, as would appear from their usual course of life and modes of activities. Of course, life would, indeed, be miserable and impossible if the horror of death was to haunt the mind at all hours. So our Chanakya said,—one should think of the means of acquiring learning and wealth free from all thoughts of infirmity and death. Learning and wealth are no doubt two of the ends of life which can not altogether be overlooked, for ensuring a happy worldly life on this side of existence even by those who consider the present life as the only life and end of all existence. But the sages of India—and also her people—have never been so short-sighted. They have the perspective of an existence beyond the ken of the present life,—of the true and eternal life—the end and ideal of which substantially and greatly differ from those of this short life. So while advocating those two ends of our present, temporary, mundane life Chanakya did not lose

sight of the ultimate one; nor forget to remind and advise at the same breath, —that one should practise Dharma (*i. e.* lead a religious life for truth) caught hold of by hair, as it were, by death?.

But this last advice a man will hardly listen to, although he takes readily to the first one as being conducive to a life of sensuous pleasures. It appears from the manner of his spoiling the precious moments of life, as if he counts upon an endless tenure of life. He never cares, however mispent his time may be. In his eagerness for enjoyment of the pleasures of life he grows rather impatient and seems to think every moment that time moves very slowly. A boy would be eager to leave behind his boyhood as early as possible in order to live the free youthful life of his elder brothers beyond the tutelage of his parents. A youth would aspire after the active life of a grown-up man occupying a position of honour in society. A grown up man again would look forward to reach the old age full of ripe experience, commanding respect from all, to enjoy a life of retirement and inactivity. A usurer is busy counting the days and watching the expiry of the terms when interests will up his pockets. To an affianced the day of marriage would appear as too far off. A maiden lover would consider the appointed hour of meeting a full year off, and so on. So every body considers

his time, and part of life as unnecessarily long—although he would consider the life as a whole to be too short.

This is the way of the world. But will anybody stop for a moment and ponder,— what are these activities and eagerness for? They are for momentary sensuous pleasures,— for trash, which would leave nothing permanent, no trace,—behind. If so, are not so much time and energy altogether wasted? But most people do not, and can not, realise this waste, for they are shortsighted and have no conception of the truer and higher life. It does not behove us,—rational human beings,—to be blind and waste the precious moments of life; we should turn every moment into account, and live a true life full of worth. We boast of our wisdom in all matters, but it is a pity that we are ignorant of what a true and real life is, and how to live it.

Such an assertion will no doubt appear to many—to almost all—as a bold, arrogant and meaningless one; for there are many great men who have made the world what it is, and have left foot prints for others to follow. Far from being ignorant of the meaning of life and the art of living it, it is rather they who have shown what a life is and should be. To damn them with ignorance of the idea of a true life is surely preposterous.

Yes, such an assertion is a very bold one,—but none the less true. And the

builders of the world are all great and wise men—no doubt, but in matters worldly only. In spiritual matters beyond the range of Maya or sense-experience, they are all as ignorant as any—so declares the Srimad-Bhagabat, the Lord of all the Puranas, the purest and highest authority in transcendental matters, and the fountain-head of all pure and unadulterated knowledge. The knowledge of the greatmen of the world was confined to this material world, and centred round their conception of the soul as being identical with the material body; they had no conception of their real-selves (their souls) except and beyond the physical encasement. They were altogether blind in regard to matters of Vaikuntha, the transcendental world, lying beyond and above the range of material experiences of mind and body. So with all deference to their wisdom let us for once turn and listen to the words of the Srimad Bhagabat.—

A truly wise man should strive without any delay after निःश्रेयस, the surest and highest good of life, till death comes upon him; for he has now obtained the life of a human being after innumerable births as inferior creatures a life which is very, very difficult of attainment, yet transitory and uncertain; but only in which the supreme good is attainable; material objects of enjoyment can be had in the life of all and any other creatures.

We are human beings and the pick of the creation. And our present life is the best and highest of all lives. Hence it is but rational and our bounden duty, to live it truly and attain the proper end of it. Our life is much more than mere animal life and we should not waste it away in animal enjoyments, *viz.* in eating, sleeping, sexual and other forms of sensuous enjoyment. To eat, drink and be merry is not, and should not be the end of a human life.

And what is the span of a human life? Not more than a hundred years or so at the longest, and that too is quite uncertain. So we can not afford to let slip this opportunity of living and realising the true life scorning base worldly enjoyment available to inferior creatures. It will then really be no human life, but a suicide. A man may live even the longest period in material enjoyment, but that is no proper kind of life, and no better than that of a beast. Such a person does not really live. Then what to speak of his longevity? A man who has not outlived his animal life, and lived a true human *i. e.*, rational life, can not be said to live at all as a man.

We may argue,—‘let us first enjoy the pleasures of the senses for some time, and then we shall seek to live the proper life. Such an argument does not lie in the mouth of a rational being. As has been already pointed out, life is

most uncertain and very short too. What is even the fullest period of a hundred years as compared with eternity? It is not even like a drop in the ocean and relatively speaking, no more than the shortest moment. Yet this moment is full of infinite possibility, and we can make it full of worth—if it is properly and timely utilised. For in this life of 'moment' only we have the singular opportunity of realising the eternal life of a Jiva-Soul. Here in this human life only we can realise the supreme good, and so we can certainly ill afford to waste a single moment of this short but precious life. Then again, once this opportunity is let off, there is no knowing if it will come at the next turn. There is no guarantee whether our next life will be the life of a human being or of any other creature. We may sink down deeper and deeper, and it may be millions of births before we may come up to the present level again.

A mere intellectual life also is not the true human life in the sense of the Srimad Bhagabat. It is no doubt in a certain sense more rational life than that of beasts. And the popular notion is that an intellectual life is really a truly rational human life. But it is nevertheless a material life opposed to and quite different from spiritual life. It can never be anything but a sensuous life. It builds itself and rests upon sense-experiences. Such a life at its

best is a life of mental material recreation or enjoyment. Because the stuff of the mind is nothing but matter, although of a finer quality, which is evolved out of, and is under the sway of प्रकृति or Physical Nature. Our Scriptures say that this also is not the true life of a *jiva*: it is also a life within and under प्रकृति (Prakriti) Phenomenal Nature or माया (the limiting or delusive power).

We should, therefore, live a truly rational life which is located beyond this world of limitations and therein lies our superiority over all other creatures. True rationality consists in trying to realise, and actually realising, the deathless eternal life in supremely blissful communion with, and constant, selfless, loving service of, the transcendental, personal God head, the Supreme Lord Krishna. Then and then only we would have turned this shortest life into the longest one. Our life is lived and prolonged in proportion to our effort to realise the eternal life. This is the true meaning and secret of longevity.

Our Scriptures further declare that a truly devotional life is the only key to such longevity which is an eternal life of supreme bliss. To seek to live such a long life is the science of all sciences and the art of all arts. It is the most perfect, transcendental, science and art. So it can not be acquired by acting according to individual pleasure and choice.

It has to be systematically, properly and thoroughly learnt from a perfect Master,—a true Teacher,—an Acharyya. Otherwise there is the surest chance of going astray and succumbing to grim death, fortunately for us such a transcendental master or Acharyya comes into this world and moves amongst us.

He is never far away from the sincere seeker. • One who has sought after such an Acharyya, and has completely submitted to him when found, for initiation into the art of proper living is really fortunate. To him the gateway to unmixed bliss is opened up for eternity, and all mystery is revealed,—so says the Srutis.

The Principle of Vaishnavism.

(Substance of a Speech delivered by Editor at Goalpara Assam on 27-10-28.)

I ET me first of all perform the duty making my obeisance of the lotus feet of the Vaishnavas.

All animate beings of this world are Vaishnavas or Servants of Vishnu, the all-pervasive Supreme Lord. All lifeless objects are also Vaishnavas. Those who possess the faculty of taking the initiative are Vaishnavas as also those who do not possess the power of initiative. The Highest of all persons Whom all these Vaishnavas serve, Who is the root and support of everything is Vishnu.

In this world some of the objects are found to possess the power of consciousness while some of them appear to be devoid of such power. In our quest after the source of animate and inanimate objects we come across different views as the result of the mental speculations of different persons. Instead of adopting any conclusions that have been derived from such speculation we shall in the present discourse place ourselves under the guidance of the heard-transcendental word **आज्ञाय**.

Of those who engage themselves in the quest of the ultimate Reality some denote it by the name of the Great, (Brahman) some call it the

Supreme Soul (Paramatma), while others describe Him as the Possessor of all Power (Bhagaban) By the judgment of man the ultimate Reality is apprehended in one of these three ways. The Master Himself is not many. The Proprietor of all animate and inanimate objects is but one. He is Brahman because He is the Greatest of all things.

The very same Entity is Paramatma or the Supreme Soul in as much as He enables all animate and inanimate objects to maintain their existence, from Whom all objects emanate and by Whom they are managed, Who is pervasive and nourishes all things as their mother. Or in other words all things emanate from Paramatma in Him they find shelter and support and into His bosom they return in the long run.

The name of the full ultimate Reality is Bhagaban as He is the Possessor of all power on whose lap is cradled the quality of greatness and in the partial manifestation of Whose plenitude appears the function of nourishing the universe. He is the supreme controller of all who exercise any power and the ultimate of the ultimate. By means of His power all the different gods exercising authority over this

world manifest themselves and all the paraphernalia of Supreme power have become manifest.

The Veda says, for Him there is no work nor any instruments for doing work. Nothing is found to be equal to or greater than He. The power of the Supreme is heard to be various and is normally three *viz.* Knowledge, Power and Work. 'He knows. But for Him' there is no object of knowledge or knower. We target Him by the terms of the fourth dimension (Turiya) or the unlimited (Vai-kuntha). He is the scorner of the knowledge derived from the senses (Adhokshaja). Such is Bhagaban, Who by virtue of His own immeasurable power without being reduced to a position of Subordination to the senses of the *jiva* chooses to maintain His own full independent existence.

We can understand the qualities of length, breadth and height. But the Entity denoted by the term Vishnu is not any of the objects included within the scope of the three dimensions. The Entity called Vishnu has an external form which is a mere toy for keeping our senses in play. Those who possess the knowledge of the Reality call them who mistake as Vishnu any Entity of three dimensions by the term Illusionist (Mayavadins). The Vishnuvite Entity is not any of the products of physical Nature. That which is not apprehensible by the senses of man, from the fourth to infinite dimensions, is termed Vishnu. He possesses the three-fold power called bliss giving (Hladini), cementing (Sandhini) and perfectly knowing (Sambit) respectively. By the proposition that all peculiarities from the fourth dimension upwards are located in Vishnu is not an Entity that is confined to three dimensions. *

The sensuous knowledge of man is compulsorily limited to the linear, superficial and cubical. The empiricist can understand no more than the linear, superficial and cubical. He, in Whom all supremacy, power, glory

and the potency, all beauty are ever present is alone Bhagaban.

He is indivisible of fully knowing, Entity. Vishnu is not to be supposed to be only one more of such objects as are observable within the circle of the horizon. He is indivisible, real, full knowledge. Indivisible knowledge is not to be identified with partible knowledge. He is the basis of the principle of all renunciation. Is there anything that can be the measure of his detachment from selfish enjoyment? Renunciation signifies the absence of pleasurable activity. Whatever can be touched by the sensuous consciousness is liable to be enjoyed. But no contact with the Most Excellent Person **पुरुषोत्तम** can be attained, no search can find Him in this world. In this world the indivisible manifestation of Vishnu is crossed by the divided manifestation of the creator (Brahma) and the destroyer (Rudra). Here the manifestations of Brahma and Rudra can be understood, but it is not possible in this world to reach the manifestation of Vishnu by avoiding those of Brahma and Rudra. Nothing that is attainable in this world possesses the quality of renunciation of selfish enjoyment. If Vishnu could have been found in this world He could not have been declared the basis of the principle of all renunciation. He would then have been reduced to a god resembling ourselves bound with the eightfold chain but He ever dominates over the limiting power. All renunciation has its support in Him. It is for this reason that His Name is the Surpasser of all sensuous knowledge (Adhokshaja). This world is created by the external limb of Vishnu. Whatever has obtained a *locus standi* within the Vacuum is not Vishnu. To be a divisible part of Vishnu is to be His illusory power.

Bhagaban can be served by the quality of devotion. If we regard Him in connection with abstract knowledge He is designated as Brahma. In connection with knowledge regarding the Supreme Soul we are enabled to approach close

to Him. If after attaining His proximity we engage in serving Him then the Entity Who is the eternal object of service is called Bhagaban.

Vishnu is not a changing Entity, Vishnu has not sprung from any other entity that is different from Him. The thing which is the changing product of empiric knowledge or the processes of control over the mind is subordinated to the senses. By knowledge Brahma is attainable, by Yoga the Supreme Soul is attained, and by the principle of service a one embodying full knowledge and mental control (Yoga) Bhagaban is attainable.

It is by all means our duty to restrain the faculties of the mind from meddling with external objects. But is it practicable? Says the Bhagabat, 'the soul which is being always overtaken by lust and greed cannot be tranquilized so effectively by the methods of Yoga such as Yama etc as by the service of Mukunda'. There are bears and tigers in the forest. If one enters the forest with the resolve of making a club by which to slay them so soon as they attempt to bite and with this intention begins to cut timber for making the club he has to forego the chance of killing the tiger if it makes its appearance before he has finished making the club. If before the attainment of realisation (Siddhi) or the exclusive state (Samadhi) by means of Yoga one is liable to be slain by the tigers and bears in the shape of lust, anger etc—the predicament that over-took Vishwamitra the model Yogi on his meeting with Menaka,—then the attainment of the wished for goal in the shape of the abeyance of the functions of the mind is rendered impracticable for good. The honey secured on the path of work for worldly well-being attainable with so much difficulty is doomed to drain off like the honey of the lotus flower accumulated with arduous toil in an earthen pot with a hole that lets it out. By concentrating upon the activities of the out-side

world temporary peace of mind for the time being may be produced but by its means real, lasting happiness or the supreme peace of the soul is not gained. Success is not attained by serving the shadow or without worshipping Mukunda, the Reality that delivers from the bondage of worldly ignorance. Those who serve the symbol or shadow postulate the function of God in accordance with the requirements of the formula '*Isana bramathanad ba*' or in other words although they admit God in a secondary way as a minor and not a necessary means of attaining their object they do not recognise any relationship with or necessity of God for themselves; their only object being the suppression of the functions of the mind. But those inexperienced schools do not understand that the suppression of the functions of the mind is never attainable by such methods. Salvation can never be gained except by the service of Mukunda. When we discard the service of the Lord we are swallowed up by the service of inanimate Nature. There is, therefore, no possibility of deliverance except by serving Hari.

The question is how we can be free from ignorance in this life. He is called 'free in this life' who has an active desire to serve Hari by work, mind and speech in all circumstances. If I chance to meet with the damsel Menaka in the midst of my activities for controlling the breath I am sure to be ruined. If I am attacked by the tiger while still busy in cutting the tree for making my club my success will no longer be possible. If Hari is worshipped why should one practise asceticism? If Hari is not worshipped why need a person practice asceticism? If Hari is both inside and outside what is the use of practising asceticism? If Hari be not both inside and outside what is the necessity of practising asceticism? We find many methods laid down in the Shastras but the best path is that of taking the Holy Name. So says Rigveda—

‘ॐ आऽस्य जानन्तो नाम चिद्विक्त्वा महत्ते
विष्णो सुमतिं भजामहे ॐ तत्सत् ।’

(*Rig Veda M 1. 5. 156 R K 3*)

The Puran Shastra proclaims at the top of its voice the formula of the holy name ‘Harey, Krishna Harey Krishna Krishna Krishna Harey Harey; Harey Ram Harey Ram Ram Ram Harey Harey.’ It says that if you want to be saved from the state that is normal for this age of discordant speculation adopt the name which will enable you to swim across this ocean of Discord (Kali). Between the absolute name and its possessor there is no such difference as separates the names of this limited world from their possessors. For those who take the absolute name there is no necessity for the performance of the daily ceremonial (Sandhya). Bhakti is nothing but activities laid down by the Shastras that are performed with reference to Hari. If we pretend to worship Vishnu with the object of filling the belly then such activity is not devotion (Bhakti) but is only improper work (Bikârma) or offence (Aparadh). All endeavours for the satisfaction of relatives and the adventitious physical body is work (Karma) not devotion (Bhakti). Whatever function happens to be of the nature of the search for a way out of the miseries of this world is not worship of Vishnu. To all external appearance these, indeed seem to act as servants of Vishnu, but as they do not admit at the subsequent stage the eternal nature of the service of Vishnu therefore, in the words of the Bhagabat, ‘they fall headlong into the abyss after having climbed with great difficulty to the steep edge of the transcendental position by reason of undervaluing the support of Thy feet.’ The sojourners on the path of work with the object of benefiting themselves ‘enter the realm of death, after their merits wear off.’

By worldly work or worldly knowledge the *summum bonum* desired by the transcendental seer is never gained.

It is only if one has the good fortune of listening to the tidings of Hari from the mouth of one who serves Hari in the measure of cent per cent of his activities that he is enabled to obtain the sight of the transcendental good and the bonds of his heart are snapped, all doubts are cut through and all worldly work is worn off. The continuous remembrance of the twin lotus feet Sri Krishnâ by destroying all the evils and dangers of the *jiva* multiplies his bounded well-being. By the recollection of His feet purification of the heart and devotion characterised by knowledge, wisdom and love attended with detachment from the world are gained. From the most effectual association with the saintly devotees (Sadhus), by continually serving with love those pure words on which they discourse that draw the attachment of the heart and the ear, these will soon arise and grow gradually faith, then liking and lastly amorous devotion for Me Who am the Path for the stoppage of ignorance. The desire for one’s own sensuous gratification is called lust. The desire for the gratification of the spiritual senses of Krishna is known as Love.

Krishna is the only Enjoyer of all objects in their unconditional state of existence, the only Master of all entities, the only Friend of all things, the only Son of all parents, the only Sweet Heart of all maidens. One to whom Krishna manifests Himself as the object of worship no longer serves any other object.

‘What I am able to understand, what pleases me, what flatters me. I will approve and what is not so I will discard’—This is what the seeker of selfish pleasure says to himself. What the Bhagabat says, the message of the good, is like the myrobalam. The servants of Bhagaban (Bhagabats) go about chanting this good tidings. For those who are disinclined to listen to the message of the good the Bhagabat has the following provision of imprisonment with hard labour. The God who executes the cosmic law of ‘doom (Yama)

declares to His emissaries frustrated in their mission of death by the messengers of Vishnu, 'Bring up before me for receiving their due punishment those sinful mortals who are always averse to the sweet taste of the service of the Supreme Lord and being constantly addicted to mere domestic pleasures that lead to hell are deprived thereby of the bliss of association with the Paramahansas who are free from all selfish desires....Bring up to me for punishment those worldly people devoid of the service of Vishnu whose tongues desist from chanting the glories of the Lord whose minds do not recollect the lotus feet of the Lord and whose heads never bend to the feet of Krishna.'

Vishnu is not a thing that is located within the jurisdiction of our senses. Brahma, the creator, stole the calves of Krishna under the supposition that Krishna was one of the objects subject to Himself and included under his creation. When Krishna broke the pride of Brahma by making manifest the exact visible figures of the identical herd of calves by the force of His own inconceivable power Brahma realising the omnipotence of Krishna addressed Him in the following prayer—'Thou Invincible One, thy alone in all the three worlds can conquer Thee Who remaining in their own positions with the help of their ears listening to the tidings of Godhead chanted by the mouths of Sadhus, giving up with body, mind and speech the desire for accumulation of empiric knowledge by adopting the ascending method of reasoning dedicated to selfish enjoyment, turn their faces in the direction of service by being, firmly disposed to submission. Great one, those who for the purpose of gaining an isolated existence adopt as beneficial the knowledge regarding worldly enjoyment by giving up the service of God-head obtain only misery. Just as a person is disappointed by pounding husk from which the grain has already been extracted by finding nothing

inside it, so also only suffering is found in the end to be the fruit of their labour.'

Krishna is the only cause of all causes. He is the cause of Brahma (the Great), the cause of Paramatma (the Supreme Soul), the cause of all existences of Vishnu. 'Krishna is the Supreme Ruler the Embodiment proper of the principles of existence, cognition and bliss, the primal Lord without a beginning, the ultimate cause of all causes.'

If Krishna is supposed to be amenable to the canons of history there forthwith ceases to be any real quest of Krishna. The materialistic judge is thereby enveloped in the fog created by Krishna's delusive power 'this delusive power of Mine is supernatural and is possessed of the triple quality of worldly knowledge, sensuous activity and inaction. Those who seek only My protection can cross the ocean of this illusion.'

All the Acharjyas without exception are preachers of devotion which is more or less adulterated with either worldly activity or worldly knowledge. But Chaitanya-deva is the only preacher of pure devotion free from all selfish desire.

There is no other method of well-being than His service, than listening unceasingly and with care to discourses about Hari from the highest devotee who is the best beloved of Krishna.

At present our eternal function in a perverted form is spread over a variety of objects. If we are enabled, as the result of obediently following the persons who is the greatest of all great persons and the best-beloved of Krishna, to obtain the sight of Krishna in the neighbourhood of the Keshi Tirtha there no longer remains in us any desire for seeing anything else. When Brahma speaking with four mouths, Anantadeva speaking with a thousand tongues are unable to complete the discourse on the Vaishnava religion how little can I say of it whom so insignificant? Yet may I continue to listen to my last day to discourses about Hari from those who really serve

Hari and to chant to my last day the discourses about Hari, about the religion of the Vrishnabs.

Where the love of the physical senses and God's love are not identical it can not be said to be the love of God. As for instance if the goat is eaten there is, indeed, realised love full of selfish interest of the person who is greedy of goat's flesh with the help of his material

senses but by the process no love but its opposite is produced in the victim of such 'love'.

He who listens to or describes with faith the pastimes of Vishnu with the spiritual damsels of Braja attains to the transcendental love of God-head and thereby that patient person is quickly cured of all lust which is the disease of the worldly heart.

Student-Life.

THE universally accepted object of education all over the world at the present day is to make the student a useful denizen of this world. His body and mind are so trained as to make them capable of performing in the most efficient manner possible the increasingly arduous duties of a 'worthy member of the swiftly progressing civilized society of today. The student is carefully trained to observe and understand the processes of physical Nature that he may take his due share in bringing about a better adjustment between the bodies and minds of himself and others and their mundane surroundings. That person is considered to be properly adjusted to his surroundings who is in the position to extract from them the maximum quantity and quality of worldly facilities in the gross as well as subtle forms. A person who can walk faster than another, can build a better house than another, can draw a better picture than another, can sing or dance better

than another, can cook, fight or do more of these things or do them better than others is regarded as the more successful student. The most successful student is one who attains the capacity of enjoying the world in every possible way. The child, the adolescent, the young, the old have different capacities for such enjoyment. The object of modern education is to increase the range and capacity of the senses and of the mind at each stage for effectively enjoying the world. No empiric educationist has any objection on principle to sensuousness. The object of the ordinary teacher in the school-room, on the pulpit, at the bench, bar, the journalist's or author's desk, is to gild the pill of worldliness in order to impart to it a seductive appearance. The kernel of naked sensuousness, is however, liable to be exposed if only one cares to take the trouble of scratching off the thin coating of sugar provided by the cunning labour of

the apologists or educationists. But as a matter of fact no one is seriously inclined to do this as the deceiver and the deceived have a mutual understanding of the trade. The increased gratification of the senses in diverse and effective ways made practicable by the discoveries of the physical and mental sciences is regarded as the promised attainment of the *summum bonum* of human existence, health, wealth, long life, intelligence, honesty, in fact every good quality by this test is valued just in the proportion in which it tends to yield this result. The Student is sedulously trained to make him succeed in this noble undertaking. The only sinner in this ideal arrangement is one who fails to procure by honest or dishonest methods an abundance or superfluity of these so-called 'amenities' of civilized life—for himself and others. Everyone is expected to work skillfully in order to be enabled thereby to live or help others to live a comfortable, refined and expanded life of worldly enjoyment. One who is lacking in industry or skill is condemned as he is likely to fail in the competitive struggle for obtaining the lion's share of the good things of this world. The supreme desirability of worldly success is taken for granted as an axiomatic truth, society grudgingly acknowledging its duty of helping those unfortunate members from the consequences of their folly who fail to provide for their own livelihood, by a

purposely niggardly arrangement of 'poor relief' that is compulsory forced upon them but by being left to themselves they become a greater obstacle in the way of its own enjoyments. Begging or stealing had been the uncivilized methods by which these paupers had managed to live on the products of the labours of the well-to-do. But as begging and stealing have been found to be on the whole a far more uneconomical provision for paupers than the work house the latter has been imposed upon them and begging for livelihood is now a crime punishable by law in all highly civilised countries.

In India, however, the profession of begging as a means of earning a livelihood has not only been not suppressed but the giving of alms to beggars is cherished as a pious obligation of every householder,—so much so that in Bengal poor-feeding has come to be regarded as equivalent to feeding Nārāyaṇa Himself! This last undoubtedly is a thoughtless and sacrilegious opinion from the point of view of science as well as of religion but is nevertheless current and popular. The existence of a particularly numerous body of so-called *Sadhus* who live by begging affords further ample scope in this country for the free exercise of the much prized virtue of indiscriminate charity.

In India the duty of offering alms to the *Sadhus* is universally recognised

as obligatory on every house-holder. Sannyasis, Brahmacharis, peripatetic religious teachers, every one who passes himself as a Sadhu, claim that it is the bounden duty of the householders to place themselves and their property freely at their disposal. In the present article we are concerned with one of these classes of religious mendicants, viz. the students or Brahmacharis who live with their preceptors for spiritual training.

The traditional ideal of student-life in this country is that of the Brahmachari who is required to live as an inmate of the household of his preceptor and beg and perform menial and other kinds of service for his teacher. The Brahmachari in all cases is a celibate and practises spiritual living, as enjoined by the Shastras, under the direction of his preceptor. The Brahmachari may or may not marry and take up the life of a house-holder on the termination of his student-life. It is, however, his duty to be guided in this matter also by the advice of his teacher. The teacher himself may or may not be a celibate. In the monastic system the teacher as well as the students are celibates the object of both being exclusively spiritual. It is strictly forbidden by the scriptures to earn a living by religion. The Brahmacharies belonging to a monastery beg for their *alma mater* but the alms thus obtained may not be applied to the purposes of worldly living including

the maintenance of the family of the teacher so that the case of the house-holder teacher who is maintained by the earnings of his students is quite different from that of the Sannyasi who is responsible for the spiritual education of a monastery.

Thus the monastery is the real academy of spiritual education in complete accord with the principles laid down by the Shastras. The ideal monastery is free from all worldliness. The inmates of a monastery, teachers and students alike, dedicate their lives to the exclusive service of the Supreme Lord. There is no service more acceptable to the Lord than that of rendering spiritual aid to the sinners. The inmates of a monastery by seeking the voluntary help of every householder for their institution serve the Lord by trying to associate all worldly people in the perfectly selfless worship that is possible only in the monastery. By such participation in the monastic service all the participants are spiritually benefited. Those outsiders who thus participate in the worship of the monastery are soon enabled to realise the fact that their alms are not being given to beggars but really to the sole Proprietor of themselves and their belongings. In this way they gradually learn to regard all their worldly possessions including their bodies and minds as held in trust for the Lord to be used in His service and for no other purpose. This real

enlightenment by means of such spiritual co-operation in due course dawns equally upon the student and the people at large by the system of monastic education conducted under the supreme direction of really competent spiritual preceptors.

As soon as a community is blessed with spiritual enlightenment even to a slight extent its worldly problems tend to be solved automatically and in a manner which is harmful to none. The soul functions perfectly on the spiritual plane. As soon as the awakened soul begins to function on its own proper plane it dominates without disturbing the arrangements of this world and perfects them in the process. The establishment of this spiritual dominion over the material is the outwardly invisible revolution which alone possesses the potency of bringing about real harmony and thereby removing all the miseries of this world.

Those who are prepared to admit the transcendental nature of the spiritual will find no difficulty in subscribing to the above view. Secular education misses its object and becomes a source of further increase of our miseries if it minimises the spiritual issue. All activities, including the education of the people, should be subordinated to the spiritual purpose. The service of the transcendental Lord is the one thing needful. The complete acceptance of this as the only principle of all

conduct is the real *summum bonum* and the only consummation that is worth striving for.

Every one who seeks real enlightenment should ponder seriously over the proposition that secular education and worldly activity all can never enable one to realise the truth. On the contrary all secular education as such, has an undoubted tendency of obscuring the truth just in the proportion of its supposed success. If one believes that he can fly about in the air, move under the water, analyse the rays of light coming from the remotest stars, predict the future of everything, his self-confidence is proportionately increased. He learns to believe in his own effort as the means of increasing his knowledge and power. But the transcendentalist knows that such assurance is an aggravation of the ignorance which is the root cause of all the miseries of the sinful state. The person who allows his judgment to be thus misled by the seductive forms of worldly facilities promised by empiric knowledge turns out the most stubborn opponent of all spiritual enlightenment. This is the danger and mischief of secular education and secular living. They keep up our belief in the necessity of worldliness and tend to perpetuate the delusion that our souls are the denizens of this phenomenal world and have no better work to do than laboriously building castles in the air which give no shelter

against the rain and the wind. If one really desires to escape the consequences of ignorance which is at once the cause and the result of all secular activity he must in the first place avoid relying on the advice of empiric educationists.

I say all this with due deprecation being fully aware that the scientific pedagogues, will point derisively to the present wretched condition of India as the logical result of the endeavour to translate the spiritual ideal into actual practice. My reply to such opponents is this. The transcendentalist covets neither the learning nor the wealth of this world for its own sake. Neither does he absolutely object to being poor and illiterate. He knows that the circumstances in which a person happens to be placed in this world are a necessary consequence of his worldly activities and are intended by Providence to cure him of the taste for such activities by the bitter experience of their consequences. This world is a vast reformatory school for the reclamation of souls that are addicted to worldliness. Those who are dull or inexperienced do not understand that this is so. It is only such people who seek the help of secular education which wholly misrepresents the object of life by recommending the pursuit of worldly objects for the purpose not of escaping but of enjoying their consequences. But those alone are deceived by these

hollow promises of worldly happiness who are themselves unduly attached to the pleasures of the senses. It is for this reason that worldliness necessarily appears as the *summum bonum* of life to such persons

I do not maintain the opposite view that the absence of worldly prosperity is necessarily a proof of spiritual well-being although their co-existence is neither impossible nor rare. But the one is really different from the other. Worldly prosperity and worldly adversity are indeed the consequences of worldly activity but it has not been given to man to have any control over the results of his acts. The progress and decline of civilization are controlled by a power higher than man's. Man is allowed to speculate on them to his heart's content but the string is pulled by Providence and His ways have been and will ever remain perfectly inscrutable to the little brain of man.

But the soul of man need not wait for his peace and happiness upon the incalculable pleasure of the power that marshals the phenomena of this world. He can make himself perfectly immune from the vicissitudes of this world by simply stepping into his own proper plane. As soon as he does so he finds everything friendly and intelligible including physical Nature herself. He also understands how he is to behave towards her. By their fundamental postulates the sciences built up by the

reason of man are doomed to grope in the darkness of a perpetual ignorance. But when a man finds his soul he finds himself face to face with the Reality which no longer hides its face from him. He is, therefore, automatically freed from the necessity of *always* guessing

wrongly. He walks with perfect confidence in the light of his clear vision. It is this real enlightenment which is sought to be produced by the seminary of the monastery managed by persons who themselves possess the spiritual vision

The Special Characteristics of the Acharyya

[BY PROF. NISHI KANTA SANYAL, M. A.,]

(Continued from P. 261, April, 1929.)

IN the learned societies of the present Age the term 'Vedanta' had been used to denote exclusively works devoted to the exposition of the principle of undifferential knowledge. But this great Acharyya by the extraordinary genius of his transcendental scholarship has informed the whole world that devotion is the one subject treated by the Vedanta to the exclusion of all others, that the nectarine performances of Sri Chaitanyadeva are the only genuine and unadulterated essence of the Vedanta, that the doings of Sri Chaitanyadeva and His associate devotees and of the whole galaxy of devotees in the line of disciplic descent from Sri Krishna Chaitanya constitute as it were the living form of the Brahmasutra with its commentaries, or the Vedanta in the form which alone is really intelligible to the people of this world. We are not aware that any one

else with the exception of this world-teacher of the present Age had announced anything like this so clearly and resulting in such exquisite satisfaction for all.

In the learned societies of the present Age it is the opinion of most scholars that the subjects and religion sought to be established by Purana works like the Srimad Bhagabat are of comparatively recent origin in as much as those works are proved to have been promulgated in their present form at a period subsequent to the Age of the Vedas. But it is the great Acharyya of the Age who has proclaimed in this generation to the whole body of scholars that the subjects as well as the religion treated in the series of the spiritual Puranas headed by the Srimad Bhagabat have been current as eternal truths from a period which is anterior to the Age of the oldest books extant

such as the Vedic Samhitas. He has shown that the topics treated in Sriman Mahabharat and the Puranas headed by Srimad Bhagabat belong to an Age that is much older than the time of the promulgation of the Rik Samhita the oldest extant book of the world. The original works composed in the Vedic dialect which formed the sources of the existing Puranas have mostly disappeared with the lapse of time. These works having fallen into neglect since after the compilation of the classical Puranas the original source books of the ancient history of India have ceased to be available.

The promulgation of the supreme excellence of the Srimad Bhagabat over all other Shastras, in this Age which is so averse to the Bhagabat is one of the special characteristics of the teachings of this great Acharyya. In order to safeguard the unique position of the Bhagabat he has not spared to belabour with his deadly club the *malafides* of the professionals who offend under the guise of serving at the feet of the Bhagabat. It is this Acharyya alone who has made it clear that the hireling is never a devotee. The Srimad Bhagabat has to be served. The Srimad Bhagabat cannot be made to serve any body. It is one's duty to split the nut for feeding Lord Shalagram. But one must abstain from making Lord Shalagram into an instrument

for cracking the nut which is to be enjoyed by himself.

This Divine Acharyya appears terrible as death to the view of the whole race of psilanthropists; he appears as the unerring Gandiva bow to the hypocrites, as the holder of the rod of punishment to those who seek other things than Krishna,—like the visible form of the Sudarsin Chakra to the votaries of a false philosophy, as wanting in the quality of mellowness to persons of a bad moral character,—as a dry intellectualist to transgressors against pure taste and spiritual principles, as arrogant to the pseudo-Vaishnavas the only disinterested sympathetic sharer of the griefs of others the manifestation of the power of the non-evil producing-mercy of supremely magnanimous Sri Chaitanyadeva,—and the only shelter of weak distressed *jivas*.

Another of his special characteristics manifests itself in this that he has announced propositions that appear so novel to this Age of empiricism that the whole body of scholars disposed to an inveterate superficiality being struck dumb with bewilderment are trying vainly to find the bounds of the majestic current sweeping down from the Himalayan birth-place of the sacred Ganges. This Gangetic flow issuing from the lofty source of the lotus feet of Sri Krishna has spread over the plains of this world in every direction in order to effect the deliverance of all fallen

'Souls.' By diving in its water the *jina* scorched in every limb with the fire of the triple miseries are instantly relieved by its deliciously cool touch. And by drinking of its water with the joined palms of the ear the clue to the essence of the nectarine sweetness of the favour of Krishna is attained. It is this process which is preached by this Acharyya as the path of listening to the transmitted transcendental sound, or the process of descent of the Truth, as the method to be followed for attaining the same **श्रीतपन्या**.

Another characteristic of this Acharyya which is also deserving of special notice is this that however high the reputation for erudition and power of controversy of a person appearing before him may be he is unable to go astray on the wrong track astride the truths enunciated by the Acharyya if only he agrees to abide by the conditions of rational discussion in regard to the propositions which he seeks to establish by his truthful arguments. But those who through fear of impending defeat by the truth of his reasoning corroborated by the Shastras try to seek the help of any nefarious method by giving up the path of honest and reasonable discussion are sure to stumble ignominiously into the blind hole of absurdity being off the track of the Truth. Many a person possessing the reputation of widest empiric scholarship have made the unreserved confession that no one possesses the power

of holding his ground in honest discussion against this Acharyya. The fragrance arguments resembling the odour of sweet-smelling flowers, issuing from the pure lips of this great Acharyya augments the joy of all lovers of the Truth.

This Age so hostile to Vishnu from the tips of its finger nails to the points of its hair has raised everywhere, in imitation of the real Truth Vishnu, after the precedent set by the fallen angels a perennial crop of novel incarnations of sinfulness. It is this lion of a loyal teacher of unalloyed Truth who alone in this sad predicament has been echoing with a voice even more powerful than that of Thakur Brindaban Das the protest hurled by the latter against the whole gang of pseudo-Avatars in words that still continue to ring the note of warning into the ears of the unwary. "There is a class of rascals who giving up the congregational chanting of the holy Name of Krishna make the people sing them as Narayana. It requires no ordinary shamelessness for an insignificant wretch whose condition changes with every change of the day in the view of us all, to have himself sung as God head. But far worse is the plight of that wretched sinner who submits to address as supreme Lord any one else than Sri Chaitanya Chandra." At a time when in lieu of the pious attachment for the Kirtan of Krishna formulated by Sri Gaurasundar doggrels

transgressing against all rational principles of pure devotion and throwing to the winds all canons of spiritual taste began to be manufactured when spiritual seers of the high standing of Srima Jagannath and Thakur Bhakti Vinode and other great devotees were content to ignore those offenders, due to the hopelessly grave nature of their offence against the holy Name, it was this great Acharyya overflowing with causeless mercy for all fallen souls, who accepted the task of bringing down the stream of the unalloyed Kirtan of Krishna in an overwhelming flood like the descending current of the celestial Mandakini after laying bare as a preliminary to the comprehension of all the real nature of the offences against the principles of Truth and spiritual taste of those apostates and deserters of the unalloyed Kirtan of Krishna laid down by Supreme Lord Gauranga.

In this Age so averse to Krishna all persons are busy in diverting those objects intended for ministering to the senses of Krishna the offerings for the worship of Krishna to the gratification of their own senses. This fell epidemic spreading in every direction had been plunging weak *jivas* into the vast ocean of self-inflicted misery. This great Acharyya opportunely making his appearance at that critical juncture made it known that all objects are intended to please the senses of Krishna and by their nature, are incapable of yielding

any enjoyment to us, that if sinful and ineligible persons following the method of securing the bunch before beginning to climb, try to imitate artificially for the gratification of their own senses, those Kirtan songs resembling the beautiful lotus flowers that hang down from the ears of Krishna which are chanted for gratifying the senses of the Divine couple indulging in the bliss of transcendental amours or other modes of service natural only in the perfectly pure state of the soul and practised by those who lead the unfettered life of emancipated souls that is absolutely free from all taint of sinfulness, such rank psilanthropists will be swept from the deep sea of evil in which they are already immersed into the deeper abyss of uttermost misfortune. In the societies of the pseudo-Vaishnavas of today, among the hirelings in the assemblies of people averse to their own well-being in the fairs and market places, in literary gatherings, on festive occasions, on the stage, in *yatra* performances the orgy of the rite of sensuous gratification is not concluded except by singing the song of Rai-Kanu. But this Acharyya with the voice of the lion startled those revellers in the midst of their profane dissipations by dinning into their ears the words spoken by Sukadeva Goswami. One who is not endowed with the Divine power must not imitate such conduct even in his thoughts ; because one who is not Rudra is sure to be killed if he

swallows through fatuity the poison churned from the Ocean.

Another of his striking characteristics is noticeable in this that he makes a Gaduda of a crow, an orator of a dumb person and a mountain climber of the imbecile by bestowing upon every *jiva* the eligibility of chanting the *kirtan* of Krishna. This is not mere idle talk. Many who are installed on the high pedestals of this world do, in deed, invent a counteracting device of rendering their own high places safe against the attacks of their inferiors by holding out the tempting bait of conceding to the latter a slight amelioration of status. There are some who pass in this world as persons of great magnanimity if they but successfully caricature to any slight extent the ideal of the words of the Geeta that the wise see Narayana in all things. But it is only the power of mercy of Sri Chaitanya Chandra that is competent to make a Gaduda of a crow and view every *jiva* as the manifestation of the greatness of the Divine Teacher Himself. We behold in this great Acharyya the full manifestation of this extraordinary peculiarity.

Not being a deceiver he is the greatest of deceivers to him who wants to be deceived. Ceaselessly showering on all the stream of mercy without reservation he is a deluder to those who wish to be deluded. Mahatma Bansi-das Babaji Maharaj, the great Bhagabat undeluded by any taint of worldliness

dropped a hint of this in conversation with a certain gentleman. It is for this reason that although a great seer and Paramahansa he has chosen to display sundry delusive activities by the assumption of the staff and by indulging in opulence and luxury for deceiving the enemies of Krishna Chaitanya Deva. He is deluding the psilanthropists opposed to Krishna Chaitanya by a display of self-inflicted penance the assumption of the triple staff, saffron robe etc., appropriate for Sannyasis in the fourth Asrama stage by conducting himself as a servant of the Vaisnavas. By showing himself perfectly continent and possessed of the purest moral character he is deceiving the upholders of empiric morality by preventing them from understanding his real nature as the best-beloved of Gaur-Mukunda. He serves those who want to deceive him, after their own fashion. Those who choose to misunderstand the corrective punishment inflicted by him due to malice and not as his mercy, or those who noticing any manifestation of his affection for themselves try to deceive by exploiting the same, are alike doomed to be utterly deceived. Those who in lieu of trying for the exclusive fulfilment of the wish of the mind of the Acharyya will seek to stow away in an obscure corner of their own plan of self aggrandisement any improper desire on their own separate account are also sure to be deceived. Those who

marking his activities for the establishment of the University, of spiritual learning and similar institutions instead of endeavouring for the realisation of spiritual enlightenment or the spread of devotion will cherish any desire for the gratification of any selfish desire of their own, will attempt independently to lay by something on their own private account, will be surely deceived. Those who will go through the show of assuming the sacrificial thread, triple staff etc. without being roused to the natural function of the soul in the form of the service of the Vaishnavas, the only proper vocation of a true Brahman and out of a desire for worldly prosperity in some form in lieu of the sincere wish to constantly penalise body, mind and speech at the transcendental lotus feet of Krishna, will also be deluded. Those who failing to realise the spiritual identity of this great Acharyya with the six Goswamis, with Thakur Bhakti Vinode and Srila Gaur Kishore continue to be opposed to undifferential knowledge will also be deceived by succumbing to the stratagems of Maya. Let this be our only prayer at his holy feet that we may be engaged in gathering offerings for the worship of this saintly world-teacher who never deceives, by being ourselves sincere.

Just as the fly cannot accommodate the mountain in its tiny mouth, in like manner our little mouths are incapable

of holding even a small part of the glories of the endless excellences of this truly great personage. Yet once the tongue launches out on the chant of the inexhaustible praises of Srila Prabhupad it becomes possessed with an irrepressible urging to sing on for ever. And when tasting the elixir of the articulation of the praises or transcendental personality and being intensely moved by the chant of his glory, the tongue flings open the lid of its heart and the judgment is sorely perplexed in the attempt to pick and choose among the priceless gems of the inexhaustible treasures that burst on the view on all sides, then these words of the first poet continually whisper their refrain in the secret places of the heart. Sri Baladeb forges a head to gain the shores of the Deep saying to himself, 'forward and succeed' but the Ocean of the glories of Krishna offers no bounds and expands evermore.

Great Acharyya, standing on the shore of the endless expanse of your glory we are feeling only the desire of making repeated prostrated obeisances at your holy feet. May you be pleased to dispense your causeless mercy to us.

"Obeisance to Sri Gurudeva by whom the eyes sealed with the gloom of ignorance have been opened with the spike of the collyrium of knowledge."

Sree Sree Chaitanya Bhagabat

(Continued from P. 267, April, 1929.)

CHAPTER XIII

Summary : -In this Chapter are described the victory of Nimai Pandit over a great scholar puffed up with vanity by his success, by the boon of the Goddess of Learning, in controversy with the Pandits of all parts of the country and the deliverance of the vanquished Scholar.

At the time when Nimai Pandit and Lord Nabadwip as the crest-jewel of its Professors, their arrived in the city a Great Scholar who had vanquished all other Pandits of every part of the country in learned controversy through the boon of the Goddess of Learning, who came thither with the purpose of defeating the Pandits of Nabadwip. The news of his arrival filled all the professors of Nabadwip with anxiety. The information was only conveyed to Nimai Pandit by His Students. The Lord remarked that the Supreme Lord never tolerates any excess of vanity as is proved by the humiliation of all who had been inordinately proud of their success in the world. He felt sure that as the vanity of the Conqueror of all quarters (*Digvijay*) had reached its climax his downfall was not far off.

As the Lord was engaged in discoursing to His pupil that very evening seated on the bank of the Ganges the Conqueror of all quarters turned up on the spot and being informed about Nimai Pandit by His pupils made His way into the presence of the Lord. Nimai Pandit received His visitor with honour and begged him to favour and sanctify the assembly by reciting to them the praises of the Ganges. To the amazement of all his hearers the Conqueror at once thundered out a noble hymn in praise of the Ganges, of a hundred Slokas composed impromptu and displaying in every part the perfection of beauty and learning. At the conclusion of the feat the Lord requested the Conqueror to explain to them one of the Slokas. But no sooner did he begin to explain than the Lord took exception to the grammatical and rhetorical qualities of the verses, pointing out defects in every part. The Conqueror was unable to return any sensible reply to the criticisms of the Lord and his reputation was thereby badly damaged. The students of the Lord making a gesture of derisive laughter at this ridiculous discomfiture of the Conqueror the Lord prevented such a demonstration and soothed the Conqueror with gracious words suggesting that as the night was far advanced he should retire to his lodgings for rest.

The Conqueror feeling sadly distressed at heart on arriving at his lodgings began to ponder over the cause of his discomfiture and imagining it to be due to neglect of the worship of his tutelary deity, sought her in prayer, to enlighten him regarding the cause of the withdrawal of her favour. The Goddess Saraswati appeared to her votary in his dream and told him that he had been worsted by no less a Personage than Narayana Himself.—Th. Same Whom he had supposed to be a Brahman Youth. She accordingly advised him to submit to the Lord and seek His mercy. The Goddess also informed him that she herself as the presiding deity of worldly learning is too base and false to dare to appear in the presence of the Lord but has always to keep out of His sight and that he, therefore, need not take his defeat to heart but on the contrary regard it as his real reward for having served her so long in as much as he had now obtained the sight of the Supreme Lord, his great reputation for scholarship which he had previously achieved being really no boon but punishment.

The Conqueror rising from bed forthwith made his way to the Lord and with many protestations of humility apprised Him of the purport of his dream. The Lord or the Goddess of Learning thereupon instructed him regarding the superiority and beneficence of spiritual knowledge deprecating the exclusive pursuit of secular learning which is harmful and has its root in the desire for worldly fame etc. The Lord declared the acquisition of a steady attachment to the lotus feet of Krishna as the sole legitimate object of all learning, and scholarship aiming exclusively at the service of Vishnu as the one thing needful. The Lord then dismissed the Conqueror after forbidding him to divulge to any one what he had learnt from Saraswati. By the mercy of the Lord the qualities of Devotion, absence of attachment to things of this world and the real knowledge manifested themselves simultaneously in the person of the Conqueror of all quarters and he became 'humbler than a blade of grass'.

The author concludes the episode by observing that the haughtiest of persons, vain of their wealth, power and learning, are humbled to the dust on receiving the blessing of the mercy of Sri Gaurasundar and even Kings give up the pomp and pleasure of sovereignty preferring the life of a recluse in the wild forest. Those who obtain the mercy of the Lord are thereby enabled easily to make a sacrifice of all things that are ordinarily coveted most by the people of this world, even when the most fascinating objects of enjoyment are available to them in the greatest abundance. The devotees of Krishna hold as trivial even the bliss of salvation from the sins and miseries of this world, not to speak of such pleasures as those of Kingship etc. that are available on this earth.

• After Nimai Pandit had in this manner vanquished the Conqueror of all quarters all the Pandits of Nabadwip in acknowledgement of His wonderful powers jointly proposed to decorate the Lord with the honorific title of 'Lion of controversy' (*Badi Sinha*) and His fame spread in all directions.

- 1 All glory to Gaur-Chandra, the Lamp
of the community of the *twice* born !
All glory to the Bliss of the hearts of
the brother-hood of His devotees !
- 2 All glory to the Master of Govinda,
the door-keeper !
O Lord vouchsafe to bend Thy auspicious
glance on *jīvas* !
- 3 Glory to the Crest jewel of Professors,
King of the Brahmins !
All glory to the Society of the
devotees of Chaitanya !
- 4 In this manner abode the Omnipotent
Lord of Vaikuntha
Tasting the pleasures of learning and
demolishing the scholastic vanity of all.
- 5 Despite the assemblage of all the
Pandits at Nabadwip,—
Crores and millions of crores of Professors,
kings of the various Shastras,—
- 6 Bhattacharyyas, Chakravartis, Misras
and Acharyyas,—
No one having any other occupation
than teaching ;—
- 7 And although all were independent of the
rest and each claimed his own superiority,
Deferring not even to Brahma in the
matter of Shastric knowledge ;—
- 8 Although all of them heard from the
lips of others and also directly
The deprecatory regrets that the Lord
constantly expressed,
- 9 Yet there was no person who had
the power
Of making the faintest protest against
the words of the Lord.
- 10 Such was the awe that was inspired
by the very sight of the Lord
That all made way for Him with
great humility.
- 11 If the Lord by chance only once accosts
any one
That person is forthwith converted into
one of His most zealous servants.
- 12 The genius for learning of the Lord from
His early infancy
Was well known to all the dwellers
by the side of the Ganges.
- 13 That no one had ever been able to
answer His questions by any method,
This fact also remained alive in every
one's memory.
- 14 The sight of the Lord produced
spontaneous awe and respect
Therefore, all persons submitted at
sight of Him.
- 15 Yet such is the vain triumph of His
delusive power
That there is no one who is able to
recognise Him.
- 16 If He does not make Himself known
Then no one can ever know Him.
- 17 He is, however, ever graciously
propitious in every way ;
While all are bewitched by His
delusive power.
- 18 Deluding all persons in this manner
Lord Gaur Chandra indulged in the
pastimes of learning at Nabadwip.
- 19 At such time thither came a great scholar,
the conqueror of the Pandits of every
direction,
Who was puffed up with the greatest
vanity by his victories.
- 20 A single-hearted worshipper of the
mantra of the Goddess of Learning
He had attained an influence over
Saraswati by reciting her *mantra*.

- 21 The very self of devotion, having her
dwelling in the bosom of Vishnu,
The mother of the world, Saraswati is
Rama's own self.
- 22 She appeared to the view of the
Brahman by his good luck
And bestowed on him the boon that
made him the Victor of the triple world.
- 23 By whose kind glance devotion to
Vishnu is instilled
What measure of her power is the boon to
make one 'Conqueror of all quarters' ?
- 24 Having obtained the gift of the boon
of Saraswati's visible self
The Brahman travelled from place to place
gaining his triumphs over the world.
- 25 All the Shastras constantly appeared on
his tongue of their own accord
There was no one in all the world who
could answer his questions.
- 26 His mere propositions could not be
understood by any body
He wandered from place to place be-
coming the conqueror of all directions.
- 27 He then heard of the great fame of
Navadwip,
And of the countless assemblage of the
Pandits of the great seat of learning.
- 28 In high state escorted by horses and
elephants,
The conqueror of all directions, after
vanquishing all other Pandits, appeared
at Navadwip.
- 29 In every house-hold and at every
gathering of the Pandits
There arose a great uproar all over Nadia.
- 30 'A Victor of all directions, after con-
quering all the kingdoms and countries
Exactng from them written acknowledge-
ment of his triumphs, has come to
Navadwip.
- 31 'All the people have heard it that he
is the favoured child of Saraswati
The minds of all the pandits are filled
with grave misgiving.
- 32 'Of all places in the whole of Jambudwip
The fame of Navadwip stands unsur-
passed in the world.
- 33 'If the conqueror of all directions depart
victorious from here,
The blow to its prestige will reverberate
through the whole world.
- 34 But where is the person who has power
to fight with him
On whom Saraswati herself has conferred
her favour ?
(To be continued.)

Propaganda Topics

THEIR Holinesses Tridandiswamis Srimad Bhaktivivek Bharati and Srimad Bhakti-Sarbaswa Giri Maharajas of Gaudiya Math, Calcutta, with a party of Brahmacharis from Sri Sachchidananda Math, the Cuttack branch of the Mission, accompanied by Professor Nisikanta Sanyal, Senior Professor of History of the Ravenshaw College, paid a short visit to Dhenkanal Garh about the middle of May.

There was kirtan, expounding of the Srimad Bhagabat and discourses on the Sanatan Dharma in the temple of Sri Sri Kunja Kantaji on the invitation of Raja Sahib and Rajmata. The party was honourably received by Raja Sahib. The Rajmata highly satisfied with the object and actual work of the Mission earnestly requested the Swamiji Maharajas to visit the other states of Orissa. The hospitality accorded to

the preachers and the intelligent and active interest evinced by the spread of the real teaching of Sri Chaitanya all over Orissa by the cultured Dowager Rani Saheba of Dhenkanal have left a deep impression on the minds of their Holinesses. May she live long to work for the spiritual uplift of the Dhenkanal State and of Orissa, the high object that she has set to herself from her infancy.

Athgarh State.

The Raja Sahib of Dhenkanal placed his motor bus at the disposal of their Holinesses for conveying the party to Garh Athgarh where their Holinesses were received on arrival with utmost cordiality by the minor chief on behalf of the Rajmata. The youthful Rajasahib who is of the age of twenty and has just returned from successful completion of his studies at the Raipur Princes' College appears to have inherited from his pious father a natural taste for pure religion which is so unusual in these days in the average cultured young men of his tender age. He applied himself enthusiastically to organise a series of devotional functions and their Holinesses had an opportunity of expounding the Srimad Bhagabat and delivering lectures on the eternal religion preceded and followed by *kirtan* in the Temple of Sri Sri Radha Govindaji which forms the most prominent feature of the palace, at all of which the Minor Chief and the Dowager Rani Sahebas attended from beginning to end. In his private conversations with their Holinesses the Prince showed a surprising grasp of the general purpose of the Mission and an active disposition to forward the same by all the means at his disposal. Practically the whole body of people of any standing resident in the Garh turned up to listen to these illuminating discourses on the Sanatan Dharma delivered by their Holinesses in noble and simple language

and the leading Pandit of the place, himself the author of several learned works on religious subjects, spoke the general sense of appreciation of the local Shasan Brahman community by giving vent to his conviction in the open meeting that His Holiness Srimad Bharati Maharaj is undoubtedly 'holder of the power of Chaitanya, (चैतन्यशक्तिधर). The Swamiji while appreciating the piety of the speaker gently discouraged the opinion declaring himself to be an humble servant of the servants of Sri Chaitanyadeva (चैतन्यदासानुदास). The arrangements made by the late Raja Sahib, whose great piety is well-known all over India, for the daily worship of Sri Sri Radha Govindaji are on a most sumptuous scale and the variety and delicacy of the *mahaprasad* of Sri Sri Govindaji with which the party was literally overflowed pass all description. The Minor Chief treated his saintly guests with the utmost regard and the perfection of courtesy taking their Holinesses constantly in his own car to the different shrines and institutions connected with the memory of his beloved father. The Dowager Rani Sahebas were behind all these hospitable activities and the Court of Wards Superintendent whose religious convictions are well-considered and genuine also appreciated in private conversation the beneficial and bonafide nature of the activities of the Mission and attended at all the lectures and discourses with real interest. The people availed of the instructions of the Swamijis to purify and reform the formula and method of singing the *kirtan* substituting the *mahamantra* 'Harey Krishna Harey Krishna Krishna Krishna Harey Harey, Harey Ram Harey Ram Ram Ram Harey Harey', as enjoined by Sri Chaitanyadeva in conformity with the teaching of the Shastras, in place of new-fangled formulas that are opposed to the principles and injunctions of the Sanatan-Dharma.

श्रीसञ्जनतोषणी

षड्विंशः खण्डः

श्रीगीर्ण्यमठः, त्रिविक्रमः, ४४३ गौराब्दः, १८५१ शकाब्दः

१२शी संख्या

भक्तस्याश्रमविचारः

“आराधनानां सर्वेषां विष्णोराराधनं परम् ।”—इति शिववाक्यम् ।

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । इति साक्षात् श्रीकृष्णमुखवाक्यम् । एवं सर्व सात्वतशास्त्रेषु श्रीभगवद्भजनमेव निःश्रेयसत्वेनोपदिष्टम् । अथ स्वत एव जिज्ञासा जायते कीदृश्यामवस्थायां निःश्रेयसमेतदधिगन्तुं शक्यते जीवेनेति । अत्र श्रीमद्भगवत्स्य शासनम्—

लब्ध्वा सुदुर्लभमिदं बहुसम्भवान्ते

मानुष्यमर्थदमनित्यमपीह धीरः ।

तूर्णं यतेत न पतेदनुमृत्यु याव-

न्निःश्रेयसाय विषयः खलु सर्व्वतः स्यात् ॥

अत्र मानुष्ये जन्मन्येव श्रीहरिभजनात्मकं निःश्रेयसं लभ्यं नान्यत्र । मानवेतरजीवजन्मसु सर्व्वेष्वेव विषयभोग एव लभ्यते, न तु भगवदाराधनम् । एतन्मानवं जन्म तु हरिभजनोपयोगित्वात्परमार्थप्रदं बहुसुकृतिबलेनैव प्राप्यते । तस्मादतिशयेन दुर्लभम् । किन्त्वेतदमित्यं क्षणभंगुरं स्वल्पकालमात्रस्थायि । अतो विवेकिना धीमता अकालक्षेपेणैव शीघ्रं भगवद्भजनार्थं सर्व्वथा

यतितयमिति । इन्द्रियार्था एव विषयास्तेषामेव सर्व्वकालदेशेषु सुखप्राप्तिर्घटते नान्यस्य ।

भगवत्सेवा तु नेन्द्रियविषयोऽप्राकृतस्वरूपत्वात्, अप्राकृतज्ञानस्यैव साधिगम्या, अनो नरजन्मन्यात्मचैतन्यस्यानावृतत्वसम्भावनेनाप्राकृतज्ञानसम्भवाद्दस्मिन्नेव तस्याः सेवायाः सांलभ्यं तदर्थं चेष्टा च सर्व्वथा करणीया । मानवेतरदेहेषु चैतन्यं कुत्रचित्संकुचितं कुत्रचिदाच्छादितं वा वर्त्तते । संकुचितचेतना मायावद्धा जीवा हि पशुपक्षिकीटपतङ्गादिदेहगताः । आच्छादितचेतनास्तु बृक्षप्रस्तरादिगतिप्राप्ता बद्धजीवाः । कृष्णहृदयविरुद्धैरेव जीवानामविद्याजडबन्धः । भगवद्विरुद्धैरेव नानाधिकाजीवस्य चेतनावृत्तिन्यूनाधिक्यम् । मानवचैतन्यस्य पुनर्मुकुलितविकचपूर्णविकचत्वभेदात् त्रैविध्यं लक्ष्यते । नीतिहीनेषु, नास्तिकनीतिमत्सु तथास्तिकनीतिमत्सु जीवेषु हि चैतन्यं मुकुलितं तिष्ठति । एषु पुनः सर्व्वसन्नीतिविरहितास्तु परं जघन्याः संकुचितचेतनेभ्यः किञ्चित्

समुन्नतभावा अपि नरपश्वाभिधानमर्हन्ति । निर्गोश्वर सात्त्विकानामेतेभ्यः किञ्चित्त्वमुन्नतावस्थां परिदृश्यते । एते तु भगवद्विश्वासविहीना अपि साधुवृत्तेर्लुप्तनेत्र लोकेषु वैषम्योत्पादनं नेच्छन्ति । संश्वरसात्त्विकानां स्त्वेतेभ्यः किञ्चिदग्रसराः । परन्तु तेषामपि सम्यङ्-नेश्वरानुमुखत्वम् । ईश्वरस्तावत्सन्नापि कर्माधीनः कर्मफलप्रदातैव जीवैर्वेदुधोपासितो जीवानां स्वामीष्ठान् विविधान् भोगान् विदध्यातात्येतावन्मात्र एषां भगवद्विश्वासः । तथापीश्वरं किञ्चिदनुमुखत्वात्साधनभक्त्यामेषामधिकारः प्रादुर्भवति । एतद्भगवदनुमुखत्वस्य किञ्चिद्भादृत्वप्राप्तौ साधनभक्तिमद्वयवस्था । तत्र वर्त्तमानानां जीवानां विकचचेतनत्वम् । विकचचेतनानां साधकभक्तानां या स्थितिः सा भावभक्तिमय्याः प्रागवस्था यस्यां हि दृढश्रद्धया साधुसंस्पर्गाद् भजनबलेन सर्वानर्थनिवृत्तौ क्रमशो ह्यचिनिष्ठासत्त्वीनामुदयः स्यात् । ततः परं भावोदये तन्मय्यामवस्थायां जीवचैतन्यस्य पूर्णविकाशस्तदैव पूर्णविकचचेतनत्वम् । तथा हि भक्तिरसामृतसिन्धौ -

ओदौ श्रद्धा ततः साधुसङ्गोऽथ भजनक्रिया ।

ततोऽनर्थनिवृत्तिः स्यात्ततो निष्ठा रुचिस्ततः ॥

अथासक्तिस्ततो भावस्ततः प्रेमानुदञ्चति ।

साधकानामयं प्रेम्णः प्रादुर्भावे भवेत्क्रमः ॥

भागवतशास्त्रेषु हि नित्यवद् नित्यमुक्तभेदेन जीवानां द्विविधा व्यवस्थितिः प्रदर्शिता । नित्यमुक्ता हि कदापि मायावश्यतामगच्छन्तो वैकुण्ठे धामनि श्रीगोलोकवृन्दावने नित्यं श्रीहरिसेवाभिनिविष्टा भगवत्पार्षदरूपेण विराजमानाः । अपरेषां नित्यवद्धानां मध्ये स्वल्पसंख्यकाः केचन सुकृतिमन्तः साधनबलेन जीवनकाल एव मायाबन्धमतीत्य जीवन्मुक्ताः सुखं विचरन्ति, एवञ्च देहभङ्गे वैकुण्ठं गत्वा भगवतो नित्यलालाप्रविष्टाः परं नित्यानन्दं भजन्ते । एते जीवन्मुक्ता

नित्यलीलाप्रविष्टाश्चोभयत्रापि श्रीभगवतो विशुद्धभजनपरायणाः । वस्तुनस्तु मुक्तावस्थायामेव मुख्यं कृष्णभजनं त्राधु सम्भाव्यते । श्रद्धोदये श्रीमद्गुह्यचरणाधरेणाम्योपक्रमः । ततो जडभुक्तिवासनामूलवैतव रूपानर्थनिवृत्तये परो यत्नो विधेयः । एतदेव वद्भावस्थायां भजनं साक्षात्कृष्णभजनाधिगमार्थम् ।

अत्र पुनर्जिज्ञासा - कतरस्मिन्नाश्रम उक्तद्विविधभजनं भवेदिति । अयं विचाराय पूर्वं तावद्विषयनिर्णयोऽपेक्षणीयः । जीवमात्रस्य भगवत्सेवनमेव परं कर्तव्यम् । तत्तु मादृशां वद्विजीवानां कथं साध्यमसाध्यं वेति विचार्यमायाति । भोगवासनेव भगवद्भजनप्रतियोगिनी । अतो भोगवाञ्छालेशरहितावस्था च हरिसंघोषयोगिनी । ईदृशं भोगलेशरहित्यं गृहस्थाश्रमेऽपि सम्भाव्यते चेत्तर्हि तत्रापि सुष्ठु भजनं कर्तुं शक्यमप्यत्र । परन्तु तादृशी भोगकाङ्क्षालेशमुक्तिः गृहस्थाश्रमस्थितानां साधकानां परं सुदुर्लभा । भोगदृष्ट्या यद्यद्वोग्यत्वेन विभाति, तद्वोग्यज्ञानसमावृतस्य युक्तवैराग्याचलम्वनं परमसुकृतिसापेक्षमसम्भाव्यप्रायम् । अतः प्रवर्त्तका भोगवासनाप्रशमार्थमाश्रमान्तरेष्वानुकूल्यममिसन्दधत्ते । तेषु हि चित्तविक्षेपकानां भगवन्सेवाविरोधिनां कृत्यज्ञानानां स्वल्पतया सेवानुकूल्यप्राचुर्यं लभ्यते । अन्यथा वर्णा वा गृहस्थो वा वाणप्रस्थो वा यतिर्या सर्व्वयामेव सर्व्वेष्वश्रमेषु तुल्यो भजनाधिकारो वर्त्तते । उक्तञ्च श्रीलनरोत्तमठकुरेण -

गृहे वा वनेते धान्ते, हा गौराङ्ग बले डाके,

नरोत्तम मार्गे तार सङ्ग ।

गृहस्थो वा वनस्थो वा यः कोऽपि 'हा गौरचन्द' इत्युच्चर्गायति तस्यैव सङ्गं नरोत्तमो याचत इति । अतो हरिभजनमाश्रमविशेषं नापेक्षत इत्यायातम् ।

शुद्धहरिभजनन्तु न क्रेऽप्याश्रमनिष्ठो व्यापारः परन्तु सर्व्वमाश्रमकृत्यमतीत्य परं मूर्ध्नि विराजते ।

श्रीश्रीमहाप्रभु-रामानन्दसंवादे साध्य-साधन-तत्त्व-
ज्ञिज्ञासायां श्रीलगमानन्देन प्रथमं तावदुक्तमासीत्
वर्णाश्रमाचारवता पुरुषेण परः पुमान् ।

विष्णुगाराध्यते पत्न्या नान्यस्ततोपकारणम् ॥ इति ।

महाप्रभुना तु एतदनादृत्योक्तम् -

“एइ बाह्य आगे कह आर”

एतत् परं गौणं बाह्यं साधनम् एतस्मात्
गरीयो यत्किञ्चिद्वेत्तदुच्यतामिति । अत्र वक्ता श्रौत-
रामानन्दो गोस्वामी स्वयमेव गृहस्थोऽधिकृतो राज-
भृत्योऽपि आश्रमार्तांतेऽधिकारे सुप्रतिष्ठितः धाम-
द्वगवतो जगन्नाथदेवस्य देवदार्म्यस्यो नास्त्रकलोपदेश-
व्याप्रियमाणो न जातु तासु भाग्यत् सुदिमान्मान च
भोक्तृत्वाभिमानं चकार । परन्तु कृष्णचोपकरणजानेन
सेव्यत्वबुद्ध्या ताः सयत्नप्रशिक्षयत् । दण्डिनां वेदान्तो
पदेष्टा सर्वशास्त्रविशारदः श्रीलवासुदेवमहाचार्यं
सार्वभौमोऽप्येनं परमभागवतत्वेन धाम्निन्यदेवाया-
ख्यातवान् ।

यथार्थसंज्ञो वैष्णवस्तु जीवनमुक्त आश्रमचतुष्टयस्य
कर्मचिदन्तर्गतत्वेन विदितोऽपि नित्यं सर्वश्रममति-
क्रान्तः परमहंसपदवाच्यः । न हि तस्य ब्राह्मण-
क्षत्रियादिवर्णाभिमानित्वं ब्रह्मचर्यं गार्हस्थ्ययाश्रमाभि-
मानित्वं धनिदरिद्रादिसामाजिकाभिमानित्वं वा ।
सर्वमायिकाभिमानवहिर्भूते तत्त्वे हि तस्य प्रतिष्ठा ।
शुद्धजीवात्मनः शुद्धास्मितां निर्गतुकामेनेतामेवावस्था-
मुद्दिश्योक्तं श्रीमन्महाप्रभुणा—

नाहं विप्रो न च नरपुत्रिर्नापि वेश्यो न शूद्रा
नाहं वर्णो न च गृहपतिर्नो वनस्थो यांतवा ।
किन्तु प्रोद्यन्निखिलपरमानन्दपूर्णांमृताब्धे
गौपीभर्तुः पदकुमलयोर्दासदासानुदासः ॥

नाहं स्वरूपतो विप्रादीनां वर्णिप्रमुखानां वान्यतमः ।
किन्तु सर्वानन्दकुन्दस्य रमयस्य गोपिकारमणस्य
श्रीकृष्णचन्द्रस्य दामानुदासोऽस्मितयेतावदेव मम
सम्पत् स्वरूपाभिधानम् । विष्णुवैष्णवानां नित्यदामत्वं
परिहृत्य नान्याभिमानः कथमपि युज्यते जीवस्वरूपे ।
विप्रत्वेवर्णित्वाद्विप्रतांतिस्तु मायिकी तात्कालिकी
चःनित्या । ब्रह्मचर्याद्गार्हस्थ्ये गार्हस्थ्ये वा नित्यप्रस्थे
तस्मात्पुनस्तुगीयाश्रमे तस्मादपि / सर्ववर्णश्रमार्तांते
नित्यं पारमहंस्ये योग्यतालाभः सुकृतिवशात्कालेन
घटत । पुनर्वात्पुनर्यथाश्रमनिर्गतमस्तेऽपि पतनं कालेन
भवितुं शक्यं । सर्वत्र पुनर्मृत्योरप्यधिकारोऽस्ति ।
अतएव मादातांतां तस्मिन् नित्यमुक्तशुद्धस्वरूपताभाय
सम्पत् प्रयत्नः कर्तव्यो यत्र स्वरूपेऽवस्थितस्य श्रीकृष्ण-
चरणसेवनं विना कृत्यन्तरं नास्त्येव । ततः परं
भुङ्क्ते निर्वाच्छिन्नः कृष्णप्रमानन्दः । ब्रह्मवर्षायां
यत्साधनभजनं तदेवाधुना साध्यभजने पर्यवसितम् ।
अतो यस्मिन् कस्मिन्नापि वर्ण आश्रमे वाऽवस्थितो
हर्षभजनं सयद्यगमेव । उन्नाहानुगतस्यस्य भजन-
प्रवृत्तिर्न हि वर्णाश्रमावस्थानेन बाधितुं शक्यं । किञ्च
भजनप्रवृत्तिर्गुणैः वर्णविशेष आश्रमविशेषो वा न
किञ्चिदप्युपकर्णेति । तस्य तु सम्यङ्नेम्यर्थक्यम् ।
कृष्णभजनविहीनस्य तुरीयेऽप्याश्रमे सर्वं वैराग्यं फल-
भवति । हर्षभजनैकान्तस्य तु गृहमपि गोलोकायते ।
अतः सर्वत्र सर्वदा सर्वथास्येव हर्षभजनमेव मुख्य-
मन्यथा सर्वं व्यर्थम् । हर्षभजनपरायणस्य तुष्ट्या-
श्रमिणो यद्वैराग्यं तदेव युक्तवैराग्यं सर्वजनमृग्यं
भागवतशास्त्रात्यर्थम् । एवंविधः सन्न्यासी तु
सर्वलोकशिरोमणिः । गृहे वा सन्न्यासाश्रमे वा यस्य
शुद्धा हर्षभक्तिर्युक्तं वैराग्यञ्च लक्ष्यते स एव सम्यग्-
भक्तश्चाव्याच्यः सर्ववर्णाश्रमवन्दनीयचरणो गुरुश्च ।

सिद्धान्त-दर्पणम्

प्रथम-प्रभा

(पूर्ववर्तीऽनुवृत्तम्)

अचिन्त्यशक्तिरसम्बन्धाद्धं दूरूपो विभात्यसौ ॥ २० ॥

यदसौ वाचकोऽस्येति क्रमेणकेन सर्वदा ।

आविर्भावमतस्तस्य बुधा नित्यत्वमूचिरे ॥ २१ ॥

सच्चिदानन्दमीश्वरतत्त्वमचिन्त्यशक्तिसम्पन्नम् ।

तद्भोक्षजवस्तु स्वशक्तिप्रभावेन प्रपञ्चप्रवर्तार्णमपि
प्रापञ्चिरूपदार्थः सम्यन्त्रसंस्थापनार्थं वेदमूर्तिं सत्
प्रकाशते । भगवद्वस्तुनो देहदेहिसम्बन्धस्याभेदाद् वेद
शास्त्रं तदचिन्त्यशक्तः प्रकाशविशेषात्मकमेव भवेत् ।

इतज्जडविषयकाभिज्ञानवचिन्त्यविचारेण वेदस्या
व्यक्षिकत्वं प्रतीयते परन्तु विभुस्वरूपो भगवानचिन्त्य-
शक्तिप्रभावाद् वेदरूपेणावस्थितोऽपि स्वस्यालौकिकीं
शक्तिमेव प्रकटयतीति स एवाचिन्त्यशक्तिसम्बन्धरूपो
वेद इत्याभिधीयते ।

वाच्यवाचकविचारे भूताकाशाश्रिताद्वाच्यवस्तुन
स्तद्वाचकशब्दस्य भिन्नत्वं नियतमेव । परन्त्वचिन्त्य-
शक्तिप्रभावाद् वैकुण्ठवाचकशब्दस्य वाच्येनाभिन्नत्वेनैव
परिज्ञानं भवति । ततश्च प्रपञ्चावतरणोत्क्रमणे
विलोकेष्य कोविदास्तु न तस्य जडान्यतमकारणोद्-
भूतत्वमधिगच्छन्ति । ते तु नित्यवस्तुनः प्रकाशमेव
तदन्ति । परन्तु द्रष्टृभिर्नास्य जन्म प्राकृतवस्तुवदव-
गन्तव्यम् । प्राकट्यन्तु नित्यवस्तुनः प्रकाशमात्रम् ।
न तेन प्रकाशात्पूर्वं सत्ताराहित्यं मन्तव्यम् । वैकुण्ठ-
वाच्यवाचकयोरचिन्त्यशक्तिप्रभावेनाभेदान्नित्याविर्भावा-
दिभिस्तद्वैशिष्ट्यं सङ्गच्छते । मृदास्तु नित्यलीला-

स्यान्नित्याकृतिवाचित्वात्कर्त्रभावाच्च नित्यता ।

काठकादि तमाख्या तु यदुच्चारणहेतुका ॥ २२ ॥

जीववाक्येषु लभ्यन्ते जीवधर्मा भ्रमादयः ।

वेदे तु नैव ते सन्ति सर्वज्ञवचनोच्चे ॥ २३ ॥

क्षणभङ्गगुरुकर्मणोभेदं नावधारयितुमर्हन्ति, परन्तु बुधै-
रेव तद्वैशिष्ट्यं साध्यते इति ॥ २० - २१ ॥

वेदस्य शास्त्रनात्यर्थनिर्णायकोपक्रमोसंहारादिलिङ्ग-
पटकेण भगवानेवाभिधेयत्वेन प्रतिपाद्यते । स च
नित्यविग्रहाश्रित इति सर्वप्रमाणाधिगतं तस्मात्तद्-
वाचकस्य वेदस्यापि नित्यत्वं सुतगमेवा भविष्यन्नम् ।
यच्च लौकिकं वस्तु घटाद्यनित्यं तद्वाचको भूताका-
शोत्थः शब्दोऽप्यनित्य एव भवति । किञ्च यस्य
घटादिलौकिकवस्तुनः कर्त्ता दृश्यते श्रूयते वा तदनित्य-
मेव संलक्ष्यते । परन्तिवदानीमपि वेदकर्त्तृत्वेन
कश्चिन्न द्रष्टुः शास्त्रादौ श्रुतो वेति कर्त्तृजन्यत्वाभावा-
दपि वेदस्य नित्यत्वं सिद्धम् ।

यत्तु काठकाद्यभिधानं श्रूयते तत्तु न काठादिमुनि-
कृतत्वेन मन्तव्यं परन्तु वेदस्य यो योऽंशविशेषस्तत्-
द्रूपिभिरुच्चारितस्तस्य तस्योच्चारणकर्त्तृनामानुसारेणैव
तादृशी संज्ञेति वेदस्य कर्त्तृजन्यत्वाभावस्तद्धेतुकं
नित्यत्वञ्च निरङ्कुशमेव विद्वद्विरूपलभ्यते ॥ २२ ॥

अणुचिदात्मकजीवानां भ्रमप्रमादविप्रलिप्साकरणा-
पाटवादिदोषवश्यत्वात्तेषामनर्थमववाक्यकदम्बकेषु दोषाः
परिलक्ष्यन्ते । वेदस्य मायाबद्धत्वाभावात्सर्वज्ञेश्वर-

साधनं यत्फलं चाह कथं यां यद्विशारदः ।

तथैव सर्वैर्निपुणैर्यथोक्तं तत्प्रलभ्यते ॥ २४ ॥

अतो ब्रह्मादिभिर्देवैर्वशिष्टाद्यैर्महर्षिभिः ।

मन्वाद्यैश्चापि वेदोऽयं सर्वार्थेषूपजीव्यते ॥ २५ ॥

वचनत्वाच्च न तत्र भ्रमादय आगोपनीयाः स्मृत्यः ।

खण्डि नाविशुद्धवद्ब्रह्मकालक्षेत्रविचाराश्च वेदवाक्येन न

कदापि साम्यं लभन्ते । अचिन्त्यशक्तिभगवद्वाक्यानि

वैकुण्ठवाचकान्यपि वेदरूपेण प्रपञ्चमवतारानि प्रकाशन्ति

इति ॥ २३ ॥

श्रुतिविदस्तु श्रीमन्तो वेदमन्त्रोच्चारणात्मकमभिधेयं

तत्प्रयोजनञ्च तदैक्यमनुत्वेनेवाधिगच्छन्ति । जगत्पु

पायोपेययोर्भेदेन प्रतीयमानत्वेऽपि वेदशास्त्रस्याकुण्ठ

त्वात्साधनफलयोः समन्वयमभिनिश्चयम् । तत्र निश्चित

निपुणैर्महाजनैर्निर्णीतमेवास्माकमुपासनीयं भवेत् ॥ २४ ॥

देवा अप्रपयो लौकिकधर्मशास्त्रप्रणेताश्च सर्व

वेदमेव निश्चितार्थतत्त्वत्वेन परिगणयन्ति । यस्माद्

ब्रह्मादीनां सुराणामलौकिकं ज्ञानं वशिष्टादीनामृषीणां

लौकिकमलौकिकञ्च तदुभयं मन्वादिधर्मशास्त्रकर्तृणां

केवलं लौकिकज्ञानञ्च सर्ववादिस्मृतत्वेन वेदमेवोप

ब्रह्माद्यै रचितोऽप्येष यदि कश्चिन्नराधमैः ।

श्रूयैर्विं रवेर्भा न वीक्ष्यते तस्य का क्षतिः ॥ २६ ॥

अहन्प्रभृतयः शास्त्रे स्वीकारे यत्फलं जगुः ।

तन्नेव लभ्यते कापि ततस्तत्कल्पितं भवेत् ॥ २७ ॥

इति श्रीसिद्धान्त दर्पणे नास्तिक्यनिरास-

नाम्नी प्रथमप्रभा ।

जीव्य प्रवर्तते ततस्तद्विरुद्धासुरजडेन्द्रियग विषयान्त-

रामित्यादिनां मतञ्च गहं णीयमेव स्यात् ॥ २५ ॥

उलूकादिभिरलक्षितत्वेऽपि यथा सूर्याधिष्ठानस्य

न काचिद्धानिर्भवति तद्वदसुरादिभिर्वेदविमुखैर्नराधमै-

र्देवपिधर्मशास्त्रप्रणेतृगुणागधितस्य वेदस्याक्षेपेऽपि न

वाचिन्त्यनिर्गतिः ॥ २६ ॥

जेन वाद् प्रत्यभिज्ञा चार्वाकादीनामपसम्प्रदायानां

समादृतन्तु वाक्यं वेदेषु न कुत्रापि स्वीकृतमिति

तेषां तदनर्थक्यतत्वेनेव परिकल्पनीयम् । बहिः-

प्रज्ञानिर्यान्विततया द्वाध्वपक्षिकयुक्तिवादिभिर्देव बहु

मानितं वास्तवसत्यविचारदर्शिमिस्तन्नेव विश्वमनीयं

भवेत् ॥ २७ ॥

इति श्रीगौडीयभाष्ये प्रथमप्रभा समाप्ता ।

(कमशः)

श्रीशिक्षाष्टकम्

(पूर्ववतोऽनुवृत्तम्)

नामसाधनकी प्रणाली क्या है ?

सम्प्राप्तनभाष्यम् ।

तृणादपि सुनीचेन

तरोरपि सहिष्णुना ।

अमानिना मानदेन

कीर्तनीयः सदा हरिः ॥३॥

निष्पराधेन हरिनामकृतां विषयविरक्तिजनितदेव्यं

निर्मलसगललंकृता दया मिथ्याभिमानशून्यता सर्वेषां

यथायोग्यसम्माननं चैतानि लक्षणानि । तत्र चैतन्य-

रसचिप्रहस्वरूपश्रीकृष्णनामाविभावात्तेषां चिद्रसेतर-

विरक्तिभावेनोक्तिः, अहमेवाणुचैतन्यस्वरूपः श्रीकृष्ण-

दासो जीवः । जड़तमकेषु विषयेषु न मम कुत्रचि-
 दर्थो वर्तते । वर्तमानजड़यन्त्रितावस्था कृष्णबहिर्भुग्वता-
 दोगेण ममैव दुर्दशा । कृष्णकृपया यावन्मम संसार-
 निवृत्तिर्न भवति तावत् - सुतगं युक्तवैराग्येन
 श्रीकृष्णसम्बन्धज्ञानेन च जीवनयात्रोपयोगी विषयोऽपि
 मया स्वीकर्तव्यः । अभाव रोग-शकवाङ् कथादिजनित-
 दुःखप्राप्तिः स्वास्थ्यवलक्षणं त्यादिजनितसुखञ्च सर्व्व
 प्रारब्धफलमवश्यं मया भोक्तव्यम् । चित्तस्वरूपस्य
 मम जड़विषये किञ्चिदपि नास्तीति विचिन्त्य सम्पूर्ण-
 दैन्येनाहं गृहे बने वा हा कृष्ण ! हा गौरचन्द्र ! हा
 प्राणनाथ ! कदा शुद्धदाम्भमहं लभेयेति वदन् तिष्ठामि ।
 अस्तु तस्य जड़वस्तुत्वं तथापि तृणस्य वस्तुत्वाभिमानो
 न न्यायविरुद्धः । किन्तु विकृतस्वरूपस्य ममात्र वस्तुत्वा-
 भिमानो न सुन्दर इति तृणादपि मम मुनीचत्वं
 वास्तवम् । "तस्मैपि सहिष्णुने"तिवाक्येन तरुः
 संछेदकस्यापि छायाफलदानेनोपकरोति कृष्णभक्तस्तु
 तदपेक्षोच्चप्रवृत्त्या दयया सर्व्वान् शत्रुमित्रानु । कगेनीति
 सूचितम् । अनेन हरिनामकृतां निर्मत्सरालंकृत
 वयारूपं द्वितीयलक्षणं भवति । निरपराधेन नाम
 गानपरम्योक्तिः, हा नाथ ! एतं मत्सङ्गिनो जीवः
 कथं भवन्नास्ति रतिं लभन्ते ? ते सर्व्व मायान्याः
 सन्तः पुत्रकलत्रद्रविणजयपराजयसम्यन्धजनितसुख-
 दुःखरूपद्वन्द्वकातराः । तेषामनर्थपूर्णं जड़विषये
 विरक्तिर्न भवति । आशापाशावदास्ते तुच्छानि
 दुःखोदकाणि कर्मफलानि निर्भेदज्ञानफलानि वान्वेष-
 यन्ति । कथमेवमात्मयाथान्यदर्शनरुचिर्जायते । एवं
 ब्रुवन् सोऽपि 'हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।
 कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथे'त्युच्यते-
 स्वरणे गायति ॥ अमानिनेति पदेनास्य मिथ्याभिमान-
 शून्यतारूपं तृतीयलक्षणं निर्दिष्टम् । वद्वजीवानां स्थूल-
 लिङ्गदेहद्वयसम्बन्धयोगैश्वर्यधनरूपजातिवर्णवलप्रतिष्ठा-

धिकारंत्यादिजनितो योऽभिमानः समिथ्या जीवस्वरूप-
 विरोधिधर्मत्वात् । तत्तदभिमानशून्यता मिथ्याभि-
 मानशून्यता । एवम्भूतमिथ्याभिमानशून्येन सर्व्वदा
 सत्यपि तत्तदभिमानहेतौ क्षान्तिगुणभूषितेन हरिनाम
 कीर्त्तनीयम् । गृहे तिष्ठन् ब्राह्मणत्वाद्यहङ्कारशून्यो बने
 तिष्ठन् वैराग्यलिङ्गाहङ्कारशून्यश्च कृष्णैकचित्तो भक्तः
 कृष्णनाम कीर्त्तयति ॥ 'मानद'शब्देन यथायोग्यं सर्व्वेषां
 मानदत्वं तस्य चतुर्थलक्षणम् । सर्व्वान्, जावान्
 कृष्णदासान् ज्ञात्वा कमपि न द्विषति प्रतिद्विषति वा ।
 मधुगवाक्येन जगन्मङ्गलकार्येण च तान् सर्व्वान्
 तोषयति । विश्वे येऽधिकारप्राप्ता ब्राह्मणादयो ये च
 दिधि ब्रह्मरुद्रादिदेवादयस्तान् सर्व्वान् दैन्येन बहु-
 मानयति । तेभ्यो हरिभक्तिं प्रार्थयते च । ये तु
 शुद्धभक्तास्तान् सर्व्वभावेन सेवते । अनेन लक्षण-
 चतुष्टयेन भूषितस्य कृष्णनामकीर्त्तनमेव परमपुरुषार्थ-
 साधनं भवतीति श्रीमन्महाप्रभुपादेनोपदिष्टम् ॥३॥

(गीति)

प्रभु कीर्त्तन यहं चित्त तुम्हाग ।
 प्राप्त करहु तहं निज अधिकारा ॥
 हीन तृणाधिक दीन अकिञ्चन ।
 निजको जानहु छोड़ि घमगुन ॥
 वृक्ष समान क्षमागुण साधहु ।
 न्यजि प्रतिहिंसा सबको पालहु ॥
 निजहित पर उद्वेग न करहु ।
 अपना सुख परति विसरावहु ॥
 सब गुण खान यदपि तुम माई ।
 करहु नम्र मन मान भुलाई ॥
 सब प्राणिनमें कृष्ण विजित ।
 सदा सवनको करहु समाहृत ॥
 दैन्य, अमान, दया, अपकारो ।
 कीर्त्तन करहु धारि गुणचारो ॥

भक्तिविनोद कह प्रमुपद गई ।

अस अधिकार मोर कब होई ॥३॥

चरितामृत

उत्तम हज्रा आपनाके माने कृणाधम ।

हुइ प्रकारे सहिष्णुता करे वृक्षमम ॥

वृक्ष येन काटिलेह किछु ना बोल्य ।

शुकाइया मैले करे पाणि ना मागय ॥

येइ जे मागये तारं देख आपन धन ।

धर्मवृष्टि महे आनेर करये रक्षण ॥

उत्तम हज्रा वैष्णव हवे निर्भमान ।

जीये सम्मान दिवे जानि कृष्ण अधिष्ठान

एइ मत हज्रा येइ कृष्णनाम लय ।

श्रीकृष्णचरणे तार प्रेम उपजय ॥३॥

चिन्तित ।

जीव स्वरूपतः श्रीकृष्णका दाम है। इसलिये इस जगतमें और स्वधाममें रहने समय सर्वदा हरिकीर्तन करना ही उसका धर्म है। स्वार्थसिद्धि और पगे पकारके लिये हरिकीर्तनकी तरह और दुसरा कोई उपाय या उपेय नहीं है। कीर्तनके द्वारा परार्थपगता और अपने सब तरहके शुभफलका उदय होता है। जिस प्रकारसे श्रीनामके ग्रहणमें नामापराध या नामाभास नहीं होता है वह बतलानेके लिये ही 'तृणादपि' श्लोककी अवतारणाकी गई है। जिनके चित्तकी प्रवृत्ति कृष्णोन्मुखिनी न होकर विषयभोगमें प्रमत्त रहती है वे कभी अपनी शुद्धताकी उपलब्धि नहीं कर सकते। भोक्ताके धर्ममें शुद्धताकी उपलब्धि नहीं है। भोक्ता कभी जड़भिमान और जड़प्रतिष्ठाका त्याग करनेमें नहीं समर्थ होता है। विषयभोगी कभी

दुसरे विषयीको प्रतिष्ठा देनेमें सम्मत नहीं हो सकते हैं। विषयभोगी मात्सर्ययुक्त होते हैं और नाम, भजनानन्दी वैष्णवही तृणमें मुनीच वृक्षमें भी सहनशील अपनी प्रतिष्ठायोंमें उदासीन और दुसरेको प्रतिष्ठा देनेमें उत्कण्ठित रहते हैं। इस जगतमें सदा हरिनाम करनेमें ये ही योग्य और समर्थ होते हैं। श्रीशुद्धवैष्णवगण अपने अपने आचार्य, श्रीगुरुदेव और दुसरे वैष्णवोंके प्रति जो कुछ सम्मानार्थक प्रतिष्ठाका आगेप करने हैं वे सब उनके माद धर्ममें ही उत्थित होता है। फिर उनके अनुगतजनोंके भजनमें उत्साह प्रदान करनेके लिये जो कुछ समादर गौरव और स्तुतिदि करने हैं वह शुद्ध भक्तके अमानी स्वभावका ही प्रकाशक मात्र है। शुद्धभक्त उस प्रकार गौरवात्मक प्रतिष्ठाको जड़प्रतिष्ठा न समादकर मूर्खका कटाक्ष सहन करते हुए भी अपनी सहनशीलताका परिचय देते हैं। नामोच्चारणकारी शुद्धभक्त अपनेको प्राकृत जगतमें सर्वप्राणियोंमें पददलित तृणमें भी जीवे अवस्थित समझते हैं। शुद्ध भक्त कभी अपनेको वैष्णव या गुरु नहीं समझते हैं, वे अपनेको जगतका शिष्य और सबमें हीन समझते हैं। प्रत्येक परमाणु और प्रत्येक अणुचिन् जीव कृष्णका अधिष्ठान हैं। ऐसा जानकर किन्सी वस्तुको अपनेमें शुद्ध नहीं समझते हैं। नामोच्चारणकारी जगतमें किन्सीसे किन्सी वस्तुका प्रार्थी नहीं होते हैं। दुसरे कोई 'नकी हिंसा करे तो वे कभी उसको प्रतिहिंसा नहीं करते हैं अधिकन्तु हिंसाकारीका कल्याण ही प्रार्थना करते हैं। कीर्तनकारी कभी श्रीगुरुदेवमें आम नियमोंको छोड़के नये मतके प्रचारका इच्छामें महा-मत्त्व श्रीहरिनामको छोड़कर दुसरे काल्पनिक नामका प्रचार नहीं करते हैं। श्रीगुरुदेवके आदेशानुसार श्रीनामका महिमा कीर्तनादि प्रचारके लिये प्रयत्नरचना

और कीर्तन करनेसे वैष्णवोंकी सुनीचताकी हानि नहीं होता है। कपटतासे लोगोंको प्रवृत्ति दूरनेके लिये अपनी सरलताके अभावसे कपटतापूर्ण दैन्यवचन या कपट व्यवहार सरलताका परिचायक नहीं है। महाभागवतगण श्रीकृष्णनामोच्चारण करनेके समय स्थावर जङ्गलमें प्राकृत भोग्य मूर्तियोंके दर्शनके बदले कृष्ण और कार्णसेवनेमुख होकर जगतका दर्शन करते हैं। भोगकी प्रवृत्तिके नियमानुसार जगतको अपना भोग्य नहीं समझते हैं। मन्वकी सृष्टि करने वाले होनेपर भी गुह्यसे प्राप्त महामन्वका कीर्तन नहीं

छोड़ते हैं। और नये मत प्रचारके लिये भी व्यस्त नहीं होते हैं। अपनेको किसी वैष्णवका गुरु समझना सुनीचताका बाधक है। मत्कथा—श्रीगौतमुन्दरके शिक्षाष्टककी कथा न सुनकर अथपतिष्टाके लोभमें या इन्द्रियोंकी तृप्तिके लिये अपने स्वरूपको विस्मृत होनेवाले वैष्णव या गुरुपदलाभेच्छके मुखमें हरिनामका कीर्तन नहीं हो सकता है। उस प्रकार कीर्तनमें श्रद्धावान् शिष्य भी हरिनाम श्रवणके अधिकारी नहीं होते हैं ॥३॥

(क्रमशः)

श्रीसज्जनतोषणा-भांवप्रचारः

कि यदूनपञ्चाशदब्दकेभ्यः प्रागारभ्य श्रीसज्जन तोषणीयमनेककालं बङ्गवाणीविलास विमण्डिताङ्गी सती स्वसमागमेन स्वानुगतहृदयान सहृदयान् विबुधपुङ्गवाननुरञ्जयामास । परमन्यतो बङ्गभ्यः बङ्गभारतीबहुलप्रचरणाभावादनधिगततद्भाषावेदुष्यकास्तत्तद्देशनिवासाः श्रीचैतन्यमहाप्रभुपनीतं परमाद्येप्रसङ्गरुचिरं भाषितामृतं प्रकाममापातुमिदानीमपि नावसरमधिगता इति तेषामेव तदाभावादन साधनचषकतया पञ्चविंशवर्षीया षड्विंशवर्षीया च सज्जनतोषणी संस्कृताङ्गलहिन्दीभारतीयतिकरेणात्मनं प्रकटितवती । परन्तु साम्प्रतमपि सुदुर्लभाः सर्व-

मनोगमा गिर" इति न्यायात्कपाश्चिदेवं वेपनम्यं यत् प्रायश आङ्गलभाषाभिज्ञानां संस्कृतानभिज्ञत्वा दस्याश्च युगपदाङ्गलसंस्कृतभाषाप्रबन्धसमुपनिबद्धत्वा तेषां तद्भाषाभिज्ञानां हिन्दीभाषाभिज्ञानां तथा केवलसंस्कृतकुशलानामनया मर्यादुपकृतिर्नासाधन इति । तेषामत्र हृदयगतेरनुसरणं कामयमाणैरगामिनो वर्षादरूपाभिः (Harmonist) सज्जनतोषण्या माङ्गलभाषयेव सर्व्वमालोचनीयं भविष्यति । संस्कृत हिन्दीभाषोपनिबद्धायास्ताम् । हि पृथक् संस्कृतिरेव व्यवस्थापनीयेति कस्यापि नातःपरं वैमनस्यावकाशः सम्भाव्यते ।



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